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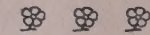

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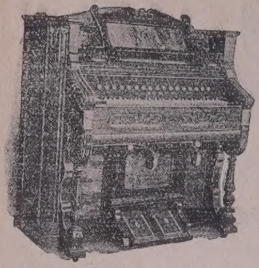

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The Japan Christian year book

THE

CHRISTIAN MOVEMENT IN JAPAN

INCLUDING KOREA AND FORMOSA

A YEAR BOOK FOR 1913

ELEVENTH ANNUAL ISSUE

JOHN LINCOLN DEARING
EDITOR
ASSOCIATE EDITORS
GALEN M. FISHER G. W. FULTON
DANIEL C. GREENE AND D. B. SCHNEDER

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PREFACE

The past twelve months have been most rich in material which should be included in a record such as THE CHRISTIAN MOVEMENT. It has been found quite impossible to prevent the volume for 1913 from growing somewhat beyond the limits set by former volumes.

The outstanding religious event of the year perhaps, has been the Continuation Committee's Conferences held in Tokyo, April 3rd to 11th, under the direction of Dr. John R. Mott. In preparation for these Conferences, a number of Commissions made up of Japanese and missionary leaders gave much thought and study to a series of questions sent out by the Continuation Committee. Since attendance upon the Conferences was limited, it has seemed important to place very large abstracts from these most valuable reports before our readers, as well as to include the final findings of the Union Conference. These final findings which are intended to embody the results of the Conference in their last analysis, if taken alone are so condensed and colourless that they lose much of their force. A careful reading of the abstracts, however, will enable one to more fully appreciate the value of the findings, and to understand in a large degree what led up to them, as well as the work and significance of the Conference. The importance of all this as an aid to an intelligent understanding of present conditions in Japan, and to future plans for

mission undertaking appears so great that much space has been devoted to a very extended reproduction of these documents.

A very considerable effort has been made to secure brief reports from each Mission or church organization working in Japan, and even those Missions which are united under one native church or council have contributed separate reports. It is due to no lack of appreciation of the value of unity and co-operation that this has been done. We also realize that more and more the Missions must decrease and the Japanese Church must increase. It has, however, seemed that at a time when so much talk of co-operation and affiliation is heard, it would be of some little assistance to know more clearly just what contribution each one of the members of the body of Christ is actually making toward the advance of Christianity in Japan. Such a report as we have prepared this year should therefore point out similarity of effort, and emphasize the greater efficiency which increased co-operation may give.

The order of arrangement differs somewhat from that of former years. We have placed for convenience, first, those three large groups made up of a number of Missions united in one Japanese Church, and the other bodies follow in nearly alphabetical order.

The Chapter on Japanese in Other Lands will be found of interest as showing the scope of Christian work among Japanese outside of the Island Empire.

The change in the title page indicates our purpose to give fuller recognition than formerly to Korea and Formosa. Although work is done among other races in those lands, yet the work has become so closely related to Japan proper that nowhere else could it be more fittingly reported than through this

volume. We recognize a wide dissimilarity in many points, but we are glad to give considerable space to reports from these fields in this issue of THE CHRISTIAN MOVEMENT.

A feature of this volume appears in the number of Japanese writers, who are cordially welcomed among our contributors, and to whom our thanks are due for aiding much towards a complete study of the field.

Special thanks are due to the Welcome Society of Japan and to the Railway Bureau for their courtesy and assistance, through which we are able to add a new feature to THE CHRISTIAN MOVEMENT in three excellent maps. The Welcome Society has kindly permitted us to insert its most excellent map of Japan which is brought up to date for our special use. The Railway Bureau of the Government General of Chosen has also granted us permission to include its very fine map of Chosen (Korea) which is of special convenience since it gives names in both Japanese and Korean. A good map of Formosa is also provided and thus a serious lack in former volumes is met.

The true advance in Christian unity which has been made in Japan is demonstrated in a very interesting way in this volume, in the frequent spontaneous and unstudied expressions of appreciation which are to be noted in some of the contributions in which appreciative references are made to the work of other missionaries and workers of quite different faith and affiliation. To note these recurring expressions on the part of various contributors has been one of the happiest features of the Editor's work.

The Appendices will be found more than usually full. The Constitution of the Conference of Federated Missions is printed by vote of the annual meeting.

A very interesting and inspiring Honor Roll containing the names of those who have spent thirty-five or more years in service in Japan will be found in Appendix VI. This long list may be a surprise to some, and should offer a large hope that Japan, which is sometimes looked upon as a land of brief years of service, may see this Honor Roll still further greatly enlarged. Some who have thought of themselves as old missionaries after twenty or twenty-five years of service may be cheered by the hope that there is yet a long road before them and many happy years of activity at this most fortunate period to live and work in Japan.

Attention is called to a paper appearing in Appendix V., by Dr. Kozaki, on the strength of Shintoism and Buddhism. Although this was received too late to appear in the body of the book in connection with the chapter on Distribution of Forces, yet it will be found to contain very informing statistics as well as important information as to the strength and status of the old religions.

Frequent requests have led to an enlargement of the list of missionaries, and the list is made up in triple form, alphabetical, geographical and denominational. Especial thanks are due to the Rev. H. M. Landis for faithful and painstaking work on the statistical tables, to Mr. J. F. Gressitt for preparing the missionary lists, to Rev. A. W. Stanford for bringing the list of educational institutions up to date, and to Professor F. Müller for making the table of Christian publications more complete than ever before. Probably never before has THE CHRISTIAN MOVEMENT been under obligations to quite so long a roll of contributors for assistance in one way and another in bringing out the annual volume. To one and all, the

Editor extends most hearty thanks. Errors and omissions are inevitable in such a volume as this, but patience with what cannot be helped, and kind assistance in what may be corrected in the future is earnestly craved.

JOHN LINCOLN DEARING,
Editor.

75 Bluff, Yokohama, Japan.
June 1st, 1913.

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CHAPTER I

GENERAL SURVEY

DANIEL CROSBY GREENE

I.—GENERAL

MEIJI TENNO

The one event of the year which has overshadowed all others was the death of His Majesty, the late Emperor Mutsuhito, who on July 30, 1912 passed into history under the posthumous name of Meiji Tenno. It appears that His Majesty had suffered for some years from nephritis, but it was only a few weeks before the end that the public became aware of the anxiety of those immediately connected with the Imperial Court,—indeed it was not until the end was near that the nation fully realized the critical condition of its Sovereign.

Then large crowds gathered daily in the park before the Palace gates and with bowed heads prayed for the recovery of their revered Emperor. It was a most impressive sight, never to be forgotten by those who witnessed it. Few sovereigns have been more sincerely mourned than he. He stood before his people as the representative of a line extending back into the mists of prehistoric times, inheriting the

glamor of the legendary era when Japan was ruled by the very gods themselves. It is said that the late Emperor believed in his own divinity, and that when the anarchist plot was discovered nearly three years ago he desired to save the accused, saying that he was more to blame than they, for he had not maintained his divinity as he ought.

A Period of Progress

But it was not this direct connection with the theocratic period of the national history alone which awakened the reverent affection of his people. He was, certainly to the growing class of educated men and women, the symbol, the incarnation one might say, of the new ideals of constitutional freedom. The germ of the new liberty is plainly seen in the Imperial Oath which formally marked the beginning of the new regime. A youth of sixteen with no personal associations with the feudal period, he stood surrounded by his counselors who like himself were committed to a policy of progress, a policy which, in spite of some halting, perhaps, has characterized the entire reign. Viewed as a whole, it has been a noble history and it is both natural and fitting that the glory of the development of the nation, in relation to both domestic and foreign affairs should add immensely to the prestige of the Emperor himself, and to the enthusiastic loyalty of his subjects.

His Place in the Government

It is too early for a dispassionate treatment of the part which His Majesty took in the administration of public affairs. Immemorial custom and the deep-seated reverence for the Imperial Person alike have led his subjects to ascribe to him the determining influence in the decision of the large questions of public policy; but the Emperor lived apart from

his people and the information which came to them was at the best fragmentary. Even highly placed officials have confessed that they did not know what part he took in governmental affairs. His functions were not discharged in the presence of his people. There can be no doubt that he was interested in public affairs, and it is said, on what appears to be the best authority, that while he never interfered with the details of administration and even in larger matters seldom took the initiative, he did give a certain steadiness to the national policies: for it was only with the greatest reluctance that he receded from a position once taken. During his later years, we are told, even the Elder Statesmen stood in awe of him.

The Imperial obsequies were deferred until September in order to give time for the special ambassadors from the various Treaty Powers to reach Japan. All, or nearly all, were men of high social or official distinction, Great Britain and Germany sending Princes of the royal and imperial families respectively, and the United States, its Secretary of State. This emphasis upon the dignity of the late Emperor made a most favorable impression throughout Japan.

The New Emperor

The Emperor Yoshihito who occupies the Throne in succession to his Imperial Father is understood to be impatient of the traditional etiquette of the Imperial Court and to have endeavored to render it more simple. How far he will be able to break away from the age-old customs is not yet clear; but it is generally believed that he will, so far as his health allows, appear in public and that his appearances will be attended with less ceremony than those of the late Emperor.

Death of General Nogi

The death of General Count Nogi and Countess Nogi by suicide on the morning of the Imperial obsequies startled the nation. In thought and purpose it was a revival of the old custom of *junshi* (following death) in accordance with which retainers followed their lord into Hades.

Influence of his death

This tragedy made a profound impression upon the nation, and the graves of the Count and Countess were visited by hundreds of thousands of people of all ages. They were looked upon as models of loyalty and patriotism and their death became the text for many a sermon, especially to the young; but there were not wanting those who, in spite of their personal respect for the Count and their profound appreciation of his services to his country in peace and war, protested strongly against the practice of suicide. They declared that the deed was an anachronism and at variance with the highest conception of loyalty and duty. It would appear that this view of the matter, now that the excitement has died away, has already been very widely accepted.

Mistaken Opinions

For a time it appeared to some of the touring missionaries that the death of the Emperor and the *junshi* of Count and Countess Nogi had caused a recrudescence of the old anti-Christian prejudice. One lady missionary reported that not for many years had the opposition to Christianity in the small country towns appeared so serious; but this is not the general opinion. Indeed, some careful observers think that the national grief awakened in many minds a deeper sense of the

need of religion. A missionary in the Hokkaido writes: —

"There never was a time in the history of our work here when the Gospel had a better chance than now. The field is open. The people are interested. There is no opposition. The officials are more than friendly. The newspapers are lending their columns to the publication in full of sermons which have been preached by our pastors. The preaching services are well attended. The Sunday Schools are filled with children. The young people are organizing for aggressive work. The men of the churches are beginning to realize their responsibility."

The Korean Conspiracy

It is well known that during 1911 a large number of Koreans were arrested on the charge of a conspiracy for the assassination of the Governor-General. Of these 105 were convicted by the Court of First Instance and sentenced to various terms of imprisonment from ten years downward.

All of these defendants had, with five exceptions, it was claimed, made confessions when examined by the gendarmerie. Ninety-nine of these men maintained at the trial that the confessions had been extorted from them by torture and were entirely untrue. The well known Baron Yun Chi Ho, while making no charge of torture, claimed that his confession before the gendarmerie examiner had been due to deception and the thought that he might aid others by taking blame upon himself, and denied that he was a party to any plot against the Governor-General. The other five made no confessions.

The First Trial

The Court of First Instance refused to call witnesses for the defence and based its decision well nigh exclusively on the record of the so-called Procurators' Court. While it can not be asserted that the Court exceeded the technical limits of its discretion, in the matter of summoning witnesses, it would appear to have been strangely arbitrary in the exercise of that discretion. Even those who believe that its decision was substantially just, may well be distressed at the grave limitations placed upon the defendants' counsel.

The Second Trial

The case was carried up to the Court of Appeals. In this higher court the procedure was above criticism. Large liberty was given to the defendants in stating their own case, and these often rambling statements involving irrelevant details were listened to with extraordinary patience. The defendants' counsel were permitted to call witnesses for the defence and were granted freedom in the examination of testimony. As the result of the trial, the ninety-nine who had withdrawn their confessions, claiming that they were false and had been extorted from them by torture, were acquitted on the ground of insufficient evidence, and the remaining six were sentenced to imprisonment from seven years downward.

The Appeal

A further appeal, to the Court of Cassation, has been allowed on behalf of the six persons convicted by the Court of Appeals. The Court of Cassation deals with questions of law and procedure, questions of fact are introduced, if at all, as incident to the discussion of points of law.

Regret Incomplete Investigation

It is a matter of sincere regret that there has been, so far as the public is aware, no investigation

of the charges of torture. Even Japan's warmest and closest friends feel that at this point a serious mistake has been made.

Korean Administration

The administration of the Government-General continues to win high praise from competent observers for its efforts to promote means of communication, sanitation, education, and the agricultural interests of the people. In the matter of re-afforestation, the work has been carried on with great zeal and efficiency. In a few years the country will present a very different appearance. Later in this volume various aspects of Korean affairs will be dealt with by writers of long experience so that further reference is hardly necessary here.

II.—FOREIGN AFFAIRS

Peking Conferences

There was little in Japan's foreign relations during the year 1912 requiring extended notice. Japan has taken her full share in the conferences at Peking both as regards the questions of recognizing the New Republic and of the Six-Power Loan. Quite probably both questions will receive their answers before these notes appear in print, for the withdrawal of the American bankers from the Six-Power Syndicate, at the instance of the United States government, and the declared purpose of that government to act independently in recognizing the Republic will probably precipitate a decision on both questions.

California Legislature

Certain Anti-Japanese bills before the California legislature are now (April 1913) causing much irritation. These

bills, should they become law, will prohibit the holding of land by foreigners who can not become naturalized, and will compel all such as now own land to sell their holdings within a short term of years. It is reported that upward of 200,000 acres of land are now held by Japanese and it is acknowledged on all hands that the bills are specially directed against them.

Protest by Japan

These bills have been met by the earnest protest of those interested in the proposed Panama Exhibition to celebrate the opening of the Panama Canal, but so far without avail. It is reported that Viscount Chinda, Ambassador at Washington, acting for the Japanese government has also entered a formal protest, pointing out that such legislation would be a direct violation of America's treaty with Japan.

Treaty Influence

Of course, the passage of these bills, even if signed by the Governor, does not necessarily end the matter, for the treaty stipulations are supreme above all state legislation. No Japanese can be deprived of the rights guaranteed him by treaty, and any attempt to deprive him of them would doubtless be met by an injunction from the national courts; but the collision between the state legislature and the national government would be most regrettable. No doubt, should the laws be enacted, a case would be made up and the courts would be asked to decide whether the land laws were such a discrimination against the Japanese as to constitute a technical violation of the existing treaties.

Former Agreement with U.S.

There can be no doubt that the so-called Gentlemen's Agreement between the government of Japan and that of the United States, restricting immigration,

has not only greatly checked the stream of immigrants from Japan into the United States, but has as the net result diminished the number of Japanese residing in the United States. Thus there is no excuse for the enactment of any such restrictive legislation. It only serves to deepen and perpetuate the unhappy irritations of past years.

Cause of Agitation

This movement and others similar are primarily due, of course, to anxiety on the part of the working classes in the United States, lest competition with the low priced labor from Oriental countries lead to such a decline in the price of labor as to cause great distress along the Pacific Coast. Such anxiety deserves respect and receives respect from all intelligent Japanese. It was to relieve this anxiety that the Gentlemen's Agreement was hit upon and it has, as has been said, actually diminished the number of Japanese whose presence in America gave rise to it. If the discussion could be kept upon this economic basis there need be no irritation. The difference in the grade of living between the Japanese immigrants and those from the continent of Europe tends to diminish, and it is already so small as to possess relatively little significance.

Can the Japanese be Assimilated in America

The significance assigned to it owes its existence chiefly to the constant emphasis upon the alleged lack of assimilative power on the part of the Japanese. Their inherited qualities, in other words their racial characteristics, are, it is alleged, permanent. This view has been insisted upon by many foreign writers who assert that even to the third generation they will still be Japanese in all essential respects. Unhappily some Japanese loudly proclaim the same opinion. Hence between the

Lafcadio Hearnes on the one side and certain Japanese Chauvinists on the other, the Anti-Japanese on the Pacific Coast receive large material in support of their contention that the Japanese, if permitted to become permanent residents, will with their descenddents constitute an *imperium in imperio*, a disturbing element in the American body politic, and in time of war a potential peril to the commonwealth.

In view of the persistent effort to keep the impassable-gulf theory of these contestants before the public, it behooves those who hold with St. Paul that God "hath made of one blood every nation of men" to do what may be done to show that the impassable-gulf exists only in the imagination of men, misled by a false psychology. The doctrine of the domination of the spirit over matter which so many of the recent philosophers powerfully set forth and in which Christians firmly believe should, shall we not say will, lead to the abandonment of this disturbing factor in the present international problems.

Discrimination against Japanese

While those who framed the bills have evidently sought to clothe them in such terms as to forestall the charge of discrimination against the Japanese, as has been said, the impression has none the less been created that they are directed against the Japanese residents. Indeed, the arguments by which they are supported would seem to force the belief that the chief, if not the sole, object of the proposed legislation is to take from the Japanese the right to own land, or even to rent it for other than short terms.

Superficies Holdings of Land

In defence of such legislation it is claimed that the Japanese do not permit foreigners to own land in Japan. This is true, if the term ownership be limited to

ownership in fee simple; but a so-called superficies title can be secured in any part of Japan, aside from what might be called colonial sections, and certain very limited reservations. These titles run, many of them, for 999 years and there is no apparent reason why titles running for 5,000 or even 10,000 years could not be secured, if anyone cared to ask for them. Those who hold such titles possess full surface rights.

Juridical Persons

Furthermore, juridical persons, composed entirely of foreigners, even those in which membership is specifically limited to foreigners, may hold land for the purposes named in their respective charters. Nearly all the land occupied by the different missions in Japan, amounting in the aggregate to considerably more than a million of dollars, is held by such juridical persons, not to speak of the large amount occupied by commercial and industrial corporations controlled by foreigners. Permanent leases are to be had also on all the old concessions.

Ownership of Land

Still further, a bill has been passed by the Diet permitting the ownership of land in fee simple, by the subjects or citizens of such governments as grant the like privilege to Japanese subjects. There is no doubt that this proposed law will be promulgated as soon as certain diplomatic questions are settled.

Attitude of Missionaries

While it is impossible to obtain any formal expression of opinion on this subject from the entire body of American missionaries in Japan, it may be said with the utmost confidence that they deplore the agitation in California and are prepared to exert their influence to the full against any discriminatory legislation,

believing it to be not only unnecessary, but thoroughly unjust.

III.—DOMESTIC AFFAIRS

Saionji Ministry

The field of domestic politics during the first half of the year presented no striking features. The Saionji Ministry gave large attention to financial reform and formed plans looking toward very considerable administrative economies; but it did not see its way clear to meet the increasing demand for an immediate reduction of taxation, although it recognized the necessity of doing so in the near future.

Resignation

Late in September it became known that there was a sharp conflict of opinion between the War Minister and the Minister President, the former demanding the creation of two new military divisions, as essential to the national defence. On the ground of this difference of opinion the Minister of War resigned, and as the Constitution requires that Ministers of War and of the Navy shall be respectively Army and Naval officers, and since no army officer was willing to take the portfolio of the War Office without the assurance that the two new divisions would be granted, the Ministry was forced to resign December 5th.

Katsura Ministry

There was great difficulty in framing a new ministry, but at last it was decided that Prince Katsura, who had retired from politics to become the Lord Keeper of the Privy Seal and as such the special counselor of His Imperial Majesty, should be appointed Minister President, and at the special command

of the Emperor, Lieut.-General Kigoshi took charge of the War Office, without a definite decision regarding the proposed new military divisions.

Difficulties and Resignation

The new ministry met with a stormy reception. It was regarded as a desperate attempt on the part of the bureaucratic statesmen to retain control of the Government. The excitement was high and resulted in serious riots, in which several lost their lives and some sixty were more or less seriously injured. It became clear that the Ministry could not obtain the support of the Diet and its resignation followed in January. Then political feeling ran higher than at any time during the constitutional period, that is since 1890, and the demand was made that the new ministry should be made up entirely of men from the dominant party, aside from the Ministers of War and of the Navy. After much discussion Admiral Count Yamamoto was named Minister President, but the Diet was not satisfied, until finally a compromise was arrived at by which all members of the Cabinet except the Minister President and the War and Navy Ministers should be members of the *Seiyukwai*, the Liberal Party, and that the Minister President should agree to administer the Government in harmony with the principles of the Liberal Party. In order to complete this arrangement those members of the Cabinet not already belonging to the Liberal Party immediately joined it, with the above noted exceptions.

Yamamoto Ministry

This led to a split in the Party, the dissidents claiming that a surrender had been made to the bureaucrats; but a sufficient majority was secured to enable the Ministry to gain assent to its programme, which included a scheme for some reduction of taxa-

tion, as well as the administrative economies planned by the Saionji Cabinet of last year.

Character of Japanese Political Parties

It should be noted here that political parties in Japan are more compactly organized than in Great Britain or America. A certain amount of formality is required either to join or to withdraw from them, and their membership is small as compared with the number of votes they command at a national election. The reason why the Minister President was unwilling to join the Liberal Party was that he could not do so without resigning his position in the active list of the Navy.

Katsura's New Party

After his resignation as Minister President, Prince Katsura made a public announcement to the effect that he acknowledged that party government was a necessity and that he would do all in his power to secure it. He also issued proposals for a new party whose great purpose should be to labor for the creation of a ministry responsible to the Diet. It was understood at the time that he had broken with the Elder Statesmen and was not less hostile to bureaucracy than the most ardent liberal. This proposal proved attractive to several of the most respected members of the Nationalist Party and they decided to join forces with Prince Katsura. There can be no question about the sincerity of these men. They evidently thought the Prince would prove a strong ally in their struggle for constitutional government in the British sense and that they might hope with his aid to give the *coup de grace* to the bureaucracy; but their influence was not sufficient to bring the new party into power, because of a widespread distrust of the reality of the Prince's conversion to liberal principles.

Progress of Party Government

Whether party government has been secured or not, as has been seen, the Liberal Party has been able largely to control the personnel of the present Ministry and to dictate its policy. This is a long step toward the goal which the Liberals have had in view since the organization of the Diet in 1890. Should the present Ministry be forced to resign, it would seem to be inevitable that Prince Katsura should be called upon *to form a genuine party* cabinet.

Attitude of Government toward Religion

It is too early to state with definiteness the attitude of the new Government toward religion, but the belief is that there will be no backward step taken. In educational matters, hopes are more freely expressed that an era of larger liberty for private schools of all grades has arrived. Certainly it is much to be desired that their graduates be granted equal privileges with those of Government institutions of similar grades, with, of course, due safeguards as to character and efficiency.

Attitude toward Private Schools

Under existing circumstances, the private schools find it difficult to compete with the Government schools, because they do not promise the same scope for their graduates in the choice of a career; but it is an open question whether they do not, the best of them at least, furnish an even better training for active life. Certainly, the number of graduates of private schools now holding prominent positions and taking an influential share in the life of the Empire is very large and promises to increase from year to year.

IV.—THE BUSINESS WORLD

Speaking in general terms, apart from the spirit of conservatism which manifested itself the latter part of the year, the effect of the national mourning, there is little of special importance to note regarding business affairs. The wheat and barley crop was excellent, and the production of rice was considerably above the average, while the price was abnormally high. Referring to this subject, the Governor of the Bank of Japan, in his annual address to the shareholders said :—

High Price of Rice

"The only feature of the year requiring special attention is the price of rice which maintained a very high level. While in the years 1906-10, the low price of rice had been looked upon with pessimism as the cause of the general tradal depression, since the summer of 1911, it has tended upward, and in spite of some fluctuations, has maintained an unprecedentedly high average, the highest point being *yen* 23 per *koku*. On comparing this with the lowest point in 1910, namely *yen* 11, the difference amounts to *yen* 14. Such violent fluctuations, in this, the staple food of the people, have a most important bearing upon the interests of the country and require the most careful investigation."

The following table shows the rice crop for ten years in *koku*. The *koku* is slightly more than five bushels.

1903	46,473,298	1909	52,437,662
1904	51,430,221	1910	46,6333,76
1905	38,172,560	1911	51,694,833
1906	46,302,530	1912	50,216,153
1907	49,052,065	Av. Year... ...	49,123,349
1908	51,933,893		

Growth of Foreign Trade

Referring to the foreign trade the Governor says :—

"The value of exports is found to have been *yen* 528,980,000 and of imports, *yen* 618,990,000, making total *yen* 1,143,070,000, the excess of imports being *yen* 92,010,000. If comparison be made with the previous year, there is seen to be an increase of exports amounting to *yen* 79,540,000, and of imports to *yen* 103,180,000. The chief articles among exports which showed increase were raw silk, cotton yarn, cotton fabrics, braids, copper, coal, matches, etc., a showing by no means unsatisfactory. Among imports, in the case of cotton, rice, sugar, wool, hemp, machinery, iron, etc., the increase was extraordinary. The imports of cotton alone rose to more than *yen* 200,000,000 in value, an increase of more than *yen* 50,000,000 over the previous year. Since, however, this extraordinary increase on the side of imports is made up, for the most part, of raw materials for our productive industries, and especially since there is exhibited a tendency toward the augmentation of the exports of the products of labour, this excess of imports need not necessarily give rise to pessimistic forebodings."

Character of Imports

After noting the depressing effect of the National mourning, he refers to the general economic condition of the country as follows :—

Condition of Banks

"Yet the onward march in the field of economics did not cease, as not merely the above mentioned results of our foreign trade testify, but other statistics also plainly indicate. For instance, an increase of deposits in the Postal Savings Banks is to be noticed to the extent of *yen* 14,000,000 ; in the various deposits of the two

Associated Banks of Tokyo and Osaka, of *yen* 47,000,000. All this goes to show that the supply of available capital tends to increase. The expansion of business in various lines is also illustrated by the increase of subscribed capital which amounted to *yen* 304,000,000; and that of paid-up capital to *yen* 175,000,000, while further evidence is furnished by the issue of debentures to the amount of *yen* 90,000,000. If we compare these figures with those of the previous year, which is regarded as having witnessed a conspicuous development of our business enterprises, we shall see that another step in advance has been made."

Monthly Exports of Merchandise

	1913	1912	1911	1910	1909
	Yen	*Yen*	*Yen*	*Yen*	*Yen*
Jan. ...	46,074,347	31,474,855	31,038,980	32,056,304	26,111,110
Feb. ...	44,555,937	36,688,361	32,622,330	31,564,812	30,585,290
Mar. ...		37,911,679	35,366,472	36,009,713	29,535,962
Apr. ...		39,978,262	34,213,739	36,947,780	30,951,825
May ...		43,397.698	37,877,504	39,009,429	37,913,460
June ...		40,024,690	33,780,034	35,649,292	31,902,648
July ...		43,589,493	38,757,272	36,212,429	30,166,283
Aug. ...		50,250,955	42,830 465	37,519,648	35,647,690
Sept. ...		46,174,047	42,033,503	41,017,595	35,366,778
Oct. ...		54,889,975	42,212,172	47,440,734	41 271,905
Nov. ...		49,899,379	37,076,597	43,507,896	40,452,621
Dec. ...		52,702,447	39,624,820	41,493,364	43,206,939
Total		526,981,842	447,433,888	458,428,996	413,113,511

Monthly Imports of Merchandise

	1913	1912	1911	1910	1909
	Yen	*Yen*	*Yen*	*Yen*	*Yen*
Jan. ...	54,033,270	46,191,284	45,504,728	39,459,884	29,392,857
Feb. ...	67,508,674	57,486,983	46,708,077	38,680,472	39,945,796
Mar. ...		62,024,204	52,926,171	37,961,893	40,412,668
Apr. ...		68,625,823	44,836,453	39,463,895	34,459,900
May ...		63,311,636	57,174,589	46,549,013	40,274,769
June ...		52,412,886	62,229,873	37,833,598	33,032,185
July ...		48,063,736	59,752,223	35,909,042	33,368,766
Aug. ...		44,752,187	30,029,907	36,829,586	30,891,363
Sept. ...		36,018,638	24,461,707	34,912,480	30,371,563
Oct. ...		48,986,771	22,669,189	32,863,950	24,935,501
Nov. ...		44,512,371	28,983,643	38,746,607	27,700,662
Dec. ...		46,605,758	38,523,144	45,023,388	32,413,013
Total		618,992,277	513,80,5705	464,233,808	394,197,843

The Cost of Living

Great complaint continues to be heard of the high cost of living. No doubt it is due to various causes, but the one great cause is the rapidly increasing commercial intercourse with the Western world, which leads to a gradual rise in the grade of living and, more directly, to the dependence of the Japanese market upon the great world market, as regards all the staple products of Agriculture and other industries. Prices must adjust themselves to those current in the great commercial centres of the world. Japan has entered the family of nations as regards her economic condition and she must adjust herself to the life of the family as best she can. Wages and salaries will gradually increase and an equilibrium between income and outgo will erelong be attained.

Attitude of Wealthy

The same striking contrasts between the very wealthy and the lowly which mark Western Society are conspicuous here in Japan. There is already a considerable number of multi-millionaires. Such men, many of them, are open-handed and ready to give large sums for charity and other schemes which promise to benefit society ; but they have not, speaking generally, shown much interest in industrial reform which all foreign observers regard as one of the urgent needs of Japan. The factory law, inadequate as it is, still remains unpromulgated, because of this lack of interest on the part of moneyed men.

High Cost of Living Affects the Middle Classes

Even now, it would appear that the hardship is not so much among the wage earning classes as among those next above them in the social scale. Here too, if men were content to live as their fathers did, life would be easy, but life has become more complicated and luxuries have become necessaries.

The Foreign Communities

As noticed in previous numbers of THE CHRISTIAN MOVEMENT, the opinion is often expressed that the foreign communities in Japan will gradually lose their population as the foreign trade in Japanese hands increases. Statistics do not as yet support that view, and it seems probable that, while the business in foreign hands will decline relatively to the total foreign trade, it will absolutely increase and support a somewhat larger resident foreign population than at present.

Yokohama Foreign Community

The following table is, of course, no suitable basis for a conclusive judgment, still it is worth inserting. It refers simply to Yokohama and gives an analysis

of the foreign residents. It is taken from *The Japan Times* of February 4th, 1913.

	At the end of 1912	At the end of 1911
Austria	54	55
China	4,532	4,236
Denmark	37	35
France	227	235
Germany	462	455
Britain	1,576	1,543
Italy	41	40
Holland	60	61
Portugal	129	131
Russia	59	58
Switzerland	93	103
United States	864	857
Other countries	70	66
Total	8,205	7,875

"The large increase in the number of Chinese residents is ascribed to the growth of social relations between the Japanese and Chinese since the Revolution and the rehabilitation of those Chinese subjects who went home during the revolutionary disturbance. This is regarded as a favorable contribution to the growth of Japanese trade with China."

The total population of Yokohama at the end of last year was 455,214 (representing 89,931 households), showing an increase of over 11,000 as compared with the previous year.

Tokyo Foreign Community

The foreign population of Tokyo, that is, the European and American residents, has considerably increased of

late years as the result of the opening of branch offices by the Yokohama firms. In one or two cases the head offices have been removed to Tokyo.

The Chinese and Korean student population in Tokyo has fluctuated considerably, but now tends to increase. Statistics will be found in connection with the Y. M. C. A. reports later in this volume.

CHAPTER II

THE WORK OF THE FEDERATED MISSIONS*

By G. M. Fisher

The Idealist and Spiritual Trend

Close observers of current thought in Japan see signs for encouragement in the vogue enjoyed by such philosophers as Bergson, Eucken and James. On the other hand, Christian pastors and missionaries have been invited to speak in an unusually large number of the government schools, and over 3,000 copies of a Christian paper intended for inquirers are being put into the hands of boys in non-Christian institutions, mainly government schools, with the permission of the directors. We may record here with gratification that the Home Department, in reply to an inquiry by a committee of the Nihon Kirisuto Kyokwai, definitely stated that the policy of the former Minister of Education in instructing school teachers to take their pupils to shrines was an error and that the Saionji Government had ordered the practice to be discontinued.

Invertebrate Tolerance

In connection with the Three Religions Conference it is pertinent to point out one peril, namely, that Christians

* Abstract of the address of the Chairman of Conference of Federated Missions given at the annual meeting January 8th, 1913.

should be so captivated by the cry for religious tolerance and inclusiveness that they should fail to stand up boldly for their own faith. But while we are to show all charity to men who differ from us, so long as they bear witness only to what they have seen and experienced, we should be traitors to ourselves and to our Lord if we did not speak forth our well-grounded convictions without fear or compromise. Christian irenics and inter-religious fraternity grounded upon any other basis will be worse than useless.

Achievement of the Federated Missions

Now turning to matters more intimately connected with the Conference of Federated Missions, let me draw attention to the fact that to-day we celebrate the completion of eleven full years of the life of the Federated Missions, for it was in January 1902 that the first conference was held under the name of the Standing Committee of Co-operating Christian Missions. It was with no little hesitation that the movement was inaugurated, but when we look back at all that has been accomplished we can surely thank God for the vision and achieving faith of the founders, most of them still with us. The most valuable achievement of all has been the increasingly intimate fraternity and co-operation effected between so many different missions—a most hopeful augury for the coming decade. And in the line of definite undertaking one recalls: the publication of *The Christian Movement in Japan;* the foundation-laying for a large Christian Literature enterprise; the far-reaching investigations inaugurated by the Distribution of Forces Committee; the support given to the improvement of Christian education; and the preparation of a standard course in the Japanese language;—assuredly, these achieve-

ments alone are sufficient to justify many times over the effort and expense entailed by the organization.

The Japanese Church and the Missionary

At this point one is moved to drop a caution. It is simply this: should we not be constantly on guard against building up an elaborate machine which will make it more difficult in the future to pass over our responsibilities to the Japanese Church? We have successfully avoided this pitfall thus far, but now that the Japanese Church Federation has finally been formed, we should make a more determined effort than ever before to pave the way for co-operation with them at every point where co-operation is practicable, and for transferring to them our responsibilities as fast as they can successfully carry them. But in taking the John the Baptist attitude let us not be betrayed into running away from duty. There is a real danger lest the eagerness of missionaries to transfer responsibility and give glory to the Japanese should prevent them from doing a man's work. So far as the records go it would seem that John the Baptist continued to carry on an energetic and successful public ministry until he was imprisoned, while at the same time he urged his more mature disciples to leave him and follow after Christ. If we took our cue more exactly from John, there might be less declining by missionaries of opportunities to speak in public and to lead in new and hazardous enterprises. In our praiseworthy desire to defer to our Japanese brethren, do we not sometimes shirk responsibility which is properly ours? Given a real John the Baptist spirit, there is little danger, in Japan at least, that the missionary will do too much or appear too

prominent. The art of being a really Pauline missionary would seem to lie in preserving the happy balance between making oneself dispensable at any time and in the meantime doing a truly apostolic work.

Distribution of Forces Investigation and Co-operation with Japanese Church Federation

The most important and delicate undertaking in which we as a body are at present associated with the Japanese is what is known as the Distribution of Forces investigation, which, by the way, might more exactly be termed the Survey and Occupation of the Field. For two years our Committee on the Distribution of Forces has been steadily at work. A year ago our session was dominated by the suggestive array of facts which they presented showing how pitifully undermanned even the best occupied districts are and how the smaller cities and villages have been practically untouched by either Japanese or missionary workers. These disclosures came as a shock to many, and a few of us were impatient to have this Federation make a united appeal at once for larger reinforcements of men and money from abroad. There has been and is nothing to prevent individual missions from making such appeals and we ought to be grateful for the response which has already come from certain societies. But as a Federation it would have been a grievous mistake for us to go ahead without reference to the Japanese Church Federation.

Christian Literature Society Ready for Business

In Christian Literature, again, there is need for us to work in the closest conjunction with our Japanese brethren.

Newspapers as Evangelistic Media

We cannot pass over the subject of Christian Literature without noting that the results of the experiments in the propagation of Christianity through the use of ordinary newspaper columns and by correspondence have been encouraging. Unheard of until a few years ago, it now bids fair to justify itself as a most effective means of reaching persons, especially in the rural districts, who are ordinarily beyond the range of Christian preaching. These experiments should be given sufficient backing to make a decisive test possible, and if the plan proves to be all its promoters expect, it should be generally adopted.

A National Fitting School for our Children

A matter of interest to many is the reorganization of the Board of Trustees of the Tokyo Grammar School for Foreign Children, so as to provide a stronger and more widely representative basis. This school is already vitally related to the missionary movement, although its patronage is largely confined to the neighborhood of Tokyo. But if the higher department of the school is developed as proposed so as to fit pupils thoroughly for any University, the day will come when it will fill a nation-wide demand, and we and our successors then will rise up to bless those who in these earlier years toiled so unselfishly to lay the foundations. In passing it should be said that several of the hardest workers for the school in its days of trial and obscurity have been business and professional men with no children of their own in the school. Thus far the development of the school has been like making bricks without straw, in fact, almost without clay, too. If we and other bodies interested once get an adequate conception of the possibilities of the institution I am sure we

shall be glad to give the modicum of straw and clay required of us.

The Place of the Sunday School

Another important measure which I wish to propose is that we encourage the Sunday School Union to secure the services of one or more specialists in the development of the Sunday School; if possible, one Japanese and one foreigner, well versed in the Bible and in religious pedagogy. If funds from abroad are required let us support the appeal of the Sunday School Union, and if no other source is available let us ask the various boards to appropriate so much per missionary, just as has been done in the case of the Christian Literature Committee. It needs no argument to prove that in the Sunday School there is a field of almost unlimited possibilities and one which has, up to the present, been but indifferently cultivated.

Central Christian University

The other great undertaking to which we should address ourselves this year with greater energy than ever before, is that of higher Christian education, more especially a national Christian University in Tokyo. Rikkyo Dai Gaku in Tokyo has for some years had the title of university and has departments of commerce and theology; and in Kyoto, Doshisha University has recently forged ahead, the alumni alone having subscribed the phenomenal sum of ¥312,000 toward its endowment. Doshisha gives promise of expanding into a most valuable university. But neither of these institutions nor any of the denominational Christian colleges can hope to develop into that first-class, comprehensive Christian university in Tokyo which by common consent is imperatively demanded by the whole Christian movement. It is

primarily on behalf of such a university that I would plead. Here again we are fortunate in having organizations which make the matter their primary object. The Christian Education Association has already achieved something in this direction, especially by securing the publication of papers by Professor Haden and Dr. Schneder, on the need and plan of the desired central Christian University. But the most significant step in this direction has been taken during the past year in the formation of the Central Christian University Promoting Committee.

Some of us have been exercised over the lack of highly educated candidates for the ministry. At present there are only three graduates of an Imperial University in the Christian ministry. It is generally acknowledged that the Christian leaders for Japan must receive their education in Japan herself, although a subsequent period of advanced study abroad, is, of course, not to be decried. But to-day there is no Christian college which ranks scholastically above the preparatory departments of the university, and whatever be the fact, the graduates of the Imperial Universities do not consider that any Christian divinity school is of high enough grade to be worth while entering. And on the other hand the whole specialized plan of education in the Imperial Universities, and the ambitions and intellectual tendencies there prevalent, militate powerfully against any graduate entering the ministry. Imagine for a moment that the Church in Germany had had no Halle, Leipsic, or Erlangen; that the Church in Great Britain had no Oxford, Cambridge, or Aberdeen; that the Church in America had no Yale or Princeton or Harvard or Toronto, and think of what leaders, not only the Church but all Christian

civilization, would have been robbed. And yet until a great central Christian University with one or more affiliated divinity schools shall have been created in Japan, we shall be facing just that anomolous and perilous condition. A generation ago the Christian ministry was the leader in all departments of progressive thought and activity, but to-day it is but a camp-follower. Fortunately, the headstart gained a generation ago and the inherent vitality of Christianity itself still make the Christian preacher in Japan one of the most powerful factors for righteousness and progress. But the rising roar of materialistic development and the loud voices of irreligious and anti-Christian thought are threatening to drown out the voice of the Christian pulpit. It is a time when one wishes he could summon a Luther, a Wesley, a Spurgeon, a Phillips Brooks to the leadership of the Christian forces in Japan. Far be it from me to utter a note of alarm or discouragement, but is it not clear to every reflecting man that the weal of the whole Christian cause in this Empire hinges upon Japanese leadership, and that Japanese leadership hinges largely upon adequate higher education? God speed the day when we shall have at least one great Christian University!

The Next Step. Co-operative Specialization in Higher Schools

But it is always easy for us to lose our heads in the clouds of the ideal and forget the duty that lies nearest. When Professor Burton of Chicago was about to leave Japan, he remarked: "Your success in getting a Christian University in Japan will depend largely upon your ability to work out effective co-operation between the existing Christian higher schools, especially in Tokyo." If Professor Burton

was correct, and if I may venture to press in where angels may, perhaps, fear to tread, I would like to propound one question: Would it not be advisable for the five Christian Mission high schools and colleges in Tokyo to work out a plan of co-operative specialization; that is, let one of them develop a first class literary and philosophical department, another a department of education and psychology, another a department of general science, another a department of law and economics and commerce, and still another a department of technology? It might of course be impracticable and inadvisable for each school to include no other courses, but to the layman there is no apparent reason why such a scheme of specialization could not be worked out to the advantage of all. Then, when the Christian University shall have become a reality, each one of these higher schools or colleges would be in a position to send its students directly into the corresponding department of the university.

Federated Theological Schools in Tokyo

Another preliminary step which would facilitate the founding of the Christian University in Tokyo would be the federation or co-ordination of the Theological Schools. Without going so far as to urge that all should be combined at once into one large institution with a central plant, every consideration of economy and efficiency argues for the grouping of the ten or more separate groups of divinity students around the three schools which possess permanent plants. The various denominational groups might then be gathered in denominational hostels erected near the schools. Then between the three schools there should be the closest co-ordination of curricula and the freest exchange of lecturers.

The consequent gains in scholarship, *esprit de corps* and finance would certainly justify all the effort and denominational sacrifice involved. In the course of time is it too much to expect that Tokyo may emulate Montreal, where a few months ago four well-rooted theological colleges (Anglican, Congregational, Presbyterian and Wesleyan) formed a federation involving the closest co-ordination of their faculties and curricula?

The Mott Conferences

It is true that there is no merit in conferences as such. They may be an utter waste of time and energy, but I firmly believe that these Continuation Committee conferences under Dr. Mott will be truly noteworthy, and will be looked upon by all, whether participants or spectators, as opening the door to far larger achievements for the cause of Christ in Japan. They will for the first time bring the best thought of both Japanese and missionary leaders to a focus upon the great living questions pertaining to the Christianization of the whole people. They will do much to explode the prevalent fallacy that Japan no longer needs aid from the Church at home. Men and women of imperial vision in all lands are even now praying for these conferences. There is no need for me to suggest that we join with them in both private and corporate prayer, but there may be need for us to reflect upon the spirit of our prayer. God forbid that it should be timid! Why should we be afraid to abandon ourselves to Him and then expect Him to work wonders? Too often we are like a bird of passage that just pauses to alight on a twig, but hastens on without making a nest. We do not „ build us a nest on the greatness of God." Too many of us, like the scribes of our Lord's day, have

settled down into expecting only small and gradual evidences of God's power in Japan. Our Lord lived and worked in a corner of the Roman Empire, yet he made it the pivot of the world's higher life. *We* live on one edge of the modern world, yet if we conceive God's purposes and God's power in some such way as Christ did, Japan shall become a center of blessing to all nations. We need to pierce through the mist and murk of our problems to God's vast unclouded firmament beyond; to believe that as the stars move in their orbits at his bidding so through the spaces of eternity shall his spiritual plans move to their appointed consummation.

Are we Willing?

"*To work a miracle is to conceive such an object of endeavor, and to put forth such an appeal of trust, as will permit a creative new departure in that self-manifestation of God which we call the universe.*" This is a profound thought, but it should not only impress our intellects but penetrate our consciences. Is not the trouble with us that we do not persistently exercise the exceptional will which will enable God to make an exceptional response?

CHAPTER III

ELEEMOSYNARY ENTERPRISES*

JAMES H. PETTEE

Imperial Donations

In reviewing the past year we naturally begin with a mention of occurrences connected with the demise of the late Emperor and the accession of his son to the headship of the nation. It was most fitting that the young Emperor acting in line with the conduct of his illustrious father should give one million *yen* in charity. This has been divided among the different *fu* and *ken*, accompanied by the recommendation of Mr. Hara, the able Minister of Home Affairs, that in allotting it to various local charities the money be used so far as possible in ways that shall be of permanent service, as for land, buildings or endowment funds.

It is interesting to recall here that this was the third great Imperial Donation to charities in modern Japanese history. The first was in 1897 in connection with the death of the Empress Dowager, and was for about *Yen* 400,000. Through additions from various sources this *jikei shikin* (charity fund) now amounts to *Yen* 2,646,000.

The second was in 1910 in connection with the Imperial Rescript on Benevolence and was for

* A Report presented at the Federated Missions Conference in Tokyo January 8th, 1913.

Yen one and a half million. This royal grant-in-aid resulted in the formation of the *Saiseikai* or Society for the Relief of the Sick Poor, and called out many other gifts especially from wealthy Japanese, so that in December last the fund had reached the substantial figure of 7,179,780 *yen* in cash and 18,895,518 more in pledges, contributed by 39,318 different persons.

The third was the million *yen* granted by the present Emperor.

Lest I be misunderstood in these references to gifts by the late Emperor let me further say that in 1877 after the civil war in Kyushu (usually called by foreigners the Saigo Rebellion) His Majesty gave 1,000 *yen* to help start the *Hakuaikwai* which ten years later became the Red Cross Society, to which organization for the succeeding ten years the Emperor gave annually *yen* 5,000. This amount he increased to 10,000 in 1898 and continued it at that high figure until his death. Moreover he made many *special* contributions to the work of this great charity, on one occasion giving 80,000 *yen* for a Red Cross Hospital. It is stated that his gifts to this form of charity alone since that first 1,000 *yen* in 1877 have totalled not less than 660,000 *yen*. Personal gifts by the Empress for the same society are not included in these figures.

Moreover from 1891 to 1912 Meiji Tenno gave to sufferers from fire, storm, or earthquake 642,350 *yen*. I have seen no estimate of the sum total of his benefactions during the forty-four years of his reign, but I should think it would nearly touch eight figures, (that is ten million *yen*).

Not to make this record unbearably statistical I content myself with one more item. In Meiji 32,

(1899) at His Majesty's instigation the central government issued orders that every prefecture should start a fund from which aid to sufferers from special calamities could be drawn. This is called in Japanese *Ri-sai Kyujo Kikin Ho.* So loyally and carefully have these instructions been carried out that the sum total of these local funds now amounts to not less than 44,100,000 *yen.* An interesting fact in this connection to which Mr. Tomeoka calls attention in a recent article in *Jizen* (the Charities Magazine) from which I have secured most of these data, is that while according to its budget the central government is prepared to contribute *yen* 200,000 a year to these causes, it actually gives only 120,000 *yen*, the rest of the funds needed for such charities being raised locally.

Influence of Meiji Tenno

In thus referring to some of the many benefactions of the late Emperor and some of the movements he set on foot, I feel justified in concluding that among the three or four things for which Meiji Tenno will go down in history as most illustrious, one surely will be his habits of personal economy and generous benevolence. By precept and example he taught his people to be frugal and philanthropic. No part of the government service has taken more giant strides during the past twenty years and no part is better administered to-day than that of charity and relief. So far as my observation goes there is no line of activity in which governmental and private enterprise work together with less friction and overlapping than in charity work. The government is wisely generous in its grants-in-aid to private charities however conducted, provided they measure up to a certain standard of excellence and reliability.

Benevolent Societies

Aside from certain well-known patriotic societies which are also philanthropic in their aims there are at present 414 registered charitable institutions in Japan, with an annual budget of 1,318,647 *yen*. They care for about 15,000 inmates and are administered by 2,653 superintendents or helpers. Besides these there are 74 Homes for Ex-convicts. Of these the most beneficial are those conducted by Mr. Taneaki Hara in Tokyo, Mr. Asahiro Muramatsu in Kobe, Mr. Meizen Kimpara, the Salvation Army, and the East and West Hongwanji.

Special burdens have recently been laid upon these devoted workers in connection with the pardon in full or in part of nearly 26,000 convicts as a mark of Imperial clemency in honour of the late Emperor. It is a pleasure as well as duty to acknowledge the self-sacrificing spirit, the good judgment and all-round common sense shown by the men or societies I have named and others more or less like them in the conduct of this most difficult form of social service. This work will be continued through the present year and deserves the assistance of our prayers, our sympathy, and to some extent our money and personal service.

Buddhist Activity

It is of interest to note that the various Buddhist sects (with the exception of the Hongwanji) have conferred together, once in August and again in October, as to the best methods to be pursued in aiding and reforming these discharged prisoners. 80 temples were represented in this second conference. It is one of the straws showing the imperative demand of the times for union in work.

That the government as well as the people recognizes this need is shown by the action of the Depart-

ment of Justice in calling together at Tokyo last September the superintendents of these homes for ex-convicts and also by that of the Department for Home Affairs in holding in November a conference (the fifth in successive years) of workers engaged in all sorts of charity enterprises. Large attention was paid this year to questions relating to the proper training, physical, mental, and moral of little children both normal and abnormal. About 170 persons were in attendance, Buddhist priests being in the large majority.

Government Aid in Benevolence

During 1912 application for aid from the charity funds of the central government were made in behalf of 204 institutions, orphanages, hospitals, etc. After a very careful inspection the Home Department approved of 176 of these requests and bestowed from 50 to 1500 *yen* on that number of charities. These may be called the pick of Japan's charitable institutions. Nearly all well-organized Christian institutions are included in this favored list.

Work for Lepers

We are all more or less familiar with the work of the *Kwaishun Hospital* for lepers founded by Miss Riddell and located near Kumamoto. We rejoice in the continued and increasing success of that work as also that of the *Ihaien* at Meguro, a memorial of Miss Youngman's devotion, and an institution that receives the personal aid of many Tokyo missionaries; also the well known Roman Catholic Asylum at Gotemba. There is an interesting sequel to this story of Catholic and Protestant missionary work in behalf of lepers which calls for notice and for the data of which I am indebted to Dr. A. D. Hail of Osaka.

As stated in the Japan Year Book for 1912 both

the government and the general public were deeply impressed by this work of missionaries and with the importance of providing in some definite way for the isolation and care of this unfortunate class of sufferers. Hence in its session of 1906-7 the National Diet voted a measure for establishing five leper hospitals, one each to be located near Tokyo, Osaka, Kumamoto, Kanazawa and Aomori. These are now built and running. The second of these is located at Sotojima about four miles from Osaka. The superintendent Dr. Imada is a progressive physician with whom are associated three other doctors and seven trained men and seven women nurses. Ten different prefectures are united in the maintenance of the hospital and in supplying it with its 300 patients. As they are all charity patients the government allows them about six *yen* a month for food. The large majority are Buddhists. The chapel is provided with a *Butsudan* and also with Shinto utensils.

Christian Work for Lepers

Christians are also allowed free access and this opportunity has been utilized by our Presbyterian brethren who hold weekly a preaching service, and a meeting for Bible study. Also a Sunday school has been started, some 17 of the pupils being children, a Y.M.C.A. organized, and thirteen persons have received baptism. One of the lepers has been taught to play the organ, so as Dr. Hail expresses it "they are *dokuritsu* in that one respect at least." I speak of this interesting work at some length both because it is new (begun only last April) and therefore a proper item in the year's report, and also because it is typical of many such opportunities now waiting to be seized by us. I suspect that our Christian activities in

connection with eleemosynary work will more and more take this normal line of procedure.

Rev. H. W. Meyers, D.D. has written as follows concerning *Shinkawa Settlement Work*, Kobe.

Settlement Work

"Of all the wretched quarters of the cities of Japan, perhaps none can compare with Shinkawa in Kobe for crime, poverty, disease and dirt. Until recent years the plague and cholera were almost annual visitors; the death rate is said to be nearly six times the general average; murders and drunken brawls are common, and in general conditions are such as the average Japanese does not believe to exist anywhere in the whole country.

In September 1909, Mr. T. Kagawa, a theological student, began preaching and visiting among these people, and from the first began to see results. In December of the same year he rented a small room in the heart of the quarter, so that the work may be said to have started just three years ago.

Mr. Kagawa from the first took as his motto, "To preach the Gospel to the poor," and the salvation of the individual has been put first as the only way to uplift the community. Sunday morning worship is held at *five o'clock*, as the only really quiet time available. Every morning from five to seven street preaching is held in the slums, at the docks or wherever the workmen gather before work hours. Every afternoon before dark again a band of believers goes out to sing and preach on the street corners, and later on services are held in his rooms almost every evening in the week. As the attendance at these services has grown, adjoining rooms have been rented and the partitions knocked down, till now four houses together make up the one assembly room. At present

there has been gathered a band of fifty Christian men and women, of whom thirty-six have been baptized. Many of them are Christians of unusual activity and power.

Methods of Settlement Work

Among the methods used in this work, besides the preaching, we may mention the following:

1. Three Sunday Schools, organized and carried on with the help of a number of Christians from other churches.

2. Helping with funeral expenses. This was the opening wedge in many homes, where death had entered, and the family was so poor that they had nothing left after paying the medical bills.

3. Free lodging is provided for those who are down and out, until they can get work again.

4. A room is provided for helpless invalids, who are received and helped as far as funds permit.

5. Medicines, medical attendance, milk, clothes, bedding have been provided for large numbers of poor and suffering people through friends who have seen this good work.

6. A sewing school has been carried on through the help of a Christian woman who was able to carry it on for the young women.

7. A night school was conducted for a time, but was discontinued on account of the removal of the friend who taught in it.

8. A cheap eating-house was opened for a while, but it proved too great an expense, and had to be dropped.

9. Several children have been adopted and cared for till good homes could be provided for them. The leader of the gang of bad boys was adopted, and has become an earnest Christian worker, and a

great help in the Sunday School and preaching services.

This work is still in its infancy, but it is encouraging to see to what an extent the whole community has been influenced by this work. The police recognize that their problem is being solved for them, and help the work most cordially. The community is still wicked and depraved, but the three years have seen a great transformation, and Christianity has shown itself a transforming power."

Intelligence Bureau

In my report a year ago I referred to the laudable efforts being made both on government and private iniative to secure a better system of intelligence bureaus to aid the unemployed in their efforts to secure work and also to save from ruin the country people migrating by thousands to the cities. Much advance has been made in this good work during the twelvemonth under review.

There are now three admirably conducted intelligence offices in Tokyo, one each in Asakusa, Shiba and Koishikawa, under the direction of the city government, besides what is done in this line by the Salvation Army and the Y. M. C. A; one in Osaka under the superintendence of Mr. Hachihama, a graduate of Doshisha and an ex-Christian minister, which since last June has found employment for over 4000 men and 356 women; one in Okayama under the city Y. M. C. A. and doubtless some others that have not come to my notice. It is a suggestive fact that the proportion of unemployed men and women seeking assistance from these well-conducted intelligence offices is about twenty to one. I have heard of several cases in which persons have been saved from suicide or gross immorality by the timely help of these free employment bureaus.

Commendable progress has been made by several orphanages or similar institutions in the line of self-help by colonizing on farms. "Back to the land" is one of the good watchwords of the hour. The leaders in this movement are Okayama Orphanage with its 600 acres mostly in Kyushu; the *Jomo Kojin* of Maebashi with its 350 acres in Hokkaido and the *Han-ai Fushok(u)kai* of Osaka with its new farm of 100 acres in Chosen (Korea). All these institutions are under the superintendence of devoted self-sacrificing Christian men who do not drive but lead, and who are ready to face any hardships for the sake of building up strong character in the young people committed to their care.

Rescue Home

The Florence Crittenden Rescue Home opened in 1888 continues to do a valued work and is generously supported mainly by foreigners. During the absence in America of the superintendent Miss Penrod for the purpose of collecting funds for its further development, the institition is in charge of Miss Mintle. It is under the management of 14 trustees, half Japanese, and half foreigners. It has an annual budget of *Yen* 1500. and last year received *Yen* 200. from the Board of (Japanese) Associated Charities. 24 young women were cared for during the year, and the present number of inmates is 19. The younger girls attend the public schools. Others are taught at home. All are expected to do sewing, knitting, housework and gardening. Nearly all become professing Christians. Like the majority of charitable institutions it is interdenominational in spirit and conduct.

Just before Christmas the Salvation Army collected *Yen* 1100. with which 3500 baskets were filled with useful articles and distributed among 1400 of the

very poor in Tokyo. Mr. Pettee secured *Yen* 890. from foreign merchants, mostly residing in Kobe, for Okayama Orphanage, and several successful concerts in aid of different charities were given in various cities.

Decoration of Dr. Berry

It is a pleasure to record that a former member of our Japanese missionary fraternity John C. Berry M. D., now of Worcester, Mass., well known to the elders among us, received in the early fall the decoration of the Third Order of the Sacred Treasure, because of his work a generation ago in the interests of Japanese prison reform and other kinds of social service. As is known to many Dr. Berry has received another honor recently which perhaps he prizes still more highly, viz., an election to be a member of the Prudential Committee or governing body of the American Board of Foreign Missions. He has been assigned to the sub-committee on Japan.

A Year of Progress

Altogether the year has been one of sane and steady progress in matters eleemosynary. With the increased cost of living and the keen competition in eleemosynary as well as other forms of social service, it behoves Christians to exercise increasing sagacity in placing our gifts for charity and our offers of personal service.

Notwithstanding the really phenomenal advance made in recent years in the conduct of public or semi-public charities, I am convinced that there is still urgent need for a certain number of private orphanages, hospitals, and other homes of refuge to supplement what may be called official charity. They give freer play for personal influence, religious instruction and hardy training in character building. Even

with poorer material equipment they are likely to turn out better results. The ideal way as in matters educational is to have both kinds working side by side, mutually sustaining and stimulating each other. This is the case at present and the good results attained justify our confidence in the double-headed system and our hope for its further continuance.

CHAPTER IV

INDUSTRIAL WELFARE*

By W. M. Vories

Just what are the boundaries of industrial welfare work it is not easy to say. One must be somewhat arbitrary in the process of exclusion. There are a number of excellent pieces of work being done for industrial communities in Japan of which we have heard, but could get no definite reports. There are probably not a few other similar efforts of which we have not even heard. Many letters requesting information have failed to bring responses. So that altogether our report must be very imperfect.

We may divide our subject into six sub-divisions: (1) The Anti-tuberculosis Association, (2) General work for factory hands, (3) Work for railway men, (4) Work for farmers, (5) A new undertaking in demonstration, (6) Principles of work.

Anti-tuberculosis Association

The principle piece of work that this committee has done was the launching of the Anti-tuberculosis Association of Foreigners in Japan, last summer at Karuizawa. This work was largely the outgrowth of Dr. Faust's efforts and those of a few others, who had been in various ways agitating the subject during

* A Report presented at the Federated Missions Conference, in Tokyo, January 8, 1913 by the Committee on Industrial Welfare.

the previous year. The Association now has about two hundred members and is issuing a quarterly which presents valuable material with which all interested in the physical welfare of the Japanese can wage war on the tuberculosis scourge, which annually destroys one hundred and thirty-three thousand of the population. The response of the missionary body and the favour of the Japanese is most encouraging for the future usefulness of the Association.

General Factory Work

In Tokyo the principle work for factory hands has been carried on by Miss Bauernfeind. An interesting report of her work appears in the Japan Evangelist. (Jan. 1913). Formerly Miss Bauernfeind was holding two meetings a month in the grounds of two factories where she is working, as well as weekly meetings in a nearby preaching-place. But when the officials would not permit the women to leave the grounds to attend meetings in her preaching-place, she finally succeeded in gaining permission to hold four more meetings each month inside the factory grounds. The result is that instead of twenty-five or thirty attending, she now has from one hundred to two hundred. The two hours spent each time in the factory grounds are divided equally between formal meetings and personal work. Miss Bauernfeind writes, "Perhaps the most encouraging feature is the personal contact with the girls." Work has been begun on a church and kindergarten which are being erected on ground given free of rent by the factory. This new plant ought to mean a great advance in the work. There has been a decided change in the atmosphere of the factories through the influence of Christianity.

In Osaka, quite an extensive work among the

factory employees was formerly carried on by Miss Holland, but we understand that it was of the nature of talks to the workmen, without any permanent plant, and as Miss Holland has left, the work has not been carried forward recently. Mr. Madden has plans on foot for work for factory hands in Osaka.

In Nikko Miss Hutchings has work for women and children in three factories, and for electric-car men.

In Kofu Miss Killam has work for factory hands.

In Tsu Mrs. Hail has been continuing her very successful work in the large cotton factory.

One of the most interesting pieces of industrial welfare work is that of Miss Adams at Okayama. Not only preaching to the factory girls, but day and night schools, a day nursery and a hospital have been reaching four or five hundred during the year.

It is very evident that the most telling work among the industrial classes, as well as all others, is obtained where a permanent plant is provided and where personal work is most prominent.

Railway Work

The most extensive railway work is that of Miss E. R. Gillett and her associate Mr. Tsuda. In Tokyo they have a meeting place with a few living rooms attached, beside their own quarters, and this gives a working plant as a basis of operations. The railroad authorities have granted passes to them, and they visit all parts of the Empire, holding preaching meetings and selling Testaments to the men. There have been about 50 conversions and many encouraging results; but Mr. Tsuda himself pointed out the weakness of a lack of continuity in this itinerating work.

In Mito Mr. E. H. Jones holds a half-hour meeting for railway men at their shops every Saturday. About forty attend. There has been one baptism.

An interesting incident is the prohibition by the authorities of hymn singing, although they permit Bible reading and prayer.

In Akita Mr. McCall has some work for railroad men.

In Tokushima Miss Patten has also some railroad work.

In Manchuria and Korea the Y. M. C. A. has extensive railroad work.

The most intensive piece of railway work is the Y. M. C. A. for railroad men at Baba, conducted by the Omi Mission. Here there is a three story semi-foreign building, which provides reading rooms, game rooms, an auditorium, a dining room, class rooms and a dormitory in which twenty men are in continuous residence. Beside the frequent visits of the mission workers, a permanent secretary gives his whole time to the work. Day school, night school, Bible class, Sunday School for the children of the railway men, a tennis court and a hymn singing club are among the popular attractions. Lectures and sermons attract as many as four hundred. The recent Christmas entertainments were attended by more than eight hundred in two nights. Every dormitory room is crowded, and many more could be rented. The effects of this work on the lives of the men are pronounced and show the efficiency of a permanent, personal work.

Farmers

Of all the industrial classes in Japan farmers are vastly in the majority, as they constitute three quarters of the entire population. We believe that industrial mission work should be extended to them rapidly and on a large scale; and we believe that such work will require special methods, quite as much as work for factory

hands or railway men. The Okayama Orphanage has recently transferred most of its older children to its new farm in Hyuga. We believe that not only this move will be wise for the sake of the Orphanage, but that it will give an opening, and a point of contact, for missionary effort among the farmers of that region. We are glad to learn that the orphans give one tenth of their earnings for mission work among their neighbors.

A definite effort at the evangelization of farmers has now been under way on the Mission Farm of the Omi Mission for more than a year. It has been found that the new varities of plants and fowls, and new methods of cultivation, the incubator and other new implements attract many visitors from among the farmers of the district. A point of contact has been established. Six farmers have been baptised, a church has been organized in one farming village, and a village Y. M. C. A. in another. The response of the farmers is most encouraging, and the quality of manhood and faith which they display is a challenge to greater effort for this long-neglected class. At the farm, a public rest-house by the roadside, in which are tracts and a notice inviting inquirers to call in town for information, is not only a boon to the farmers who walk out to their fields in the vicinity and to pilgrims and to other passers-by, but is proving an evangelistic means. A Buddhist priest has been reached through this agency. Although a farm seems like a heavy undertaking for busy and not overpaid missionaries, it is really quite practicable, as it can easily be made self supporting.

Christian Principles in Business

A new agency in industrial welfare work which is outside the regular rank and file is at present

being launched. Not far from Osaka the Sunlight Soap factory, established by English capital, is undertaking a piece of demonstrating of Christian principles which may in reality outstrip all of our missionary efforts along that line. They propose to give their employees a six-day week, an eight-hour day, model cottages, educational and recreational provisions, a share in the profits, pensions, gardens to cultivate, and in general an object lesson in Christian enterprise. What this may mean to the industrial workers of Japan we can hardly overestimate. Just as personal work outclasses impersonal preaching, so demonstration surpasses theory in the conversion of men. The example of this business company should be a stimulus to every worker who calls himself Christian.

Principles of Work

Some words of Dr. Channing, in his charge to two young preachers about to undertake work for industrial classes, suggest themselves as we survey the feeble beginnings which we have thus far made at this type of work: "The poor are generally ignorant, but in some respects they are better critics than the rich and make greater demands on their teachers. Proprieties of style and manner, local feeling, fashion, show, or sectarian zeal are not attractions to them. They are no critics of words, but they know when they are touched or roused, and by this test—a far truer one than you find in fastidious congregations—they judge the minister, and determine whether to follow or forsake him. The duty of preaching to the poor is accordingly a difficult one. Their minister has much to learn, and, what is harder, much to forget. He must find a new tongue, he must forget the modes of address under which he was himself educated. He

must appeal to the simple, universal principles of human nature. To accomplish this, books will do him little good. His best study is the poor man's narrow room. His best teacher is a keen observation of the workings of the poor man's heart, of his passions, perils, and spiritual wants. Preaching is not your whole or chief work. Private intercourse is to you a more important instrument than the pulpit. You must not wait for the poor in the church. Go to them in their houses. Go where no other will go. The only power to oppose evil is love,—strong, enduring love,—a benevolence which no crime or wretchedness can conquer, and which therefore can conquer all. Miserable indeed will be your office, if this spirit do not possess you; if a deep sympathy with your suffering fellow-creatures do not compel you, as it were, to seek their abodes, and do not identify you with them."

In the light of experience and principle, we believe that successful work for the industrial classes can only be accomplished by work of a permanent and personal character, provided with properly equipped plants. The most efficient plant will embody, whatever else it may have, dormitory accommodations. An ounce of demonstration is worth a pound of talk.

CHAPTER V

THE PEACE MOVEMENT IN JAPAN

By Gilbert Bowles

Historical Note

The first brief effort at organized peace work in Japan was cut short by the China-Japan War in 1894. The present movement dates from the first informal conferences in March, 1906, followed by the organization of the Japan Peace Society on May 18, of the same year. Hon. S. Ebara, M.P., served as President until January, 1910, when he was succeeded by Count Okuma, who notwithstanding his manifold activities, takes a keen interest in the Society.

Since its formation in 1906, the dominant factor in the peace work in the Empire has been the Japan Peace Society.

The Japan Peace Society

The new officers elected at the Annual Meeting in January, 1912, were: Executive Vice-President, Baron Y. Sakatani, ex-Minister of Finance; Honorary Councilor, Baron Shibusawa, President of the Hundredth Bank; Councilor, T. Mayaoka, Esq., member of the Tokyo Bar, Japan's representative in the House Tax Arbitration Case before the Hague Court; Trust Officer, the Industrial Bank of Japan; new Directors, S. Hayakawa, General Manager of the

Mitsui Bank, Hon. S. Shimada, M.P., Hon. Y. Ozaki, M.P., then Mayor of Tokyo, Dr. T. Takata, President of Waseda University and K. Minoura, M.P., Editor of the *Hochi Shimbun*.

The Headquarters of the Society

The Headquarters of the Society were moved from the Y.M.C.A., Kanda, Tokyo, in February, to the Tokyo Statistical Society's Building, 6 Yamashiro-cho, Kyobashi, Tokyo. On July 2, the Tokyo Statistical Society's Building was destroyed by fire, the Japan Peace Society losing practically all of its small supply of literature and some valuable records. Upon the completion of the new building of the Tokyo Statistical Society early in April, 1913, the offices of the Japan Peace Society were again located in that building, near the Imperial Hotel.

Southern Tour of Baron Sakatani

In April of last year, Baron Y. Sakatani, Executive Vice-President of the Society, visited Osaka, Kyoto and Kobe. He spoke at the Annual Meeting of the Osaka Peace Society. He also gave addresses at Kyoto and Kobe, drawing upon his experiences as Japan's representative to the International Peace Conference of Economists at Berne, August, 1911. At Kyoto, an informal conference was held at the home of Dr. S. L. Gulick, with the officers of the Oriental Peace Society.

Baron Sakatani was chosen Mayor of Tokyo early in July, 1912, but he has continued to find time for important conferences and committee work in connection with the work of the Japan Peace Society.

Observance of Hague Day

In preparation for the Observance of Hague Day, May 18, the anniversary of the opening of the First Hague Conference, the Japan Peace Society published a

special pamphlet, "The World-wide Peace Movement." A Public meeting was held at the Y.M.C.A. Hall, Tokyo, from 2 P.M. on Hague Day. The speakers at this meeting included K. S. Inui, Esq., Hon. S. Ebara, Member of the House of Peers, Dr. T. Terao, former Professor of International Law in the Imperial University, Baron Y. Sakatani and Baron Shibusawa.

Work of Mr. K. S. Inui

In March 1912, Mr. K. S. Inui, Vice-President of the Great Lakes International Peace and Arbitration Society, Japanese peace lecturer, affiliated with the American Peace Society of Washington, D.C., reached Japan on the closing part of his world tour in the interests of peace. He spent several months in Japan, speaking at schools, colleges and universities and addressing public meetings in most of the large cities of the Empire. One English lecture was arranged by the Japan Peace Society. The American Peace Society of Japan was represented by one of its Vice-Presidents, Prof. H. T. Terry of the Law College of the Imperial University of Tokyo. Mr. Inui has recently been chosen General Secretary of the Japanese Association of America, with headquarters in San Francisco.

Pres. Eliot's Visit

Dr. Charles W. Eliot addressed 2000 people at the Central University at 7 P.M., June 28th, on the "Purpose and Work of the Carnegie Endowment for International Peace." The meeting was held under the auspices of the Japan Peace Society, the International Peace Forum and the American Peace Society of Japan.

On July 5, Count Okuma, as President of the Japan Peace Society and as Chancellor of Waseda

University, gave a luncheon in honor of Dr. and Mrs. Eliot. Among the guests were Dr. Ariga, one of Japan's great authorities on International Law, Mr. K. Otani, President of the Yokohama Chamber of Commerce, Mr. B. Nakano, M.P., President of the Tokyo Chamber of Commerce, Baron Sakatani and Baron Shibusawa. Dr. Eliot's personal interviews and addresses on various occasions tended to impress the nation with the dignity and seriousness of the Peace Movement.

Japanese Language School for Foreigners

In the spring of 1912 a Joint Committee, appointed by the Japan Peace Society and the American Peace Society of Japan, was authorized to investigate the question of the formation of a better equipped Japanese Language School. At a meeting of the Joint Committee held at the Nippon Club, December 21, 1912, the following decisions were made: A general prospectus was adopted, providing for courses for business men, officials and missionaries, with supplementary lectures on Japanese History and Institutions. A Promoting Committee of seven foreigners and five Japanese was appointed and all responsibility transferred to this Committee. At the first meeting of the new Promoting Committee, January 21, 1913, the general plan was approved and a sub-committee was authorized to undertake to raise a guarantee fund of *Yen* 2000, and to complete the plans for the organization of the School. One half of this amount has already been raised. The organization of this school will mark a decided addition to the forces making for international understanding.

New Periodical

"The Japan Peace Movement" was started in December, 1912, as the twenty-page monthly organ of the Japan Peace

Society and the American Peace Society of Japan. The Japanese Department of 14 pages, edited by Prof. K. Higuchi of Waseda University, contains items of news, addresses, special articles and some translated material for the members of the Japan Peace Society and its branches and the general public. Copies are sent each month to peace workers in foreign countries.

Peace Sunday

December 15 was observed as Peace Sunday. Notice were sent out through the religious and secular Press. A public meeting was held at the Y. M. C. A. Hall, Tokyo, with the co-operation of the American Peace Society of Japan. Baron Sakatani, Mayor of Tokyo was in the chair. The principal speakers were Mr. H. Miyamoto, Dr. I. Nitobe, on "When Will Wars Cease?" Dr. Hamilton Wright Mabie, on "The Peace Movement not Argument but Fact" and Count Okuma, who spoke on the "Nature of the Peace Movement."

Annual Meeting

The Seventh Annual Business Meeting of the Japan Peace Society was held at the Mikawaya Restaurant, Kanda, Tokyo, from 4 P. M., January 29, 1913. The order of business included a Report of the Previous Year's Work, Report of Treasurer, Consideration of Estimates, Election of New Directors and Revision of the Constitution. Dinner was followed by a general discussion of the future work of the Society. The changes made in the officers were: New Directors: Count Matsuura, Member of the House of Peers, T. Miyaoka, Esq., who has during the past year served as a Councilor of the Society, and Z. Horikoshi, Esq., Manager of the Horikoshi Mercantile Company.

Policy of the Society

Two Schools of Thought are represented in the Management, conservative and liberal, if one might designate them with party names. One favours a cautious policy in all work, planning for no enterprise unless the funds are already in the Society's Bank. The other favours a more vigorous educational campaign, trusting to the results of public meetings and literature to replenish the funds. The proper balancing of these two elements is the most important administrative task of the Society. Quiet growth within has characterized the work of the past year.

In Osaka

Branches of the Japan Peace Society. The Osaka Peace Society has done some excellent work during the past year. With the assistance of the Executive Secretary, Mr. N. Kato, the *Osaka Asahi* (Morning Sun), said to have the largest circulation of any daily in Japan, issued a special "Peace Edition" on Sunday, June 2. The special occasion was the arrival of Dr. Charles W. Eliot, who addressed a large audience in Osaka. The Annual Meeting in April has been mentioned in connection with the lecture tour of Baron Sakatani.

On Peace Sunday, December 15, a meeting was held in the Osaka Hotel for the study of the Balkan Question. An address was given by Prof. Suyehiro of the Law College of the Kyoto Imperial University.

Sendai Society

The Miyagi Peace Society of Sendai held its Inaugural Meeting in connection with the visit of Count Okuma, in the autumn of 1911. The President is the Governor of the Prefecture. The office is located in the City Office of Sendai. In June the members of this Society assisted in arranging for a successful meeting addressed by Prof. Payson J. Treat, of the

History Department of Stanford University, California.

Kobe Society

The Kobe Peace Society has as its President the Mayor of the City. Baron Sakatani addressed the Society in April. The office is located in the Kobe Industrial Association Building.

The Oriental Peace Society Kyoto

RELATED ORGANIZATIONS AND EVENTS. The Oriental Peace Society of Kyoto, organized in 1907, puts special emphasis upon efforts for peace in the Orient. Most of its leading members are connected with the Kyoto Imperial University and the Doshisha. They have had as guests and speakers the last year Baron Sakatani and Dr. Charles W. Eliot. The Oriental Peace Society has decided to affiliate with the Japan Peace Society, but arrangements for the organization of the Society as a branch have not yet been completed.

The Carnegie Endowment

The Carnegie Endowment for International Peace, Department of Intercourse and Education, has been represented in Japan since January 1, 1912, by T. Miyaoka, Esq., member of the Tokyo Bar, who reports regularly on the Japanese peace movement and all problems bearing upon international peace.

Japan Society of New York

The Japan Society of New York organized the past year an Advisory Council in Japan, with Baron Shibusawa as President. This Advisory Council has been active in the work of arranging for Dr. Mabie's lectures.

Interparliamentary Union

The Interparliamentary Union, Japan Branch, has for its President, Hon. Ooka, President of

the House of Representatives. The Branch has nineteen members in the Lower House and one in the House of Peers.

International Conciliation

The Association for International Conciliation, of which Baron d'Estournelles de Constant of Paris is President, has as Honorary Presidents in Japan, Viscount Suyematsu, Count Okuma and Baron K. Tsuzuki. The special representative is T. Miyaoka, Esq.

Economic Association

The Economic Investigation Association is organized under the supervision of Baron Sakatani, for the continuation of the Japanese part of the work planned by the Berne Economical Conference of 1911, which was called by the Department of Economics and History of the Carnegie Endowment for International Peace. Plans have been recently made for important investigations by specialists connected with the Imperial Universities of Tokyo and Kyoto.

Peace Forum

The International Peace Forum has headquarters in New York City. The Executive Secretary of the Japan Branch, Henri Satoh, Esq., has arranged two large and successful meetings for the united English speaking societies of the leading universities of Tokyo.

International Law Asso.

The International Law Association of Japan has received substantial recognition from the Carnegie Endowment Fund during the past year. The Society publishes an excellent periodical. Three of the leading officers, Dr. T. Terao, Prof. H. Fukuoka and Mr. T. Miyaoka are Directors and active workers in the Japan Peace Society.

The Peace Department of the Foreign Auxiliary

of the W. C. T. U. co-operates with the corresponding department in the Japanese W. C. T. U.

A Committee on International Peace was organized by the Conference of Federated Missions in January, 1913.

American Peace Society of Japan

The second year's work was inaugurated with the Annual Meeting, held at the Foreign Board of Trade, Yokohama, February 15, 1912, the American Ambassador, Col. Charles Page Bryan, giving the principal address. At this meeting four tasks were outlined in resolutions and referred to the Executive Committee.

Work of the year

First, a cable was sent to Senator Burton, President of the American Peace Society, Washington, D.C., encouraging efforts for the ratification of the Anglo-American Arbitration Treaty.

Second, the resolution expressing appreciation of courtesies shown to American tourists and visitors by the Japanese Government and people was made public through the Japanese and foreign Press.

Third, the resolution concerning an appeal for funds for the relief of the Chinese famine sufferers was followed by a public meeting in Yokohama and the formation of a special, independent committee, which sent to Shanghai *Yen* 2983. The Secretary of this Society forwarded from Tokyo *Yen* 607., most of which went through the Yokohama Committee.

Fourth, the question of co-operating with the Japan Peace Society in investigating the possibility of a better organized Japanese Language School. (See page 56).

The Press

The columns of the Foreign Press have always been open to reports of the Society's activities, and to special items from abroad. The foreign dailies of Japan gave excellent reports of the last Annual Meeting. Extra copies of these issues, 177 in all, with 100 copies of a special pamphlet edition of the Report, were sent to leading periodicals in America, also to American and European Peace workers.

The Japanese Press has been open to translated reports and special news items as far as time and funds permitted their preparation. This line of work ought to be developed in co-operation with the Japan Peace Society.

Bulletin No. 4, containing a report of the past year's work and a sketch of the Peace Movement in Japan was issued in June. Two thousand copies were sent to representative men and to peace organizations in America, England, France, Germany, Switzerland, China, Australia and New Zealand.

Australia and New Zealand

One of the unexpected tasks, still uncompleted, which came to the American Peace Society soon after its organization was that of furnishing facts which sober and peaceful men in Australia could use in helping to allay the fears and suspicions entertained against Japan. During the last year, two requests have come from the National Peace Council of New Zealand for similar help. Supplies of all literature published have been sent to these countries. A letter from New Zealand says: "Both letters and literature will prove exceedingly useful to us here." One letter from Australia says: "I find your publications act like a dash of cold water on the patriotic fires of the ignorant and jingoistic." This writer sent

the first foreign subscription for the new peace periodical.

Assistance was given to a peace worker at Christchurch, New Zealand, who desired to secure steriopticon slides for lectures on Japan and her people. A letter written by Mr. Hamilton Holt, Editor of the New York Independent, after reading a letter received from Australia by the American Peace Society of Japan, has been given publicity in Australia and New Zealand. Mr. Maurice Gregory of London, representing the International Abolition Movement, who spent five months in Japan, met the Executive Committee of the American Peace Society of Japan before his departure for Australia early in March. Newspaper clippings received indicate that Mr. Gregory's lectures and personal interviews in all great Australian centers helped to create a more favorable impression concerning Japan.

Advocate of Peace

The Advocate of Peace, the monthly organ of the American Peace Society of Washington, D.C., has been sent for several years by interested peace workers in America to more than two hundred representative foreigners and Japanese in this country. One of the present Vice-Presidents of this Society said a few years ago that the only periodical of which he always read every word was the *Advocate of Peace*.

Individual Work

The work of individual members cannot be accurately known, but a few incidents indicate effective ways of personal service. One member publishes an independent periodical for the interpretation of Japanese life and thought to Americans and Europeans; several members are correspondents of religious and secular periodicals in America, one of these giving

close attention to all important news concerning peace work in Japan; one member sent a vigorous protest and explanation to a Denver paper which published untrue statements concerning Japan; a few members arranged for an informal group conference of foreign residents of Japan and Korea, seeking to promote a more complete understanding between Japanese and Koreans; two members shared in carrying a can of earth from the yard of a Japanese peace worker and safely deposited it on the grounds of the Peace Palace at the Hague—this just for sentiment to lighten up the sober side of routine work for the world's peace.

A letter to the Minister of the Imperial Household was sent by the President and Secretary, through the American Embassy, giving on behalf of the American Peace Society of Japan an expression of sorrow and sympathy on account of the death of the late Emperor.

At a Group Conference at Karuizawa, on September 3, presided over by Dr. S. L. Gulick, one of the Vice-Presidents of this Society, the principal subject for discussion was the possibility and advisability of so fixing an educational test as to furnish a proper and sufficient regulation of Japanese immigration to America.

Relation to Foreign Societies

The resolution of the last Annual Meeting of the American Peace Society of Japan declaring its approval of the Statutes of the *International Peace Bureau*, was reported to Berne, as the only step necessary to affiliate this Society with the International Bureau. The Berne Bureau has sent to this Society for distribution copies of its semi-annual periodical, "The Peace Movement."

American Society

The American Peace Society, Washington D.C., maintains a deep and constant interest in the peace societies in Japan. Letters are exchanged with the Secretary, Dr. Trueblood, also with the Secretaries of the Peace Societies at New York, Boston, Chicago, Los Angeles and Berkley, and communication is maintained with other centers.

The British National Peace Council with which is affiliated thirty-three peace societies and related organizations, has sent its bulletins, also occasional letters, and its unique "Peace Year Book" which is already indispensable to peace workers.

The American Branch of the Association for International Conciliation regularly sends its excellent bulletins to the individual members of the American Peace Society of Japan. The Division of Intercourse and Education of the Carnegie Endowment for International Peace, the World Peace Foundation, the Lake Mohonk Arbitration Conference, the Church of England Peace League, the American Society for the Judicial Settlement of International Disputes, the Peace Society of London, and many other organizations have sent reports, letters, special bulletins or periodicals.

Correspondence

In addition to the work already mentioned, a few items may be noted; Request from the Public Library of Los Angeles, California, for a complete file of the Society's publications; a letter to the President of the Panama-Pacific Exposition, sent at the request of the Peace Society of Northern California, whose President is the Secretary of the State Board of Charities, encouraging efforts to secure the annual International Peace Congress for San Francisco in

1915; request for literature from Japan to use at the Peace Literature Exhibit at the State Teachers' Association of California; request for assistance in securing signatures to Miss Eckstein's World Peace Petition to be presented to the next Hague Conference; letter of appreciation from Mr. Nagai, Japanese Consul General at San Francisco, who enclosed copies of resolutions sent from this Society, which Mr. Nagai had had reprinted for use in America; letter from the former Secretary of the International Law Association in London, expressing interest in peace work in Japan; filling a large order for flags of all nations, made in Japan, for decorating an international institute for Chinese; correspondence with representative men in three centers in China relative to the organization of peace work in that country.

Literature Literature received from abroad includes: The Journal of Race Development, published at Clark University; "The Advocate of Peace," from the American Peace Society; "The Cosmopolitan Student," organ of the Association of Cosmopolitan Clubs, whose motto is, "Above All Nations is Humanity"; Reports of the Eighteenth Lake Mohonk Arbitration Conference, reminding us of A.K. Smiley, whose recent death has meant such a great loss to the world; "Peace and Good Will," organ of Local Peace Associations of Great Britain; "The Messenger of Peace", from the American Friends' Peace Association"; "Friedens Warte", whose editor, Alfred H. Fried, has recently given to the public that interesting book, "The German Emperor and the World's Peace"; Syllabus of Lectures on International Conciliation, given by Drs. Jordan and Krehbiel at Stanford University, one of that rapidly increasing number of higher educational

institutions which are endeavoring to meet their responsibilities in relation to racial problems and international peace; "The Arbitrator," organ of the International Arbitration League" of Great Britain; "The Friendship of Nations," an instructive volume for young people, from the press of Ginn & Co.; "The Peace Maker", published by the only peace organizations whose name covers three lines across the title page—"The Associated Councils of Churches in the British and German Empires for Fostering Friendly Relations Between the Two Peoples", an organization supported by some of the best men in the two empires, and facing with perfect frankness one of the great and constructive tasks of the world.

CHAPTER VI

THE DISTRIBUTION OF CHRISTIAN FORCES*

By G. W. Fulton

In order to complete the statistical survey of the whole country unfinished at the time of making the report a year ago, the following tables require to be inserted :—

Chuo District (Yamanashi, Nagano and Niigata *Ken*), corrected from last year's report.

Population	3,861,916
Self-Sup. Churches	8
Non Self-Sup. Churches	47
Other places of meeting	90
Japanese Pastors and Evangelists	55
Bible Women	15
Evangelistic Missionaries...	20
Resident Christians	2,094

Shikoku District :—

Population	3,139,127
Meeting Places	105
Japanese Preachers	37
Bible Women	15
Resident Christians	2,731
Evangelistic Missionaries...	21

A summation for the whole country shows the following results :—

* A Report presented at the Federated Mission Conference in Tokyo, January 8, 1913 by the Committee on Distribution of Forces.

Population	51,287,091
Japanese Preachers	1,010
Japanese Evangelistic Workers	1,366
Resident Christians	52,972
Meeting Places	2,017
Evangelistic Missionaries...	406

Proportions *Chuo District*:—

Prefecture	One Evang. Mission	One Jap. Preacher in	One Jap. Evang. worker in	One Jap. Christian in	One Meeting Place in
Yamanashi ...	...294,676	36,835	31,020	803	14,032
Nagano	...108,830	56,502	42,872	1,768	19,650
Niigata	...371,555	132,698	103,210	3,716	50,928
Average ...	...193,096	70,217	55,170	1,837	26,634

Proportions *Shikoku District*:

Ehime	...135,914	67,857	43,181	7,050	25,000
Kagawa	...200,000	88,890	80,000	2,667	61,540
Tokushima ...	...117,914	58,962	39,308	1,074	18,620
Kochi	...170,395	85,198	85,198	786	42,599
Average ...	...149,482	84,841	60,370	1,150	29,896

Proportions for whole country:

Japan	...126,323	50,780	37,542	968	25,437

One of the interesting facts emerging from this investigation, not noticed hitherto, is the large floating Christian population. Out of the total 83,638 Christians on the Church records, 30,666 are non-resident, or about 37 per cent of the whole.

The further report for the year will include (1) development within the several missionary Districts, and (2) results of the conferences with the Japanese committees.

The Work of the Missionary Conferences

In the Hokkaido, the missionaries had a meeting Dec. 3. They reiterate their judgment of a year ago that it is not feasible at present to

agree upon a complete delimitation of the territory between the several bodies at work in that field. Omitting the work of the C.M.S. Mission which did not participate in the conference, six additional families, five single women, and eighteen Japanese evangelists and eleven Bible women are asked for in order satisfactorily to carry on the work and occupy the field.

In the Sendai District, the Permanent Committee of Reference has replaced the temporary committee, and the following report for the year has been supplied by the secretary:

"The most important action of the Committee was the adoption of this resolution: 'The Committee of Reference for the District covering Fukushima, Miyagi and Iwate prefectures, impressed with the great need of giving a knowledge of the Gospel to the parts of our District as yet unoccupied, urges upon the several Missions a more vigorous effort to do so. The Committee is aware that the Missions are probably carrying all the permanent work possible at the present time, but believes that in most cases something further might be done by way of general seed sowing. As a guide to the practical execution of this plan we would suggest the following division of responsibility for the unoccupied territory, and urgently request that each body strive to visit and proclaim the Word in all the principal hamlets in the District assigned, at least once each year, and oftener if possible.' (Here follows an outline showing the territory assigned to each Mission usually following *Gun* lines, the assignment being made along lines of greatest convenience for the operating Mission). This action of the Committee implied no idea of a permanent division of territory, merely a call to do a general seed sowing work until

such times as either the Mission directly concerned, or some other Mission might be able to enter and do permanent work in such unoccupied territory. Official report has not been made of the extent to which this resolution has been carried into effect by the several Missions. But it is unofficially known that one Mission at least is endeavoring to carry out the policy, and a second Mission has already begun enlargement along lines suggested by the Conference and Committee a year ago."

For the Nagoya District the secretary reports that no meeting has been held during the year, and that no permanent Committee has come into existence as yet. The need for reinforcements for the three *Ken* as partially given is 9 missionary families, 7 single women, 38 Japanese evangelists and 8 Bible Women.

The Osaka-Kobe District held a meeting on February 19 at which was presented a printed report, giving full statistics and a tentative division of territory covering Osaka *Fu* and Hiogo *Ken*. An arrangement for appointing four Local Committees and a District Committee was adopted, as included in last year's report.

These local Committees have been appointed in Kobe and Osaka, and with the District Committee are organized for work. Already two or three cases of difficulty have been satisfactorily adjusted and the work of fuller occupancy is being planned for in the spirit of hearty co-operation.

A meeting of the District Conference was again held on December 28 when the District Committee presented its report covering the work of the local committees and also of the conferences held with the Japanese Committees. The Conference directed its secretary to secure annual statistics covering places of

work and number of evangelistic forces with a view to pushing the question of occupancy and attaining a larger measure of evangelization of the District.

Kyoto reports that the missionary Advisory Committee is producing beneficial results, but that no further data is available pending the results of the conference with the Japanese Committee.

Joint Meetings of the Missionary and Japanese Committees

In the Hokkaido a joint meeting with the Japanese Committee was held December 18. The report states: "The separate committees studied the field from different points of view, but their conclusions were essentially the same. The Japanese Committee had a more moderate estimate of forces needed, but they looked upon an immediate need rather than an adequate supply of forces needed. They also felt that perhaps it might be possible to make a working division of territory by following coast lines, railroads and *Shicho*. As for example:

1. From Hakodate to Rumoi	... ...	Methodist responsibility
2. From Rumoi to Soya...	... ...	Congregational „
3. The Kitami Kushiro coast	... ...	Presbyterian „
4. The Hidaka coast	... ...	Congregational „
5. Along the Nayoro-Soya R.R.	... ...	„ „
6. „ „ Abashiri-Yubetsu R.R.	...	Presbyterian „
7. The Kaisai Shicho	... ...	Congregational „
8. Kushiro Nemuro Shicho	... ...	Methodist „

It was the sense of the meeting however that the time has not yet come to take any further action in reference to fixing geographical limits other than the above and the action taken last year."

A joint meeting was held in the Sendai District and afterwards a second meeting of the Japanese section, with two members of the missionary committee in consultation. The scope of the movement

and the results of the investigations were explained to the Japanese committee, which then asked for time to make its own survey. This has not been completed.

From the Chuo District it is reported that correspondence was entered into with the Japanese committee, from whom a reply was received that while appreciating the importance of such a joint conference, as no provision had been made as to travelling expenses, it would be impossible for them to meet either alone or with the missionaries.

In the Nagoya District, local joint meetings were arranged for Shizuoka, Toyohashi and Nagoya, and while no written report has been received, we have been informed that the meetings were cordial and in the case of Aichi *Ken* at least, the findings of the missionary conference as to reinforcements needed were in general approved.

In the Hokuriku District two joint meetings were held, November 20 and December 5. The statistical tables were revised and the forces required for full occupancy of the territory were indicated as follows: Missionary families 15, Japanese evangelists 76. The joint committee did not see its way clear as yet to divide the unoccupied territory, but agreed to postpone this subject till another meeting of the committee arranged for next spring.

The secretary of the Kyoto District reports that consultation has been had with the Japanese committee with reference to a joint meeting, and they are still awaiting a reply from that body.

In the Osaka-Kobe District local joint meetings with the Japanese committee have been held in Osaka and Kobe. At the Osaka meeting the extent of occupation was discussed, and the Japanese

secretary was directed to collect statistics covering this work for consideration at a future meeting. Also a committee was appointed to draw up a resolution covering the question of division of territory and fuller occupancy. Regarding reinforcements, the joint committee believed that the figures suggested by the missionaries should be considered a minimum, and the Japanese present were disposed to think that a larger number of missionaries should be asked for. The figures were: Missionary families 11, single women 5, Japanese evangelists 54, Bible Women 12.

At the Kobe meeting, the whole situation was informally talked over and the purpose of the movement was explained as fully as possible. The Japanese desired to talk the matter over at their pastors' association meeting, which was done with the result that a good deal of opposition was generated apparently through misunderstanding, and the members of the Japanese committee were loth to proceed further in the matter. The missionaries hope that fuller explanations will enable the joint committee to carry forward its work satisfactorily.

A joint meeting of the committees was held in the Chugoku District covering three sessions. The report states: "After a general discussion and an explanation of the actions of the Chugoku missionary conference of last year, it was voted to approve in general the decision of that body with reference to occupancy and forces required. Also after considerable discussion it was voted to approve in general and temporarily the division of territory of the Chugoku missionary conference, but it was also further voted that a committee of twelve be appointed to investigate the subject and to report at a later general Chugoku-Iyo Workers meeting. To this committee also was com-

mitted the arrangement as to time, place and expense of the Workers meeting, and the subject of some plan for a permanent organization.

It was further voted to request the joint central committee to take into consideration the question of so affiliating and harmonizing the relations of the various Japanese churches and their mission societies (*Dendo Kyoku*) with this general union movement that there will be no conflict of spheres and efforts.

Still further it was voted to urge the brethren working in the different prefectures to arrange for occasional meetings at their capital cities or other convenient places for conferences on these problems now under consideration and also for other matters of common interest.

The need for reinforcements in this District is put at 23 families, 20 single women and 98 Japanese evangelists.

In Kyushu it has been found impossible to arrange for a joint conference this year, but one is planned for next June. It is hoped to have at the conference a representative of each Mission, and two Japanese representatives from each denomination in the District.

CHAPTER VII

THE MOVEMENT FOR A CENTRAL CHRISTIAN UNIVERSITY

By D. B. Schneder

Committees

The movement looking toward the establishment of a Central Christian University in Japan has made substantial progress during the year under review. In April, 1912, at the annual meeting of the Association of Christian Schools, a Christian University Promoting Committee was appointed consisting of ten Japanese and foreign representatives of the schools interested. This Committee at once appointed four men—Revs. T. H. Haden, W. B. Parshley, D.D., A. K. Reischauer and F. H. Smith—to be its representatives in America during their time of furlough.

In September these four representatives had a full conference with Dr. John F. Goucher, Chairman of Edinburgh Conference Continuation Committee's Educational Sub-Committee, American Section. In pursuance of suggestions made by this conference the Promoting Committee proceeded to draw up a statement of principles and methods of procedure to be followed in the establishment of the institution. At the same time the membership of the Promoting Committee was enlarged by the addition of the names of prominent educators and others. The principles

and methods of procedure which however may need still further revision, were finally adopted on November 29th, and are as follows:

Statement of Principles and Methods of Procedure to be followed in the Establishment of a Central Christian University in Japan

The Christian University Promoting Committee of Japan, for the information of all persons who may be interested, hereby makes the following statement of the principles and methods of procedure it proposes to follow in the movement for the establishment and maintenance of a Central Christian University in Japan:

Principles

1. It shall be the aim of the movement to establish and maintain a University of the first rank which shall be related to properly standardized and co-ordinated Christian schools of lower grade. The University shall be of the same grade as the Imperial Universities.

2. The University shall be located in Tokyo.

3. It shall comprise Colleges of Literature, Theology, Law, Medicine, Science, Technology, and Agriculture.

4. The University shall be distinctively Christian in spirit and administration, standing firmly upon the basis of the commonly accepted faith of evangelical Christendom.

5. Government.

A. The University shall be incorporated under the laws of Japan as a Legal Person (*Zaidan Hojin*) with a Board of Trustees that shall be self-perpetuating.

B. The Deed of Trust shall contain an unchangeable article clearly declaring that the Institution shall be and shall always remain Christian.

C. The Board of Trustees shall hold all the property of the Institution and shall manage its affairs solely for the object of the Institution as set forth in the Deed of Trust.

D. The Board of Trustees shall be interdenominational. One half of its members shall be Japanese Christians; the other half shall be American and British Christians permanently residing in Japan. However, as the Japanese financial support of the Institution increases, with the consent of the hereinafter mentioned interdenominational Board of Commissioners in America, the above proportion may be changed in favor of a larger Japanese representation.

E. An interdenominational Board of Commissioners shall be incorporated in America which, under the provisions of its charter, may collect funds and make grants to the Trustees of the University for the establishment, maintenance, and endowment of the Institution.

F. If possible under the laws of Japan and with the sanction of the Department of Education, the Deed of Trust of the University shall contain an article empowering the Board of Commissioners in America to nominate a certain number of the Trustees of the University.

Procedure

1. Secure full information concerning the action taken by the Japanese Church Federation and the several Boards and Missions operating in Japan; also secure from the existing Christian schools in Japan official information as to

the extent to which they are willing to co-operate with a Union Christian University.

2. Appoint a Finance Committee to secure the funds necessary for the conducting of the work of the Promoting Committee.

3. Secure the appointment of a Committee to conduct the campaign for funds in North America. In case such a committee is appointed, overture the same to place in the field a capable Secretary to give his whole time to the securing of funds, so that the work may be pushed as rapidly as possible.

4. When the success of the undertaking is reasonably assured, appoint a committee to collect funds in Japan for the establishment, maintenance, and endowment of the University.

5. When the funds secured justify it, the Christian University Promoting Committee shall, in consultation with the American Committee, draw up the articles of a Deed of Trust and appoint the first Board of Trustees, which shall then become incorporated under Japanese law in accordance with the Principles above laid down.

6. Purchase a suitable tract of land for the location of the University.

7. Elect a President and other necessary officers.

8. Take steps to prepare the teaching staff of the Institution.

9. Begin the erection of buildings in the order of necessity.

10. Open the University and begin work.

An estimate of the probable cost of establishing and maintaining the proposed institution was also made.

In January of the current year, in connection with the Foreign Missions Conference at Garden City, L.I.,

the above mentioned four representatives of the Promoting Committee in America, together with Dr. Goucher, presented the plan of the University to the representatives of twelve of the leading Foreign Mission Boards of America.

Meanwhile also both in America and in Japan literature has been distributed and addresses have been made with the purpose of spreading interest in the movement.

The Promoting Committee consists of the following persons:—

Promoting Committee

The Rev. K. Ibuka, D.D. President of Meiji Gakuin, *Chairman.*

Professor U. Sasaki of Tokyo Gakuin,
The Rev. A. D. Berry, Dean of the Theological School of Aoyama Gakuin, } *Secretaries.*

The Rev. D. B. Schneder, D.D., President of Tohoku Gakuin.

The Rev. T. Harada, D.D., President of Doshisha.

The Rev. Wm. Imbrie, D.D., Professor in Meiji Gakuin.

The Rev. Y. Yoshioka, D.D., President of Kwansei Gakuin.

Professor M. Ishizaka, Ph.D., Dean of the College of Aoyama Gakuin.

The Rev. C. J. L. Bates, Dean of the College of Kwansei Gakuin.

The Rev. S. L. Gulick, D.D., Professor in Doshisha.

The Rev. T. H. Haden, Dean of the Theological School of Kwansei Gakuin.

The Rev. W. B. Parshley, D.D., President of the Tokyo Baptist Theological School.

The Rev. F. H. Smith, formerly Dean of Chinzei Gakuin.

The Rev. A. K. Reischauer, Professor in Meiji Gakuin, *Secretary in America*, Champaign, Ill.

The Hon. S. Ebara, President of Azabu Chugakko, Member of the House of Peers.

The Rev. Y. Hiraiwa, D.D., Bishop of the Japan Methodist Church.

Professor I. Nitobe, Ph.D., President of the First High School.

Professor E. W. Clement of the First High School.

The Rev. D. C. Greene, LL.D.

The Rev. S. Motoda, Ph.D., Principal of Rikkyo Gakuin.

The Rev. H. Kozaki, D.D., formerly President of Doshisha.

The Rev. M. Uemura, President of the Tokyo Shingakusha.

The Rev. K. Sasao, Ph.D., Professor in Tohoku Gakuin.

Mr. G. M. Fisher, National Secretary of the Y.M.C.A. of Japan.

The Rev. A. W. Place, acting-President of Sei Gakuin.

S. Sato, Ph.D., President of the Agricultural College of Tohoku Imperial University.

The Hon. S. Uzawa, M.P.

The following bodies have officially approved the general plan of establishing a Central Christian University:

Approving Bodies

The Federation of Japanese Churches, through its Executive Committee.

The Mission of the American Board of Commissioners for Foreign Missions.
The Mission and Board of the American Baptist Foreign Mission Society.
The Mission and Board of the Southern Baptist Convention.
The Mission and Board of the Presbyterian Church in the United States in America.
The Mission and Board of the Methodist Episcopal Church.
The Mission and Board of the Methodist Episcopal Church South.
The Mission of the Methodist Church of Canada.
The Mission and Board of the Methodist Presbyterian Church.
The Mission and Board of the Reformed Church in the United States (German).
The Mission and Board of the Reformed Church in America (Dutch).
The Board of the Churches of Christ (Disciples).
The Evangelical Lutheran Mission.
The Mission and Board of the American Christian Convention.

Attitude of Various Schools

In November, 1912, the following three questions were addressed to each of the Christian schools having work of Middle School grade and upward:

1. If your institution has no higher department of its own, will you co-operate with a Christian University by recommending graduates of your Middle School to enter some *Koto-Kwa* (Higher Department) that prepares directly for the Christian University?

2. If you have a *Koto-Kwa*, or expect to have one, will you, if necessary, so improve or modify it, or a

part of it, as to prepare its graduates for entrance into some or all of the departments of the University, the understanding being that the grade of the proposed Christian University shall be equal to that of the Imperial Universities, and that the departments proposed to be established are those of Literature, Science, Law, Economics, and Medicine?

3. If your institution has a university department, is there any way in which you would be willing to co-operate with a Union Christian University?

The following schools replied in the affirmative to one or the other of these questions, according to the grade of work each is doing:

Tohoku Gakuin, Sendai.	Nagoya Chu Gakko, Nagoya.
Aoyama Gakuin, Tokyo.	Kwansei Gakuin, Kobe.
Meiji Gakuin, ,,	Chinzei Gakuin, Nagasaki.
Tokyo Gakuin, ,,	Tosan Gakuin, ,,
Sei Gakuin, ,,	Kyushu Gakuin, Kumamoto.

The Rikkyo Gakuin (St. Paul College), Tokyo, replied unofficially, expressing sympathy with the movement and promising co-operation as far as possible in university grade work.

The Mott Conference. The latest step taken by the Promoting Committee has been the presentation of a full statement of the need of a Central Christian University to Dr. John R. Mott, and the holding of a special conference with him, on April 7th, in Tokyo. At this conference important problems as to the extent of possible combinations of existing institutions, the defining and safe-guarding of the Christian character of the institution, the location of central authority, and the finding of a man to incarnate the movement were discussed and opinions concerning them became well crystallized.

A Year's Progress.

This in brief is the record of the year's progress in this movement of central significance for the future of Christianity in Japan. The degree to which friends have arisen on every hand to endorse the movement has surpassed the expectations of those most intimately related to its origin. Among Japanese leaders as well as missionaries there is a gratifying and encouraging degree of interest, and among the Foreign Mission Boards in America the movement has won a number of warm friends. Moreover, the beginning has been made of a getting together of the existing Christian schools in the national capital. This is most cheering, and there is prospect that the movement will grow and constitute a substantial basis for the appeal for the superstructure of the future. And lastly, it has become far clearer than it was before, how great the undertaking is, and how much of effort, sacrifice and patience, will be required to transform the vision into a reality, a conviction however which has been matched with an equally strong conviction of the greatness of the opportunity involved.

Importance of a University

The Christian forces of the world owe to the Edinburgh Conference and its Continuation Committee under the leadership of Dr. John R. Mott, a new lesson, the lesson of breadth of vision. While the emphasis upon the vital importance of bringing the individual heart to a saving knowledge of Christ is even stronger than before, there has come to be a vision of the national and even international significance of Christian missions. The questions of missions have come to be not only, how many individuals have been won for Christ? or how is any particular work succeeding? but also, how far is a

whole nation being influenced in the direction of Christ and a new life? Especially from the standpoint of this broader vision does the whole Christian educational movement in Japan assume a position of exceeding importance, and this educational movement undoubtedly includes a first rank central university to serve as its capstone and inspiration. Such an institution will conserve and develop what there already is of higher education. The many thousands of dollars of consecrated money that have been put into this work will become fruitful of results. And the University by virtue of its own specific work will fulfill a very great mission. Dr. Mott said: "It is an idle dream to think of dominating a nation without dominating its brains." The great religious, ethical and social mission of Christianity to Japan needs an institution whose position and utterances on the great problems of the present and the future will command the respect of the intellect of the nation. To establish such an institution means to lay the foundations of the future of Christianity in Japan broad and deep.

An undertaking so great and so difficult as this calls for the united support, effort and prayer of the whole Christian body in Japan. May this be given, and may God raise up both the workers and the givers that are needed for the realization of what seems to be a part of His great plan for this land.

CHAPTER VIII

THE BIBLE SOCIETIES

By H. W. Schwartz

The Holy Scriptures, the foundation of the whole Christian Missionary effort, are published and circulated, chiefly under the care and direction of three Bible Societies. The British and Foreign Bible Society and the National Bible Society of Scotland have their headquarters together at Kobe, and the south-western portion of the Empire as their field, with Mr. F. Parrott as their agent. The American Bible Society located at Yokohama occupies the north-eastern half of the Empire, Rev. H. W. Schwartz, acting agent. In the reports of each agent for 1912 mention is made of the passing of the late Emperor, of the accession of the present Emperor, of the Three Religions Conference and of many other things which being considered from the standpoint of their influence upon the circulation of the Scriptures, are of much interest, but are treated elsewhere in this volume. Owing to the limited space which can be given to this department of the work, and to avoid repetition, we must omit not only these portions of the reports but other parts that would be of great interest, and give only the following excerpts from the two reports.

Revision Work

Fifty years ago no portion of the Bible was translated into the Japanese language, nor was the Bible in any language allowed

to be circulated in Japan. Twenty-five years ago the complete Bible in what is called the "Authorized Version" was printed. During the quarter century the Japanese language has greatly developed, and become standardized, the people of the various provinces coming to speak the "Tokyo dialect." It was therefore felt that a revision was necessary, and the "Permanent Committee on the Translation, Revision, Publication and Preservation of the Text of the Holy Scriptures in Japan"—which committee is composed of the two agents of the Bible Societies, and one representative from each co-operating mission—appointed a "Revision Committee." This committee, named in alphabetical order is composed of the following men:—

Professor U. Bessho (Methodist), Rev. C. S. Davison (Methodist), Right Rev. H. J. Foss, D.D. (Episcopal), Professor T. Fujii (Congregationalist), Rev. D.C. Greene, D.D., LL.D. (Congregationalist), Rev. C. K. Harrington, D.D. (Baptist), Rev. M. Kawasoe (Presbyterian), and Professor T. Matsuyama (Episcopal).

The following is an extract from the report of the Revising Committee, for 1912:—

Progress in Revision

"At the close of 1911 the Gospel of Mark had been published and the preliminary drafts of Matthew, Luke and John had either been completed or were well under way, the second revision of Matthew in full committee had proceeded to about the 15th chapter. During the present year, in addition to the preliminary drafts of Luke and John by the sub-committee to whom that work had been entrusted, the revision by full committee of the latter half of Matthew, the whole of Luke and a portion of John has been

accomplished, and a preliminary draft has been made of a considerable portion of the Acts. Some time was also given to a consideration and discussion of the various criticisms and suggestions that came to our hand in connection with the tentative edition of Mark, and such use was made of these as seemed advisable."

Special Distribution

During the year 1912 the British and Foreign Bible Society obtained permission to distribute copies of the New Testament to the police and prison wardens in twenty-eight prefectures in Japan. Twenty-six thousand books were sent out, and in every case received. Many letters of thanks were received by the agent in Kobe.

Rev. C. A. Clark, of Miyazaki, writes :—"Three or four policemen have recently asked me to teach them about Christianity as a result of your circulation among them of copies of the New Testament. It was an excellent work that your Society did."

The Society has also received permission to supply the libraries of twenty-seven prisons with Scriptures. Neat cases in plain wood, containing well-bound copies in large type were sent from the Society's headquarters in Yedo Machi, Kobe.

Distribution among Lepers

Those who have visited the Leper Hospitals, those homes of pain and despair, will appreciate what the gift of the literature we prize so much can be to those lonely souls. Two hundred and fifty Bibles in large clear type, with references, were sent to the Government Leper Hospitals in Osaka, Takamatsu and Kumamoto.

During 1912, thirty-three men were engaged ; but the number working through the whole twelve months was twelve.

Mr. Makoshi obtained the maximum number of sales during the year, his returns being 1 Bible, 327 Testaments, 11,080 Portions,—a total of 11,408 Books.

Mr. Suganuma, who has been with us for many years, sold during the year 42 Bibles, 875 Testaments, 8,198 Portions,—a total of 9,115 Books. Following the policy of previous years, we have not aimed at merely increasingly large sales, but have persevered in the country districts where conservative opinions, superstition, and want of education make it very difficult to sell many books.

Fusakichi Maruyama has been engaged in the streets of Shimonoseki in colportage on vessels which call at the port of Moji.

During 1911, over 11,000 vessels were registered as having entered and left the port. Most foreign vessels trading to Japan take coal at Moji, consequently the passengers and crews represent a large population. Mr. Maruyama has worked faithfully and well, regularly visiting many of the vessels by means of a small sampan.

Distribution on the Sea

A motor launch is very much needed for this work, as, owing to an eleven knot current, for which the straits are notorious, much time is lost in travelling between the shore and vessels, especially when the wind is high.

Bibles and Testaments in English were offered to officers and crews, and good sales were made during the year. On the whole, sales have not been large. Much judgment has to be exercised as to the time of visiting vessels, as the stay for coal alone is not a long one, and everybody is very busy. Still, results as to sales alone, justify continuance of this work, for it

reaches many who never come in contact with Christian workers.

During all weathers, subjected to incessant rebuffs and scorn, and with the very minimum of encouragement, Mr. Maruyama has succeeded, in the ten months he has been at work, in selling 43 Bibles, 88 copies of the Old Testament, 1,019 New Testaments, and 2,503 Portions, a total of 3,603 copies.

Emigrants leave these ports every year in tens of thousands and the floating population is very large. Few have the opportunity of hearing the Gospel, and, humanly speaking, the only hope of their ever hearing of God's message of salvation is from the little books they may be induced by our colporteur to buy.

Many of our colporteurs continuing their work from day to day, find no event of particular interest in their work to report. As they go from house to house, excuses are made to them of stereotyped and monotonous nature, such as: "The master is out!" etc. Many pedlars of all kinds of goods, from patent medicines to life insurance policies and unexpired railway tickets, regularly travel in the country. It is difficult for country people to distinguish our colporteurs from the rank and file of these men who are looked upon with no friendly eye.

At one house, Mr. Naka met a woman who said that she had a large family, and was too busy to go to the temple as she should, or even to the family graves to worship; she therefore had decided to buy a Testament instead, hoping she would derive some comfort from reading it.

A young man said to Mr. Tamaki: "It will be very hard to like such teaching as you speak of though it is very good. I will buy a book, but I

won't become a Christian, for it would ask of me too much."

Mr. Okamura relates that a man recently said to him: "These books are too cheap. Are you sure you will not come again for money?" At a small temple, one man purchased a Testament. Another, seeing him, said: "Is that a book that will polish my soul?" The colporteur explained the nature of the book to the man, who purchased it, saying: "I believe I have made a good bargain."

Mr. Okamura visited a tea house, and entered into conversation with the wife of the proprietor. The husband, who was drinking *saké*, on hearing the conversation, said:

"Friends, don't be so argumentative. Please join me." Okamura politely refused and continued his story to the woman. The man then said: "Ah! I see you belong to the Jesus religion. It is a better teaching. Let me have a copy for my boy."

At a village, Mr. Inouye invited a group of men and women who were making the rounds of several idols to listen to him for a few minutes; but at once they all ran away, evidently quite frightened.

A Christian told a colporteur that he used to be a heavy drinker, but one day he found three copies of the Gospels on the seashore, they having been washed there by the tide. He recognised them as being "Jesus books," and thought he would take them to his shop as they might interest his customers. One day, trade being slack, he commenced to read them himself, with the result that he gave up his evil practices, and was baptised. He believes that the books were sent specially for him.

At Takao, the Chief of Police purchased copies of the N. T. for the entire police force of the town.

The pastor of the local church told Mr. Lawrence that several people had been to him to enquire as to how to become Christians as a result of sales in the town.

At Keelung, the pastor of the church was very grateful and said: "Your distribution of Scriptures will be of great help to our work. Please, if possible, come again next year."

Mr. Lawrence visited and worked with our men for several months in the large island of Kyushiu. Cities, towns, and villages were worked by systematic house to house visitation.

During the year, we have tried to accomplish all the work possible in this large and neglected island. Small farming hamlets on the slopes of the mountains, remote fishing villages in places difficult of access have thus been visited for the first time by any Christian worker. Considerable time is consumed in reaching these out-of-the-way places, and our men write that it is impossible to secure large sales. Consequently, returns are not so large as we could wish to see them; but there is this feature in the year's work which should not be lost sight of,—thousands of souls have had God's Gospel brought to their doors for the first time, and it may be the last. With many of them it will mean possibly their only opportunity of knowing what has been written concerning eternal life, and God's plan for their salvation.

Mr. Lawrence writes: "Bible selling in the mountainous regions is most fatiguing, especially in the summer months, and when sales are difficult, the work is doubly hard and disappointing. I can bear testimony to very much faithful service by our men, as I can speak of their hardships from personal experience. There are encouragements, and many

of them, which infuse new courage and energy into all of us, as the daily routine continues. Many people are grateful for the books brought to them. Often their thanks are coupled with expressions of surprise at the low price of the books."

Among the Students

Tokichi Kawai has again done a good year's work. He is engaged exclusively in visiting schools. He relates a visit to a Buddhist Training School in Yamato. "Ten years ago I promised a friend to visit this school to try to sell Scriptures. Recently I was able to fulfill my word. The day was wet and a person who had agreed to accompany me could not go. It was past four in the afternoon, by the time I reached the school, and I found the teachers had all left. The gate-keeper told me that I must obtain permission from the head priest, who lived some distance away. I was much perplexed and knew there was no way but to pray.

Just then, two students came to the entrance. I told them of my dilemma. They at once invited me in with them. I exhibited my stock and many students purchased copies. Just then, a monk came up and said: 'Where did you come from? You ought to go back again or you will have to stay all night.' Some more students came and all my books were sold. I promised to come again the next day with some more. When I returned on the morrow, the gate-keeper said: 'The Dormitory Inspector has instructed me not to allow *Yaso*' (Jesus) to come in.'"

During the year Mr. Kawai sold 196 Bibles, 1,976 Testaments, 3,717 Portions, total of 5,889 copies.

"In February, I met a woman who was a Christian and who was living in a very isolated village. She was the only Christian in the village and she said she

often keenly felt the isolation, but she never failed to obtain comfort in the Word of God."

Yasumori Naka relates that an old farmer in purchasing a one *sen* Portion said: "How ever can you sell this book for one *sen*? Your story alone is worth more than one *sen*."

During the spring, a vigorous effort was made at a temple in Shikoku, and some four thousand books were sold. It was the 300th anniversary of the temple and tens of thousands of people came from all parts of the Empire, many carrying back with them a Gospel or a Testament sold by us.

In many and different parts of the Empire have the Scriptures, which make wise unto salvation, been circulated. Many have purchased the books with the intention of studying Christianity. Some have obtained them out of a genuine desire to try to see if in them can be found the Way of Peace.

No human being can accurately gauge the development in the religious life of the nation. Statistics are inadequate. Though lament of the decline of old beliefs is heard in many quarters of Japan, the festival observances of various sects, building of new temples and shrines, and the renewal of old ones would seem to discredit it. An indisputable fact born in upon us is the dissatisfaction of the younger generation with the prevailing forms of Japanese religion and what they can offer.

In reviewing the circulation of the past year one is tempted to ask "what are these among so many?" Truly, in this as in other departments of Christian service, man looketh upon the outward appearance. To many it may seem utter foolishness to continue year after year sending out books which not a few, as they read them, fail to understand. But we who

have read, and in some measure understand, the contents of the Book, are fully persuaded that the message contained within its pages is one that vitally concerns all men everywhere. Moreover we are confident that it is the Word of the living God; and that He who gave the message can illuminate the humblest mind to which it is presented.

CIRCULATION.

SCRIPTURES PRINTED.—The new editions printed in 1912 include:

Bibles.	Testaments.	Portions.	Total.
4,500.	69,000.	228,000.	301,500.

SCRIPTURES ISSUED.—The number of books sent out from the Bible House during 1912 was:

Bibles.	Testaments.	Portions.	Total.
4,270.	65,005.	206,970.	276,245.

The joint circulation by the British and Foreign Bible Society and the National Bible Society of Scotland in 1912 was 246,575 copies.

The appended table indicates the channels through which the distribution was effected. While a decrease of 522 Bibles is noted, there is an increase of 16,989 Testaments and 13,646 Portions,—a total increase of 30,113 copies.

Circulation, 1912.

Channels.	Bibles.	Tests.	Portions.	Totals, 1912.	Totals, 1911.	Totals, 1910.
Sold by colporteurs	775	16,526	154,384	171,685	161,011	216,380
Sold at book-shops	1,258	6,766	3,612	11,636	16,262	12,989
Sold to correspondents	1,181	32,823	18,851	52,855	7,690	12,341
Sold for free distribution	21	50	2,532	2,603	13,600	13,245
Sold at Kobe Bible House	116	370	531	1,017	1,532	2,487
Total sales	3,351	56,535	179,910	230,706	200,095	257,442
Free grants	18	165	622	805	11,581	2,048
Totals	3,369	56,700	180,532	240,601	211,676	259,490
Supplied to other agencies	133	1,361	4,480	5,974	4,786	25,870

BRITISH BIBLE SOCIETIES

JAPAN AGENCY

TABLE OF CIRCULATION.

Year.	Sales by Colporteurs.	Other Sales.	Free Grants.	Total Circulation.	Total Value in Yen.	Amount Rec. in Yen.
1904	57,866	45,030	233,094	335,990	12,550.59	7,260.22
1905	46,631	158,126	82,503	287,260	14,202.60	10,719.70
1906	94,930	57,128	21,128	173,571	15,315.82	13,066.33
1907	140,083	51,634	1,455	193,900	17,381.75	15,179.80
1908	259,808	51,771	41	311,420	15,412.55	13,842.84
1909	248,217	51,524	5,368	305,109	16,730.45	14,848.66
1910	216,380	66,932	2,048	285,360	16,821.83	14,973.13
1911	161,011	43,870	11,581	216,462	13,147.92	10,966.12
1912	171,685	74,085	805	246,575	15,337.56	13,501.52

A Need Met by the Bible

Those in closest touch with the students of Japan agree that:—"unparalleled spiritual need has generated among the students unprecedented hungering for spiritual food. While their teachers are still leaning upon the broken staff of formal ethics, and while the Educational

Department is still groping its way in the moral labyrinth of its own making, the students themselves are rebelling against the crude materialism of the late Meiji era and are turning to a new idealism for inspiration and comfort. Many thoughtful publicists suspect that Christianity has to give what these students need ; we Christians know it ! "

The students are eager for Christian literature, and as Mr. and Mrs. Whitney, and Mr. and Mrs. Smelser have demonstrated, they will buy Bibles and New Testaments by the hundreds.

The Bible House in Yokohama is a place where the tourist, the traveller and the missionary are treated as privileged persons ; a hearty welcome is extended to all, and a waiting room is placed at their disposal where they may rest, read or write.

The progress of the work of the colporteurs has been most encouraging. Out-of-the-way places that have seldom or never been visited, and where people do not even know what the Bible is, have been the field of colporteurs' operations. There are now twenty-five regular colporteurs and several others giving part of their time. Many pastors, missionaries and bible-women are acting as our representatives in their respective neighbourhoods. Formerly some of the colporteurs made their sales chiefly at the Churches, at the houses of the Christians, to the missionaries, as well as to the book-stores, acting largely as middle-men, and neglecting the unevangelized portions of the country, because there, the demand not being great, the sales would be small. It has been our purpose to furnish the book-stores, missionaries, pastors and bible-women directly from the Bible House sending the colporteurs into the field to those

Missionaries and Book-stores Aid the Circulation

who have little opportunity of buying the Scriptures. Owing to the large number of book-stores which are now ready and anxious to sell the Scriptures, we do not have the need for middlemen which we formerly had. We do need, however, and greatly need, a larger number of earnest and consecrated men or women as colporteurs for the country districts and the many untouched fields.

Interest among Buddhists

There has been a great interest shown in the Scriptures by the Buddhists, and Buddhist priests are particularly fond of the writings of St. John. Quite recently a priest came into the Bible House and bought fifty copies, saying that he wished to give them to the young priests under his charge, and to read in company with them.

Sales through Missionaries

Where missionaries have been given charge over the colporteurs the most marked results have been obtained by the efforts of these Bible selling evangelists, as will be seen in the account of the work of the Rev. Henry Topping in the region round about Morioka where several Churches have been founded as a result of their work. Mr. Topping who is a member of the American Baptist Foreign Mission Society has for his field a large district in the North of Japan. He is a very earnest and energetic missionary, and has taken up the work of Bible distribution with all his heart; and reports the most satisfactory results of the evangelistic Bible selling; the pastors coming more and more to appreciate the colporteur idea. He writes:—

"Masami Asahara, the son of a pastor, is very zealous in the work, and desires to give all his time to it, and to travel to the out-of-the-way places where his father cannot go. In this manner the two have

a population of 100,000 to work upon. The father, Jiro Asahara, has become so fired with a desire to sell the Bible in the neglected districts of his region that there is no doubt of the success of his work along the lines of the Bible Society's plan. He finds that in the country places much more interest is shown in Christianity than in the cities, and that the people crowd out and listen attentively to the Gospel. Schools are opened to him, teachers welcome him and he is given opportunities to speak to the students. In one neglected district that is being worked on these plans, the evangelist's work has resulted in the baptism of several people, and many more are enquirers and believers who are now calling a regular pastor to continue the work there. The evangelist will then go on to another neglected district to lay there the foundation of a Church." Mr. Topping asks;—"Shall I call these Bible Society Churches"?.

Mr. S. Maki, retired pastor, now makes it his duty to visit the pastors and to interest them in the distribution of the Bible; and they have promised to act on behalf of the Bible Society and to aid the work as much as possible.

Rev. E. H. Jones, an earnest evangelistic missionary of the American Baptist Foreign Mission Society, has reported that he has some colporteurs ready to start out to neglected places. He has held meetings and sold Bibles at several country towns.

Ichi Ichizuka, with his stock of Bibles, drags a hand-cart over the mountains and rough roads and yet rejoices in his work.

Kochi Matsudaira reports being allowed to sing hymns in the dormitory of an Industrial School, and at other schools he was permitted to address the students. Previously this was strictly forbidden.

This colporteur realises that his work is not only Bible selling, but evangelical also. He has been able to introduce no less than thirty-six inquirers to different Churches during his trip.

Much interesting work has been accomplished by the Rev. Dr. A. D. Woodworth in Miyagi Ken. For several months his work has been largely that of visiting schools, at forty of which addresses have been given ; Testaments were given away and sold, and all the books were received with expressions of gratitude, and invitations were extended to revisit the schools.

Mr. and Mrs. Smelser of Yokohama have spent some months in the interior in colporteur work, visiting every house in towns and villages, selling Testaments and distributing Gospel tracts. This gives them an excellent opportunity to mingle with the masses. They have found street meetings to be one of the best means of reaching the people. Frequently crowds of 100 to 300 stand patiently to listen, and at the close of the meeting purchase the Testaments.

During a temple festival in Tokyo they succeeded in selling a large number of Testaments and Bibles to the crowds who thronged the streets.

During the days after the Imperial funeral when the people were allowed to visit the place where the ceremony was held, in Tokyo, and to look upon the car in which the Emperor's body was borne, they obtained permission to stand at the entrance to the enclosure and offer Scriptures for sale. They sold many copies, as they also did at the grave of General Nogi, to the crowds who visited there.

In front of their Mission Hall in Yokohama, they are able to preach to the crowds at different intervals in the evening as well as sell many Testaments there.

The total number of their sales from June 1st to

Nov. 30th, 1912 (half time only being given) was 3066, as follows:—Japanese Testaments 2730, Japanese Bibles 7, English Testaments 306, English Bibles 1, German Testaments 16, French 3, Greek 1, Chinese 2 and Russian 1.

If Mr. and Mrs. Smelser could give the whole of their time to evangelistic Bible selling, especially in the country, much might be accomplished. They visited a village in Chiba Ken, Tateoka; invited the people to the Methodist Church and had the joy of preaching to a house full of fishermen. Later a man from the village came to their Mission in Yokohama and testified to an awakening and invited them to come to the village again.

Miss Hutchings of the Railway Mission, Nikko, reports that she can sell and give away large numbers of Scriptures in Nikko, as very often thousands of pilgrims come to Nikko to visit the famous temples there.

Mr. J B. Whitney has been ill for most of the year, but will, we trust, soon be able to resume work again. Before he was taken ill, he and his wife visited Yonezawa a large town in Yamagata Ken, and sold Testaments to the students of two schools; 100 Japanese and 9 English Testaments being the result. The following week Mr. Whitney returned alone and sold in front of the same schools 44 Japanese Testaments, 50 English, 1 French, thus making a total of 205 for the two visits.

Mr. Whitney feels much encouraged in the work as the results are so convincing, and as a result of the Bible selling he finds many converts who stand firm in the new faith. They have in the past five years sold Japanese 5 sen and 10 sen Testaments sufficient to make two piles each 787 feet high. The Wool-

worth building in New York, built from the profits on 5 and 10 cent sales is 750 feet high.

Among the Chinese Students

Since much of the inspiration that led to the revolution and establishment of a Republic in China was imbibed by young Chinese while in foreign countries, we have been anxious, as far as possible to reach the young men from China with the Gospel in order that the spirit of Christianity may be more widely distributed, and so we have sought to put at least a New Testament into the hands of every Chinese in Japan. We have not yet been able to accomplish our object, but through the Chinese Y.M.C.A. considerable work has been done. Mr. Elwin writes that the Bible Society has enabled him to do a blessed work among the Chinese students in Tokyo.

The Japanese Agency of the American Bible Society was established in 1876. The whole circulation to the end of 1912 amounts to 2,642,541 copies.

SUMMARY OF SCRIPTURES ISSUED DURING THE YEAR, 1912.

	Bibles	Tests.	Parts	Total Copies	Total Value Jap. *Yen*	Amount Rec'd Jap. *Yen*
To Colporteurs...	2,668	29,443	17,600	49,711	8,287.07	8,741.10
„ Com.-sellers...	1,251	6,940	2,729	10,920	2,951.62	1,665.25
„ Correspondents	1,087	2,505	3,881	7,473	1,838.57	925.67
For Free Distribution	168	2,421	9,960	12,549	1.139.25	632.38
Cash Sales..... ..	1,200	14,387	6,121	21,708	4,062.80	2,183.43
Donation	52	365	30,277	30,694	505.77	—
Total	6,426	56,061	70,568	133,055	18,785.08	14,147.83
Sent to Korea ...	192	875	250	1,317	723.25	—
„ „ New York	700	1,200	2,020	3,920	550.60	—
„ „ Manila ...	—	52	—	52	5.48	—
Grand Total...	7,318	58,188	72,838	138,344	20,064.41	14,147.83

CHAPTER IX

ANNUAL REVIEW OF RELIGIOUS LITERATURE

By Frank Müller

As a wholesome reaction from the practice of feeding upon the ashes of purely intellectual discussion, there has come about a hunger for works that feed the soul. Dr. Mabie in a lecture on education in America quoted with approval the saying of a friend who spoke of education to fit one for "making a soul" rather than to furnish one with means for making a living. There are signs that the Christian is coming to desire above all not to be able merely to argue with the opposer but to be so filled with all the fullness of God that he may adorn the doctrine and not be ashamed when he speaks with the enemy in the gate.

In his "Christian Dogma", Schlatter says: "Prayer is the act in which we turn our will upon God. Therefore religion consists above all in prayer. To be religious means to be able to pray. The battle for religion is the battle for prayer. The theory of religion is the philosophy of prayer." An adequate treatment of prayer from the theoretical and the practical point of view is much needed, and the demand will call forth the supply.

Devotional Works

Hibi no Chikara, "Daily Strength" a volume of meditations translated some years ago by Sho Nemoto has entered its ninth edition; while *Gyakkyo no Oncho*, "Peace in Suffering" has passed through nine editions in eight years. It is a living record of grace given to endure suffering and to put away anxious care, such as might well be translated into English.*

"Grace Abounding" has appeared with the awkward title *On Afururu no Ki*. The translation is by Unshu Matsumoto who translated "The Holy War." Opinion varies as to the excellency of the translation, and the work of translating what Bunyan has written is calculated to give pause to anyone, for well has Alexander Whyte said: "When John Bunyan touches any subject whatsoever with his genius and with his style the work he so touches is made at once both classical and immortal". There is danger that men be turned away from such masters as Bunyan by inadequate translations.†

It is an encouraging fact that the translation of "The Holy War" by the same hand has gone into a second edition.

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* There is much in Japanese literature that ought to be given a wider circulation by putting it into English, and we do not think that it is beyond the scope of the work of a broadly conceived Christian Literature Society to make such translations. To do so would broaden our sympathies, increase our admiration, and instruct our efforts. And this being done our own works would find a more abundant entrance into the hearts of the people.

† We need studies of Bunyan adapted to Japanese conditions after the order of Alexander Whyte's "Bunyan Characters", and the Rev. C. Aoki could do the work. The studies of "The Pilgrim's Progress" by John Kelman entitled "The Road" bring the problems of the day in to connection with everlasting principles laid down by the seer. If some Japanese would steep himself in the two books and then write, Bunyan would live in Japan.

The *Katei Reihai Koyomi*, or "Family Worship Almanac," published by the Synod of the *Nihon Kirisuto Kyokwai* (Presbyterian) is a little book of but 60 pages, yet it is significant of a determination to pay more attention to systematic Christian culture. It gives a brief explanation of the Creed, and daily consecutive Bible Readings chiefly from the New Testament. It seems to be a loss that the only references to the Christian Year are to Easter and Christmas. Brief introductions are given to the books of the Bible to be read, and also Topics for Prayer for each day of the week. There is great need for Prayer Meeting Topics with comments thereon such as those given in "The Congregationalist Handbook," and in the Congregationalist.

Sermons

The publication of sermons has not become common in Japan, but Rev. T. Miyagawa publishes sermons monthly in his paper *Osaka Kodan*, or "The Osaka Pulpit," and we have come to expect from him a volume of sermons every year. May the supply be as unfailing as that of Spurgeon's sermons! *Reiteki Jikken*, "Spiritual Experience" is a volume containing fourteen sermons making an exposition of the Epistle to the Colossians after the order of the sermons on "The People's Bible." It would be good both for pastor and people if more ministers of the Word would thus carefully think out their sermons and give a continued exposition of some portion of Scripture. This course was earnestly commended to preachers recently by Prof. David Smith in the British Weekly.

We have two smaller volumes of sermons by Mr. Miyagawa published through the enterprise of Mrs. Hiraoka, a member of his congregation. One is

entitled *Musei no Koe*, "A Voiceless Voice"* and the other *Sei ka Shika*, "Death or Life?"

Is it not time that we were translating some of the classical sermons to show what a sermon can be? It is to be hoped that the Christian Literature Society will give us every year out of the great treasury a volume of those timeless sermons which like the prophecies are for all peoples. To the matter of selection and the giving of such introductions as to make the sermons live again careful attention must be paid.

A Japanese Life of Christ

An epoch marking rather than an epoch making book is a great volume with the simple title *Kirisuto Den*, "The Life of Christ." It is by Prof. Toranosuke Yamada of the Methodist Theological Seminary, a man who has spent a life-time in the service of the Church. The book is notable as being the first life of Christ written by a Japanese. Original statements of Christian doctrine we have had, but this is a simple amplification of the accounts in the four Gospels. Let the writer speak for himself as to his work and its guiding principles:—

"Books on Christianity have continued to pour forth from the press, but many are written to supply the needs of the learned rather than to give wisdom to the common people and to minister to their spiritual life. This is a great defect of the present time, so I have written a life of Christ in popular style. There are, of course, other lives but many of them are translations and the reading of a translation, how

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* "Lord Thou art fulness, I am emptiness:
Yet hear my heart speak in its speechlessness
Extolling Thine unuttered loveliness."
—Christina Rossetti.

good soever it may be is like 'scratching an itching foot through the shoe.'

"I conceived the idea of doing this work before going to Palestine, and my journey thither was undertaken with this end in view. For five or six years after that the work was suspended and it seemed that it might forever remain uncompleted. But on the death of my beloved oldest daughter, I at once took the work in hand and completed it in seven months.

"My revered teacher Honda Yoitsu had promised to write the preface for this volume but to my profound sorrow he passed away before the work was finished. It must now go forth without the glory of a preface by him and this is to me the source of profound regret."

Prof. Yamada tells how time and time again he was so impressed with the inadequacy of his work that he was tempted to give it up, and he adds with child-like simplicity that although he wants to have his book widely read by his brethren he has not the courage to commend it to them.

Coming to the book itself, we find a solidly printed volume of 925 pages, following the ordinary lines and exhibiting much painstaking care. The author neither tells us what authorities he has consulted nor does he give any quotations from modern writers. He is criticised by some for evading difficult questions; but, as he says, he does so of set purpose. He believes apparently that a Life of Christ is one thing and a work on the Doctrine of the Person of Jesus Christ is quite another. We are thankful for what he has done and we wait for another one to be raised up to supplement this work. In order to do our part in the raising up of men qualified to do such work we

must give an adequate translation of that great study of the greatest subject, "The Doctrine of the Person of Jesus Christ" by Prof. Mackintosh.

Work of the kind done by Prof. Yamada is needed, and I have courage on his behalf to commend the spirit of his work. "Let these sayings sink into your ears," said our Lord, and Dr. Campbell Morgan when entering on his ministry at Westminster Chapel, one that has proved so amazingly fruitful, said in substance, "I do not come here to criticise the Word of God, nor to defend the Word of God, but to explain the Word of God." *

It may be that the book, being too simple for the learned and too large for the common people will fail to be as widely read as it ought to be, and an abridged edition might be practicable.

Works on Christianity

The voice of the above mentioned writer bids fair to be that of one crying in the wilderness, for the taste of the reading public is rather for such books as Mr. Kozaki's "Essentials of Christianity," which appeared in 1911, and Mr. Oyama's *Kuon no Kirisutokyo*, or "Eternal Christianity" which comes before us for review now. In considering this book we follow the information given in a signed review by the Rev. E. Kashiwai in the *Fukuin Shimpo*.

Mr. Oyama is a layman who in time of deep distress caused by the illness of himself and of his wife turned to the doctrines of Buddhism for peace, which he found in the stilling of passion and the death of desire. Thus far his experience was ordinary, but while in this condition, he tells us, he "came to see

* Spurgeon when asked if he could defend the Bible replied, "Defend it! I would as soon defend a lion. Let it out. It can defend itself."

God and with the perception of God he discovered Jesus."

He does not make it clear how he passed from Buddha to Christ, but at the close of his work he says that "Buddha goes from man to God while Jesus goes from God to man and is therefore the highest expression of humanity." In the second part of the book, which is intended to be constructive, the writer deals with the Gospel of Jesus and the Essence of the Gospel. In this part he writes without authority, and more careful study is needed before attempting to settle those great problems which have occupied the thoughts of men for nigh on 1900 years. He says that Jesus is the incarnation of God ; but when we come to inquire what he means by this we find him saying "Is not the person and life of Jesus a revelation of the highest nature? Love is the highest revelation of God, and love is the essence of Jesus." He gives no clear account of the resurrection nor of personal life in the future.

In conclusion the reviewer in the *Fukuin Shimpo* expresses the hope that the author will study more deeply, and make a further contribution to the solution of the problem.

It will be seen therefore that the high-sounding title is misleading. The question, what is vital in Christianity? is continually propounded: the little answers have their day but men turn anew and ever anew to the oracles of God.*

* "Thought has set up a theological business on its own account. We have a treatment of theology as if it were theosophy—the manipulation of attractive ideas instead of the exploration of historic facts and living faith. Whereas the great theologian must always be a true Churchman, greater as a believer than as an inquirer, and finer as a seer than as a syllogist".
P. T. Forsyth

Translations

It is common to speak contemptuously of translations, forgetting that our English Bible is a translation, and overlooking the revolution wrought in recent days by translations from the German. Even though translations be inferior in themselves to original works, still everyone will admit that, for some time to come at least, they are necessary to original works. Considering the number of translations that continue to be made and read in the West, and the great number of translations on all subjects that pour forth in this country, we may well doubt whether the day for translations will ever pass. However this may be, the practical question for us to consider is what books to translate and how to make a good translation.

Bowne's Works

Happily the solution of this great problem is in sight. The translation of Bowne's "Personalism" is an epoch making work. It sets a standard that ought not to be disregarded in future. With modes of thought so opposite, and ways of expression so different in the West and in the East it is next to impossible for any one man to make an adequate translation. The original work grows naturally and appears in its proper environment: the translation is as a meteorite dropped from the heavens, we may discover of what it consists, but whence it came and the conditions in which it came into existence, may remain a mystery.

A translation needs, therefore, an introduction by one familiar with the thought of the original and the environment in which it grew, as well as with the ways of thought and needs of the reader of the translation. In the work before us Dr. Gulick has furnished the appropriate helps. In a preface of twenty-four pages he introduces the reader to the author and

gives an outline of his philosophy. At the end of the book is an appendix of twenty pages giving full explanations of the principal terms used. A thoughtful naval officer after reading the book said that he had but one criticism to offer, and that was that this appendix ought to have been put in the front part of the book. How important this careful definition of terms is Dr. Bowne has himself shown in his latest, and, alas, his last work "The Philosophy of Kant," in which he shows how Spencer has so loosely used words fundamental in his system of thought, like "unknowable" and "unconceivable," that his contentions are made of no avail.

This suggests the thought that the time has come for making a careful dictionary of theological and philosophical terms in English and Japanese at least. If the new Christian Literature Society of Japan could produce such a work it would at once give it a standing in the world of thought. To return to the translation; the work of translation was done by Mr. Imaizumi and it was then reviewed sentence by sentence by Dr. Gulick, thus insuring faithfulness to the original, that *sine qua non* of a translated work. Not content with this, the careful translators had a third person, Mr. Tomita, read the book to make sure that the language, which to them was intelligible, was also enlightening to an ordinary reader. In the course of making this review Mr. Tomita added some explanations and cross references. Doubtless in this careful review so many defects were discovered, that to those who took part in the work it became clear that a good translation could be produced in no other way. Knowing well how those who have a good knowledge of English

Excellence of Translation

frequently miss the whole meaning of a sentence I wonder how men who have but recently graduated from the University often put out translations of difficult works without any collaboration with a foreigner. Our Christian translators are not without fault in this respect, and so it happens that work which ought to be done once for all has often to be revised, while many translations are so defective in one way or another as to be useless. These things ought not to be. Quite apart from the importance of the subject matter (of which it is not necessary here to speak) the book is important as an example of a good translation, so I am excusable for discussing the question of translation.

Question of Publishers

The former Committee on Christian Literature in considering the work to be undertaken by the present Christian Literature Society, conceived that work to be the production of literature and the publication through those agencies that promised to give it the largest circulation. It was a question whether or not the secular publishing-houses would and could obtain such circulation for Christian books; but now we have the result of the experiment of placing the translation of "Christian Theology in Outline" by William Adams Brown in the hands of the *Hakubunkwan*. An edition of 1500 was published in May and at the beginning of this year a second edition was called for. Through the generosity of the author it was possible to offer 200 copies to ministers at half price, but about 1200 copies have been sold at the regular price, Y1. 50. The book is a large one of 751 closely printed pages, and Christian doctrine is a scientific matter for the student, so the large circulation obtained must be considered exceedingly promising and suggestive of the opening

of new channels for the flow of the life-giving stream.

The translation was prepared by the same men and in the same way as that of Bowne's "Personalism," described above, and the translators had the additional advantage of having the preliminary rendering in use in a manifolded form for three years as a text-book in the Doshisha. The helps furnished in an appendix of 170 pages are fuller than in the case of the translation of "Personalism." These notes were prepared as the L'Abbé Ligneul used to prepare his works which were noted for their lucidity and style, by dictating the material in Japanese to a competent amanuensis. The notes are on such subjects as God, Personality, Religion, Authority, the Problem of the Person of Christ, the Creeds, Philosophical and Theological Interpretations; and biographical notes are given on the writers whose views are quoted.

Christian and Secular Works

As a Christian I have often been moved with a feeling of shame when I compared the adequate works put forth by Japanese scholars in other fields of thought with the incomplete presentations the Church in Japan has given of her solution of the problems of life. But day is at hand. The appearance of these two works,—monuments of painstaking devotion and scholarship,—and the organizing of the Christian Literature Society in the same year are harbingers of glorious things, and we wish to express our appreciation of the work that Dr. Gulick has done in not only opening the way for the coming of the Christian Literature Society but also in beginning the work that the Society is to carry on. May his wise counsel and ripe experience long be given to the Society, and may he

furnish many more practical demonstrations of how the actual work is to be done!

Books on the Conduct of Life

Perhaps we do not make enough of the fact that Christ is made unto us wisdom and righteousness, as well as sanctification and redemption. In reviewing the out-put of the press for "The Christian Movement" for 1911, I was struck with the great number of lectures and essays on various phases of the conduct of life. In looking over the works of this nature the following year I noted no less than thirty-eight, and the *Naigai Shuppan Kyokwai* alone has published seventy-three books of this kind.

These are signs that the Christian Church is beginning to feel her responsibility in this matter of guiding the young, upholding the middle-aged in their no less great temptations, warning every man and teaching every man in all wisdom that she may present every man perfect in Christ Jesus. We should naturally expect our brethren of the Congregational Churches, ever sensitive to the spirit of the age, to lead in this matter. As a matter of fact in 1911 we had works by Ebina, Naruse and Tsunajima, respectively, on "The Culture of the Modern Nation," "Progress and Education," and "The Nation and Religion." More and more fundamental work of this kind needs to be done. On the one hand the young must not be left to feel that the Church has no sympathy with them in their struggles, no guidance to give in their darkness, and no strength to supply in their weakness. On the other hand, the young, and others too, should not be left when once they are within the Church without Christian nurture and culture. We ought not to see Christians offering strange fire and drinking strange waters by turning to doctrines of

contemplative Buddhism for spiritual culture, and to the practice of "deep breathing" to gain calmness of mind.

"Success" Books of the "Success" order, together with magazine articles of the same nature obtrude themselves upon the young man everywhere. He is given sugar-coated pills to put him in the way of attaining success. *Shosei* 處世, worldly wisdom or getting on in the world, is the favorite word. Such words as *funto*, a desperate struggle, *tanren*, tempering or discipline, and *doryoku*, the utmost effort, are used to form striking titles, such as *Jinkaku no Tanren*, "The Forging of Personalty," and *Jinsei no Funto*, "The Struggle of Life." But such writing puts no iron into the blood and gives no strength for the struggle.

Independence Kanda's *Dokuritsu Jison*, "Independence and Self-Respect" passed through several editions as did also a similar work entitled *Dokuritsu to Jiei*, "Independence and Self-Support." Independence is popular—in theory at least—at present, the prevailing sentiment being voiced in an editorial in the *Japan Times* thus: "The best education that the Government can give the people, so far as the Government has the right to decide the educational policy of the country, is to teach the people to be able to care for themselves independent of Government protection."

Culture *Shuyo*, culture, is a word that has come into fashion of recent years* succeeding

* "Bishop Creighton, out of his historical studies, came upon a truth which few have recognized: 'We sometimes speak,' he says, 'as though nothing happens save what is formally discussed and voted upon. The most important things are those which are unperceived and unrecognized until they have been accomplished.' The moment we look round we see how accurate

logically that negative word *hammon*, the vexation of spirit which possessed the Preacher of old as he beheld that all was vanity.

The advance is significant, one for which we thank God and take courage, but we look and pray for another step forward when *shukyo*, religion† shall come to take the place of *shuyo* culture, giving all that it can give and immeasurably more.

The word "culture" and its synonyms meet the eye in every book-shop. One may see books big and small on such subjects as "Young Men and Culture", "Advice to the Young on Culture", "Great Men and Culture", "The Culture of a Calm Mind", and "The Perfect Life".

A year and a half ago Dr. Nitobe with keen foresight pre-empted the title "Culture" and did much toward setting the fashion. His book continues to go through edition after edition.

As an example of books on culture we may take *Tenka Jin-iku*, "World Education of Man", by Prof. Shintaro Ishida of Keio University. He considers the world as a great school in which men are educated by the home, society, religion and every form of environment. It is a large book published by the *Hakubunkwan*, simple in style and suited for

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that statement is. Who can account for a given change in public opinion? Who can for instance put his hand upon the birth moment, or discover the exact workings, of the power that brought about the existing social conscience? Yet that new unseen thing in the world has changed our operations in a dozen directions."—"J. B." in *The Christian World*.

† Even now it is common to speak of the importance of *religion* in the abstract but few come forward to recommend *a religion*. The *Japan Times* said recently, "Mr. Tokonami is almost the first official of the Japanese Government who has dared to recognize openly what a living force Christianity is in the West."

use by parents. From a Christian point of view the chapters on the influence of religion leave much to be desired.

A Guide for Business Life

How would a Christian in Japan treat the matter of Culture? This is an interesting question, and we have an answer in a book worthy of very careful study by those who want to know just how men are taught in Japan. The title is unpromising,—*Shin-tei Chokugo to Shuyo**, "The New Emperor's Rescript and Culture",—but if one knows of the writer Mr. Kikuma Munesue,† 棟居, which would be called Munei perhaps by those who had not heard his name pronounced, one will turn to the book with interest to learn how this thoughtful Christian will treat the subject.

The writer takes the publication of the Rescript only as an opportunity to put forth the principles which he has been urging for years. No attempt is made to base a whole system of moral education on a Rescript. The writer is Chief of the Bureau of Control in the Department of Communications, and he says that he desires to have the 16,000 who work with him in that Bureau put into practice the principles of zeal, co-operation, kindness and efficiency,‡ which he has explained in this book.

The book is of interest to teachers as an example of methods of teaching. The style is clear, but not especially simple, and the book is in the language of the day, so that it is fitted for language study. There are chapters that show the meaning and

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* † Fusambo, 396 pp., 95 *sen.*

‡ Efficiency, *Yuko* 有效 is a word that will probably come into great favor.

use of such favorite words as *risshi* 立志, *sekishin* 赤心, *chujitsu, jikko, jitsuryoku,* and a host of such words, ringing the changes on the practical virtues. It would be difficult, I think, for the advanced student of the Japanese language and modes of thought to find a better book to study.

The book seems to be one that may well be commended to young men as a guide to self-culture. The writer quotes freely from the Bible and his chapter on Love is an exposition of the 13th Chapter of First Corinthians. He is a man too who practises what he preaches and one who may be held up to young men as a model. He is a practical man, withal, for he gives in the book, a copy of the notice for visitors which hangs at the entrance to his office, one request being that the visit be limited if possible to less than five minutes.

L'Abbe Ligneul's Message

Among the books on Culture a high place must be assigned to *Nihon Seinen Shorai*, "The Future of the Youth of Japan." The book is by that able and prolific writer L'Abbe Ligneul, who has published no less than thirty-one books thorough the *Sanzaisha*, among which are two on "The Ideals of Youth" and "No Principles No Character" (*Mushugi Mujimbutsu*). Writing from some foreign country the author says, in the preface, that he is confined to his room and can do nothing. During the 38 years he was in Japan all has changed. He is a man of principle, but no principle is welcome in the present age save that of expediency. For a long time he cherished the idea of writing this book and once as he was writing a young man came in and asked when the work would be completed. The reply was that it seemed useless to go on with the work; on which the

youth said, "Useless it may be, but needful." Being encouraged by this, the writer completed his work of which he says that though it is written for young men it is not amiss to say that it is written by young men. It may not be palatable to the young but the author hopes they will read the book.

The book is written in difficult language such as students admire, and there are no marks of foreign authorship. Nothing is said about the matter of writing, the book being published simply as the work of Ligneul (*Rigoriyo* in Japanese), by the *Rakuyodo*. The book consists of chapters on the necessity, nature and practice of an ideal; the relation of an ideal to manhood, honor and work; and kindred topics. The treatment is general and is calculated to nourish the high aspirations of youth.

The writer says that he consoles himself with Boethius' "Consolations of Philosophy," and he traces a resemblance between the condition of the Roman Empire and that of Japan to-day.

Catholic Publications

The Roman and Greek Catholic Churches are doing little in the production of literature at present, but one of the younger Roman Catholic missionaries, L'Abbé Marmonier, appears to be contemplating an advance in this direction in connection with the *Sei Yosefu Kyoikuin*, Tamatsukuri, Osaka. Last year he published a book of 290 pages with the attractive title *Toku no Ishizue*, "The Basis of the Virtues," of which it is said in the preface that it is taken in the main from the works of L'Abbé Ligneul. The main part of the book consists of a practical treatment of the Christian virtues and graces. Such advice is needed for young converts and I do not know of any other book that gives it. But at the end of the book are

given chapters on the worship of Mary, Joseph and the angels such as unfit the book for use by protestants.

We have devoted so much space to the consideration of these various books on the conduct of life because they show the tendency of the age. By common consent the youth of the land is in a bad way, but if so it is not for want of a multitude of counselors. It may be that if there were more of religion there would be fewer books on culture, and it may be that the time is now ripe for a great book on Christian Culture.

Allies in Publishing

Of our many allies among the so-called secular publishing-houses the most important is the *Naigwai Shuppan Kyokwai*, or Domestic and Foreign Publishing Society, the high aim of which is to publish books for the education of the people, especially of those in the country districts. The three works mentioned below were published last year and have given Christian ideas a circulation in places not reached by our own distributing agencies. The ever improving quality of the work of the above mentioned Society is an example of what one man single-handed has been able to do with small capital in the enterprise of popular education.

The following three works form a contribution to a series of books on Christian Culture, a series for which the youth of the land have been prepared.

Seinen Mondai, "Problems of Youth" is are excellent translation by Tsugane of a book by J. R. Miller which contains much advice adapted to youth in Japan, and which presents the claims of Christ both directly and indirectly.

Another Christian book is a translation by Ohara

of a volume containing a hundred talks by Banks, entitled *Godo-roku** 悟道錄.

Wagner's "Wayside Sermons" is well translated by Masakuma Takahashi under the title *Robo Sekkyo*. Although the problems discussed are not deep, the book may have a good influence on many who have become familiar with the author through the translation of his work, "The Simple Life."

The veteran translator Goro Takahashi has in the past year made at least three translations for the *Naigwai Shuppan Kyokwai*, among them a volume of compilations,—*Sekai Bungo Koyu Kan*, the views of twelve writers on Friendship.

The Series entitled *Ijin Kenkyu*, "Studies of Great Men" has reached its 75th volume, and a recent publication is a life of General Booth by Kojiro Nishikawa who writes from the standpoint of one outside the Salvation Army.

Translations

Goro Takahashi writes the life of Emerson, and it is to be noted that these books are not mere translations but are written freely by men who are familiar with the authorities on the subjects they have chosen. By writing in such a way they remove one of the great objections to translated works.

By Mr. Yamagata the head of the Society, a new translation has been made of Smiles', "Self Help," entitled *Jijo Ron*. The translation by Masanao Nakamura in classical Chinese style was one of the first translations made from English and it exerted a great influence, but the youth of to-day can hardly

* Publishers of translations ought to give the name of the author and the title of the book in Roman letters. The title is usually omitted altogether and the Japanese title may have little relation to it. The name of the author is frequently unintelligible from perusal of the crude transliteration into the Japanese syllabary.

read it; yet the demand for the work is so great that no less than three other translations have been made—a good example of the influence of translations.

The Society has a Popular Library Series to which were added last year a translation of "Beautiful Joe," *Utsukushiki Jo;* and a new translation of "Teddie's Button," *Katami no Botan.*

Another ally is the *Fujin no Tomo*, "The Women's Friend," a magazine that publishes popular books on practical subjects. Among these is "The Ideal Life," in which the many difficulties that beset the home life of the Japanese women are treated by Mrs. Moto Hani.

The same writer gives advice to maid-servants in a book entitled *Jochu Kun*; and Dr. Kato writes on "The Training of Children" in a book of 210 pages.

Shojo Kun is a translation into simple colloquial language of "What a Young Girl Ought to Know" by Dr. Mary Wood Allen. A similar book for young men was published some years ago. Such works are good, but what is needed greatly is a book by a physician of reputation who knows intimately the surroundings of the young.

The Promotion of Circulation

Another example of work done by an ally is a publication of the *Dai Nihon Tosho Kwaisha* entitled *Rinri Tetsugaku.* It is a translation by Naoji Oshima of Prof Ladd's "Philosophy of Conduct," with a brief introduction by Prof. Rikizo Nakashima who has revised the translation. No helps are given to the general reader and so solid a book of 1057 pages will probably have but a limited circulation. It is, however, the kind of book that we ought to strive to get placed in school libraries throughout the country

We ought also to commend such books to those of our acquaintance who might take interest in them. If the secular publishing-houses prepare these books, Christian agencies ought at least to aid in circulating them.

In China the Christian Literature Society has one Secretary whose business it is to promote the circulation of literature, chiefly by means of organizing Reading Circles. We shall probably see undertaken in Japan some systematic work looking to the same end.

Biographical Works

"Biography," says Carlyle "is the only true history." The telling of tales of heroes is in Japan the favourite method of moral instruction, and men seem to retain a fondness for tales in the form of biographies.* The demand for such literature is fairly well supplied by the secular press, but the mine of Christian biography has not been worked to any great extent, although the *Naigwai Shuppan Kyokwai* has done some surface exploration showing Christian agencies what ought to be done in a more thorough manner.

The *Keiseisha* publishes one worthy book, *Haha no Tenkei*, "A Model for Mothers", by the Rev. A. Minada who has written a book on the women of the Bible. It is the story of Monica, and had a different title been given such as "Mother and Son" it might have been read by young men also. Augustine's

* What Andrew Lang says, in his preface to "The Book of Saints and Heroes," concerning men of long ago seems to be true of many in Japan if we put the word *god* in the place of *fairy*: "Long, long ago, when the world was young and gay, grown-up people must have been much more like children than they are at present. The grown-ups were quite as fond of fairy tales as any child can be to-day; and they actually believed in fairies more than some wise and grave little boys and girls do at present."

"Confessions" have been translated by the same writer, but we need a life written in touch with the problems and conditions of young men in Japan, which so much resemble those of Augustine who "disdained to be a little one" and to whom the words of Scripture seemed unworthy to be compared to the statements of Cicero.

A modern biography is *Shin Nihon no Onjin*, "A Benefactor of New Japan", that is, Dr. J. C. Hepburn, of whose dictionary all make use. It is well written by one who knows his facts well, Prof. H. Yamamoto of the Meiji Gakuin, and is published by the *Yokohama Fukuinsha*. It is to be regretted that the book was not made larger and given a wider circulation.

It is questionable whether it is well to publish such little books as the "Life of Judson" and the "Life of Ogata", books selling for eight *sen*. They may serve, however, to call attention to the need for more worthy treatment of the subjects. The full story of the life and times of Dr. Ijun Ogata, and of his conversion through the death of his son, would be of interest to the young of to-day and would be of eternal profit to some. Such a book would be of interest in English form also.

Considering such works as these we see clearly the value of having a disinterested authority such as the the Christian Literature Society to which writers can go for counsel.

Kaiko, 回顧, "Reminiscences," by Rev. S. Murakami is another example of a book that is too short. This old Christian writes of his experiences in seeking for worldly pleasure in the days before Christianity was openly preached, and of his conversion. The writer could tell much that would be of interest and

value to the younger generation of Christians and we hope he will expand his work now that he has done that most difficult thing, the making of a beginning.

A more complete work of a similar nature is *Inochi no Sentaku*, "The Purification of Life" by Kan Seki who writes of his long life at the age of 82, when he finds himself with eye not dim nor natural force abated. "Richard Weaver" is the biography of that earnest Christian worker of the early part of last century, Rev. I. Mitani has put the record in such form that it is adapted to nourish the faith and inspire the zeal of twentieth century Christians in Japan.

A book of a biographical nature is *Fujin no Chikara*, "The Power of Woman," in which Lieut. Matsumoto tells of his experiences in the Russo-Japanese war and of the evidences he then met with of the power of woman to encourage and comfort.

In passing we may mention a bold work entitled *Nogi Taisho* published by the *Jimbutsu-sha*, in which it is argued that since the ideas of General Nogi are those of a past age, no more men of his stamp are needed.

Sunday School Literature

In the matter of Sunday School literature the year is marked by the appearance of three volumes of a Graded Series, adapted in general to students in the first three years of the Middle School course.

The third volume is entitled *Shinyakusho Jimbutsu Ron*, "New Testament Worthies," and 52 lessons are contained in a book of 193 pages. The stories are told in colloquial language, the work being done by that great advocate of Sunday School education and the use of colloquial language, the Rev. N. Tamura. There are, of course, many who dislike

the use of colloquial language, and the reiteration of *de aru*, not to say *de gozarimasu*, in that style does seem tiresome. But it is a great thing to have a graded series to insure regular progress, and to serve as a basis for experiment and for discussion.

In connection with telling over of the old story in new words we note a new presentation of the four Gospels entitled *Kodomc Seisho*,* "The Child's Bible" by S. Ashiya. The book is well gotten up, and it will have some readers that the authorized version would not have. So far as the language used is concerned the experiment is considered not altogether successful.

There is need for a volume well illustrated and telling in everyday language the stirring story of the Acts of the Apostles with quotations from the Epistles bearing on these events. We need also some one with the story-teller's art to present the heroes of the Old Testament to a nation of hero-worshipers.

The *Kirisutokyo Sekai* published a series of articles by Ryo Ebisawa on primary teaching in the Sunday School, and the material appears in book form with the title *Nichiyogakko Yochika Kyoan.*

Kurisumasu Taiwa Shu is a volume in which Heie Ono gives thirty recitations, dialogues, etc., for use by children at Christmas entertainments.

The secular publishing-houses supply the teacher with such books as *Doji Kenkyu*, "A Study of Childhood" by Takashima, and *Doji Shinrigaku*, "The Psychology of Childhood," by Ikegami; while Fukurai gives with the title *Kyoiku Shinrigaku Kogi*, a translation of a work on educational psychology by James. There is evidently a demand for such works

* Bunkado Shobo, 65 *sen.*

among secular teachers. How much use is *being made of them by our Sunday School teachers?* *

The Tract Society publishes a translation by Ven Archdeacon A. B. Hutchinson, of "The Scripture of Truth" by Collett.

Bible Study

We regret that there seem to be no other new books to put under this head, although so much is being done in the West at present to enable young Christians to wield the sword of the Spirit.

We may mention here the publication of a volume entitled *Sekkyosha*, "The Preacher," which is a translation of lectures delivered by the late Dr. Bennett. The translation is literal and the book is published privately, so we fear that the good material in the lectures has not been put to the best use. "The Ministry of the Christian Church" by Gore was translated in 1895, but there is nothing in the copy we found in a second-hand book-shop to show by whom it was published. This is another example of a good book that is limited in circulation.

A second edition has been called for of a little book by Rev. E. Kashiwai on "Turning Points in the Life of Christ." Mr. Kashiwai has made a good translation of Robertson Nicoll's "The Incarnate Saviour," now in its sixth edition, and we hope for some original work by him. Lecturers in theological schools in Japan are, alas! kept too busy to allow

* A High School student once was seen perusing a ponderous tome of this nature on his way to school. On being asked why he chose such a work he replied that he did so to get help in his Sunday School teaching. This is gratifying. We may give another instance, this time from America. In the *Century Magazine* we read: "She had studied, she told me, volumes on child psychology,—really, seriously, studied them,—with a view to the better understanding of the mental processes of a small high-spirited mite recently promoted to trousers."

that detachment necessary for the production of such great works as our British brethren put forth.

An introduction to Bible study is *Kyudo no Shiori*, "A Guide to Seekers," a most excellent work by Rev. H. Otani which appears in a second edition. It is the fruit of much personal dealing with inquirers and there is no better work available to put in the hands of an earnest inquirer.

For use in English Bible classes a volume of "Tales from the Old Testament" was published in English and Japanese, the text being that of the Authorized version and the regular translation. Such passages are selected as make the elemental appeal to the young, but it is a question whether the Japanese translation is of such a nature as to attract them.

If another volume is published (Vol. II appears this year) it would be well to consider the matter of making a new translation, so that the volumes would make a series of story-books for the young which would be read by their elders also.

Translations from German

Two translations from the German will have many readers in these days when the fame of Eucken and of Bergson is sounded abroad, and when the daily papers give editorials on their philosophical teachings.

Eucken's "Könen Wir noch Christen Sein?" appears with the title *Gojin wa nao Kirisutokyo-tari uru ka*. An introduction is given by Rev. D. Ebina and an appreciation by Rev. R. Minami but the translation is said to be hard to understand both in English and in Japanese. Philosophical phraseology is still in a state of flux and those who are now vying with one another to translate the works of Eucken and Bergson will meet with many difficulties,—as will their readers also.

"Lebensanschanungen der Grossen Denker" by Eucken appears in Japanese with the title *Dai Shisoka no Jinsei Kan*.* The translation is made by Mr. Y. Abe and there is a preface by Prof. Hatano with an autograph letter from the author. The first edition of 1000 was published in October and two more editions of 500 each were published by March of this year. In the last edition many revisions of the translation were made.

In the future we shall have more and more to reckon with the influence of European literature in the form of translations from the German; and of the original works, or their translation into English, in the case of those works of the naturalistic school which are not allowed to be published in Japanese form.

Miscellaneous works

Drawing our review to a close we may make brief note of some works. No doubt some books of importance have been omitted from the survey and scant justice has been done to others. For errors of omission and commission we crave pardon.

New editions have appeared of the Doctrine and Ritual of the Methodist Church and of the *Nihon Kirisuto Kyokwai* (Church of Christ in Japan).

Sekai Bungaku to shite Seisho is a literal translation of a portion of Moulton's work on the Bible as Literature. It is a little book of 83 pages, and so slight a treatise is likely to have but little influence. *Seichi to Seisho*, "The Holy Land and the Bible," is a translation of a small book by Gregg.

Kirisutokyo Shoko Ron is a translation of Row's "Christian Evidences;" and *Ware wo Oboeyo* of a book on the Holy Communion by Dean Randolph.

* Toado. 756 pp., ¥3.50. The title does not make it clear whether the views of one or of many are given.

Campbell's "New Theology" was destined for translation and the only wonder is that it has become somewhat old before it appears in translated form as *Shin Shin Gaku*. The work was done by Shinichiro Imaoka, and some supplementary material is supplied by Uchigasaki, Bernard Shaw, and Hall Caine.

The *Hakubunkwan* publishes *Shukyo-Gaku*, "The Science of Religion" by Prof. Genchi Kato of the Tokyo Imperial University. It is a well gotten up work of 910 pages furnished with index and appendices.

The same firm published *Shukyo to Koiku*, "Religion and Education," by Prof. Masaji Anesaki, and *Shukyo Tetsugaku*, "The Philosophy of Religion," by Kiyomizu and Suzuki, so it is evident that religion,—in the abstract, at least,—is coming in for its share of attention in the world of thought in Japan.

The *Keiseisha* publishes a translation of Hoffding's "Philosphy of Religion" and one of Whetham's "The Family and the Nation."

Kinshu no Susume, "Temperance Talks" by Colonel Yamamuro of the Salvation Army is a little book. The talks are interesting, inspiring, and not without literary value. It is a good book for the temperance worker and for the student of Japanese.

Uchu no Toitsu is a translation of "The Unity of the Universe" by Mr. Cosand.

Shojidai Bukkyo, "Early Buddhism" is a translation of a work by Rhys David. It is put out by Zennosuke Shiraishi as a contribution to the study of comparative religion. It would have had more readers had he made the style less severely literal, and had be given some introduction to connect the book with the situation which confronts one here.

Opposition Forces

We have received so many books that are at least not against the Christian forces that one might think the conditions more favorable than they are. It might be well next year to have a review of books that are hostile either directly or indirectly. We may call attention here to one that appeared as late as 1911, and which attracts the eyes of a Christian visitor to the bookshops. It is a well-bound volume having stamped on its cover a large cross with the incongruous and startling title, *Kirisutokyo Bokoku Ron*, "On Christianity, the Destroyer of the State." In this book that veteran opponent of Christianity, and exponent of what he conceives to be the faith of a true Japanese, Dr. Kato, has produced his essay entitled "Our Constitution and Christianity," together with his replies to various detailed criticisms of the positions that he took.

The problem that he considers is gradually settling itself by that silent change in national opinion which is going steadily on, and some day we shall awake to find that no problem exists.

Of greater importance than such a direct attack on Christianity by one who is considered by many to be a man of the past, is a work written under high pressure, on the death of the late Emperor by Prof. Kakechi of the Tokyo Imperial University. It is entitled *Kokoku no Kontei, Bampo no Seika Ko-Shinto Taigi*, all of which means that the old Shinto is the foundation of all things. It is a large book, showing signs of the haste in which it was written, and it contains an exposition of Shinto from the standpoint of a modern professor of law. A second edition was called for immediately, and the book is an exposition characteristic of the views of that school

which seeks to base everything on reverence for the Imperial Family.

The Field of Christian Literature

Two years ago in The Christian Movement in Japan, the writer called attention to many works put out by the secular press that make for right thinking, and the writers of which are to be considered as allies. This year the survey is more restricted, and the writer may have erred in speaking too much of the literature that is to be, as he has looked upon the literature that is. It is hard to find the happy mean between a colorless catalogue of books, and comment colored too much by the reviewer's personal opinions. We were asked to review the "religious literature" of last year, and as limitations of time and space bring us to a stop rather than to a finish, we think of the Society newly organized for the production of Christian Literature. The question then arises, what are the bounds set, within which religious literature is confined? The field is indeed exceedingly broad and the ideal is that stated by Fremantle in his Bampton Lectures on "The World as the Subject of Redemption": "The purpose of this course of lectures is to restore the idea of the Christian Church as a moral and social power, present, universal, capable of transforming the whole life of mankind, and destined to accomplish this transformation. . . The Church will be here presented as the Social State in which the Spirit of Christ reigns; as embracing the general life and society of men, and identifying itself with these as much as possible; as having for its object to imbue all human relations with the spirit of self-renouncing love and thus to change the world into a kingdom of God."

CHAPTER X

REVIEW OF THE RELIGIOUS PRESS

By Joseph Cosand

Early in the year to which this review pertains the illness, death and funeral of the late Meiji Emperor occurred. Just as the Imperial Funeral Procession was leaving the Palace the thrilling events connected with the *junshi* of General and Countess Nogi occurred. These national calamities stirred the nation to great depths of feeling which called forth universal praises of the virtues of his late Majesty, and much eulogy of the character, loyalty, and manner of death of General Nogi and his devoted wife.

Thus the passing of the Meiji Era—Period of Enlightenment—and the consequent ushering in of the Taisho Era—Period of Great Righteousness—have constituted the basis for a large part of the editorials and other contributions of the secular and religious press in recent months. In the Christian press a retrospect of the achievements and failures of the Era just closed, and a looking forward to what the new Era of Righteousness should accomplish, has furnished writers with a multiplicity of live subjects relating to the Church, the Y.M.C.A., Christian Education, Criticism of the Educational Department of the Government, Christian Evan-

gelism, the Work of Missionaries, whether the Increase of the Missionary Force is Desirable, etc.

As, for lack of space, comparatively few writers can be quoted, I have chosen such as represent the general trend of thought of the Christian press as a whole. Many of the articles in the original are quite lengthy and necessarily had to be much condensed for this review.

The Death of Meiji Tenno

In its September, (1912) issue, The Pioneer (Y.M.C.A. organ) contains an editorial entitled *Idainaru Seikun*—Great Admonitions—which is, in substance, as follows:

"Oh, our holy Emperor, Meiji Tenno. His death has become a matter of history. The whole of the Japanese people prayed fervently for his recovery, but without avail. Language cannot express the importance of his life and labors. All the people of our land have been the recipients of his bountiful blessings. In view of this we must henceforth endeavor to work so that the nation may profit by the legacy which he has left us. The greatest of his deeds was his virtuous life. By it he admonished us as our Emperor and also as an individual. The examples which he has left us, reflections from his beautiful character, may be divided into two classes; (1) Those abstract virtues which shine from his intellectual culture, (2) Those concrete examples seen in his sayings, his edicts and his numerous poems.

By inheritance he was extraordinarily endowed with talents, but he improved these by cultivation. He summoned to his side the most famous *samurai* and the most enlightened scholars of his day, and received their instruction, showing them all the while great respect. This should be a striking lesson

for the students of to-day who are inclined to show little deference to their teachers. His ability was so great that it was marveled at by such men as Saigo and Okubo. The marvelous events of Meiji may all be traced to the sagacity and assiduity of the late Emperor. He accomplished great results by the improvement of his opportunities, aided by wise politicians and brave generals.

The edicts which he issued were such that the people saw in them an expression of their beloved Emperor's feelings. Those pertaining to military and educational affairs have been of immeasurable value. They embody pure principles to be observed throughout all time. The poems which he composed reach the enormous number of one hundred thousand. These poems are on themes representing great principles and deep experiences. The themes which most predominate are those bearing upon morality and government. Therefore the Japanese people should strive to imitate Meiji Tenno in diligence, and to follow the spirit of his edicts and poems, each one discharging his duty faithfully; thus we may all profit by blessings of our late Emperor."

"The Death of Meiji Tenno and the Religious Faith of the People," is the subject of an editorial by Mr. N. Kato, in the *Christian World* of August 8, 1912. It says that the "60,000,000 Japanese, during the illness and after the death of the late Emperor, manifested a beautiful faith scarcely witnessed before. It was not merely a demonstration of loyalty, but a waking up of the religious consciousness hitherto dormant. In their anxiety for the Emperor they became possessed of a religious fervor amounting almost to madness; but it may be questioned whether this was genuine faith. Probably many of them

were simply moved by grief and gave vent to their feelings by religious demonstration. A sign of this is their acting without reason, and doing superstitious things. Therefore if we inquire what the nature of the common faith of our people is, it must be answered that they do not know what kind of gods they worship. This shows that they know not God, and accounts for there being no uniformity of religious belief.

Religious Faith of Japanese

Heretofore the Japanese have excelled in generosity, in receptivity, and in loyalty to superiors; therefore any national system which has not in it a unifying principle can but lead to confusion. If this be applied to religion it cannot be said that the worship of the eight millions of Japanese gods is a happy omen. In our country there is a continuous line of the Imperial House to which the people are inseparably united, but it would nevertheless be a great mistake to say that because of this there is no need of the unification of religious faith. Before we can expect our country to rise to its proper degree of greatness we must secure the return of the people to the source of true spiritual power.

The great Emperors of our Imperial dynasty have emphasized the importance of religion and above all the late Emperor granted freedom of religious belief. Not long ago the government inaugurated the Three Religions Movement, thus showing its liberal attitude towards religion; therefore we must regard the Meiji Era as the greatest religious epoch-making period in the history of Japan. Not only did the late Emperor grant freedom of religion, but also it may truly be said that he possessed a profound religious consciousness. This is strikingly shown in many of the poems

which he composed. In the death of Meiji Tenno it is as though we had lost a great religious leader. With this thought in view our sorrow for his death is augmented. This loss can be regained only by the increased devotion to duty of the religious leaders of our country. Though it may sound like boasting, we Christians feel in our hearts that we must revive our faith, foster the spirit of evangelism, and lead the religious consciousness of the people to our God; and thus unify the religious thought of the nation. The supreme mission of Christianity is to make the people know the hitherto, to them, unknown God."

"The Imperial Virtue of Meiji Tenno" is the subject of an article by Rev. Kodo Kozaki, which appeared in the *Christian World*, September 9, 1912. It is in substance as follows:—

The Imperial Virtue of Meiji Tenno

"The virtue and death of Meiji Tenno, in certain respects, are not unlike the life and death of Moses. For instance, as Moses was the founder of the Israelitish nation so Meiji Tenno was the founder of New Japan. Again, Moses endured hardships and led Israel during forty years; likewise the late Emperor during forty-five years of Japan's most difficult period led and instructed his people. Also Moses, by birth, was more gifted in talents and the fear of God than others. So also did Meiji Tenno excel in these gifts. There was this difference—Moses saw the promised land of Canaan only, while the Emperor realized the restoration of the Imperial government. Moreover, the Israelites, at the death of Moses, mourned for him during a period of thirty days; similarly, when Meiji Tenno died, the people were overwhelmed with sorrow beyond anything previously known. Truly our late Emperor possessed

sound judgment and wisdom in all matters of State, and was most diligent in the performance of all his duties, never forgetting his subjects for even a day. The daily anxiety which he felt for his people is beautifully expressed in one of his poems, thus,

'*Natsu no yo mo, nezamegachi ni zo*
akashikeru,
Yo no tame omou, koto okushite.'

This means, 'Many solicitudes for our people have made us wakeful through even the nights of summer.'

He was very diligent in acquiring knowledge, and his principal object in writing verse was the improvement of his mind.

He had great faith in his ancestral gods and reverenced them. It is said that at the time of the Port Arthur siege, daily, at midnight, he attired himself in ceremonial robes and prayed heaven for help. The following poem is the best illustration of his faith :—

'*Me ni mienu, kami no kokoro ni kayo koso,*
Hito no kokoro no, makoto nari keri.'

Freely translated it is, 'Communion with the invisible god makes true the heart of man.'"

The Feeling of the People

"*Fungairoku*"—(violent temper)—is the subject of an editorial in the *Gokyo*, October 18, 1912, from which the following extract has been taken :—

"No one doubts the loyalty and patriotism of our people, but we regret to find among officials, scholars, educators and journalists, words and actions which we cannot commend. Though it may seem a trifling matter, since the death of the late Emperor such expressions as terror (*kyoku*) are lavishly used. 'The Emperor is ill, we are in terror,' 'The Emperor is

dead, we are in terror,' have been frequently heard. It is quite natural that the Court officials and others who serve the Emperor should use such expressions, because they cannot escape responsibility concerning his illness and death, but the people at large cannot see the Emperor or serve him directly. It is true they were in deep sorrow, but they could not have been in terror. They do not seem to know the true meaning of the word, and if it is frequently used without meaning its true significance will become obscured. Baron Sakatani, Mayor of Tokyo, is reported to have informed the Imperial Household Department that the Tokyo people were fasting since they had heard of the Emperor's illness, but it is an exaggeration to say such a thing. It is true that they were uneasy so that they could not eat and sleep quietly as usual. Such a statement as his was only misunderstood to show his own sincerity. I am afraid that Japanese loyalty will be misunderstood by such means."

Death of Gen. Nogi

"The Death of General Nogi and Bushido," an editorial in the *Kiri-sutokyo Sekai*, September 19, 1912:

"The bushido of our country has been adorned by the brave death of General and Countess Nogi, but even so, if bushido does not henceforth become a new bushido and experience a resurrection, the death of General Nogi will end in naught. The new bushido is not merely, as hitherto, the relation of the lord to his vassal. The old bushido, primarily, was a morality existing only between the lord and the retainer, but the new bushido has, to some extent, a meaning as broad as the State. That is, the new bushido must expand from the individual relations of the lord and his retainer to that of the relation of the individual

to the State. It thinks less about death and more of life. Our life is not our own, but is a revelation of the life of the living God of the universe. We have the character of the children of God, therefore we should endure all temptations and tribulations as becomes our high calling. General Nogi's suicide is probably the last of those moral suicides which peculiarly adorn Japanese bushido. Even though Japan, in the past, regarded such a bushido sufficient, the future Japan as it faces the world, cannot be satisfied with so circumscribed a bushido. And as we look within we must try to instil into the minds of the people the sentiments of a new age. But let us take the great lesson of sacrifice and service, as shown in the death of General Nogi, and make it a foundation for our morality and sacrifice to be exemplified in the new bushido."

The Meaning of Nogi's Death

Editorial from the *Gokyo* (Methodist organ) Sept. 12, 1193. "General Nogi was a man of purity. He devoted his life to the Emperor. He thought of nothing but the welfare of his country. To lose so great a man is an irreparable calamity to the country. There is much talk about the death of the late General. Certainly suicide is not praiseworthy, and when we look at it with the cool eye of reason we cannot approve even his act, but one must admit that his heart was spotless.

To such a special character as that of General Nogi mere abstract reasoning cannot be applied.

There is a destructive moral tide running through all classes of society. Many are indulging in the injurious habits of frivolity, prodigality and degredation. At such a time so noble a death as General Nogi's is sure to exercise a purifying effect upon

Japan. Though there is no cause for justifying suicide, and though we stand against the old morality, we do not think it is quite right to judge the conduct of the General, who was brought up in the atmosphere of the old moral system, in the light of the new morality. General Nogi was a special character, and we should treat him as such. Perhaps the death of General Nogi will be the last one that will adorn the old bushido. A repetition of such a noble death will not easily be obtained. We shall not discuss the right or wrong of his death, but will learn from him the nature of pure spiritual sacrifice."

Buddhist View of Nogi's Death

The above two editorials well represent the tone of the Christian press on the subject of General Nogi's suicide. The following contribution to the *Kirisuto-kyo Sekai* (Congregational organ) October 17, 1912, on the subject of "General Nogi's Death and the Cross of Jesus", is from the pen of a prominent Buddhist scholar, Dr. Genchi Kato, and fairly represents the non-Christian ideas on the subject. Dr. Kato says:—

"The reason why Christianity regards suicide as a great sin is not so much that it is forbidden by Bible teaching as that it is regarded as being contrary to the doctrine of love existing between God and man, by which man's conduct should be governed. Consequently among foreigners, suicide is regarded as cowardice or effeminacy, but when Japanese hear of suicide they immediately think of a courageous person, the foreign idea and the Japanese idea being exactly opposed to each other. But this subject is not so much one of form as of spirit. If spiritually one wholly forsakes himself and truly devotes himself to the world, to man and to God, it is well whether he live

or die, for in the end the spirit triumphs over the flesh.

Two Conceptions

If we thus compare the two conceptions, loyalty is faithfulness which implies faith (*shinko*), and this is the basis of love. Therefore Japanese loyalty and filial piety, as I understand them, are, after all, essentially the same as Christian love. In the application of love there is a slight difference, but fundamentally it appears to be the same as Japanese loyalty. In this sense such suicides as that of General Nogi, and ancient *junshi* in general, whilst differing, should rather be classed as sacrifices of loyalty and righteousness. That is, the General's death in its sincerity, earnestness, and loyalty, is of the nature of religion. It conforms to the saying of Han, that "The religion of the Japanese is the religion of loyalty," while Christianity is the religion of love.

Concern about one's Emperor, one's country, and the world at large, is a manifestation of lofty sentiment and supreme love. The death of General Nogi resembles the motive which prompted Buddha to forsake his throne, his palace and his wealth, to become a beggar priest, but it has its superlative resemblance in the sacrificial death of Christ upon the cross. If Jesus had desired to escape the death of the cross, it was not impossible for him to have done so. But as he pressed forward, choosing the cross, his death was one form of suicide Christ believed that only one way lay before him for the discharge of a world-wide love to God and man, consequently he sought not his own life but chose the way of death. Herein are manifested the spirit of sacrifice and the greatness of his character. If, on the contrary, Jesus had sought his own life and fled

away it may be doubted whether Christianity ever would have reached the point of great success which it to-day enjoys.

It goes without saying that if General Nogi also had not wished to die it would have been well for him to live, but for one of his high character and true spirit there was no way for him to choose but death. The killing of his body was a work of love (*jin*). In this we see the great purpose of the General. This is none of the so-called demented, narrow loyalty and patriotism of which we hear. Christianity asserts the sacrificial nature of the death of Jesus. Christ's character rooted in love, infinite and unfathomable, was thereby manifested. Therefore the loyal death of General Nogi brings to us for the first time, I think, the interpretation of the Christian experience involved in the cross of Jesus."

Position of Christian Schools

"Importance of the Strenuous Efforts of Religionists." Mr. Mukai, writing on this subject in *The Pioneer*, May 15, 1912, says, in part:—

"The Three Religions Meeting promoted last year by Mr. Tokunami was a great historical event of the Meiji Era. But if we look at the present condition of the country, we must conclude that the educationists cannot distinguish between the loyalty of a barbarian age and that of an enlightened age, and are now enforcing a barbarian system of education. Seeing this, Mr. Tokunami promoted the Three Religions Movement in order to inaugurate a new regime. Therefore the first subject which should receive the consideration of those interested in this movement is that of religion in the schools. Religion in schools is prohibited by the Educational Department, and under no considera-

tions whatsoever can permission be obtained to give religious instruction in middle schools and in girls' high schools, etc. For instance, Mrs. Kaji Yajima's school (*Joshi Gakuin*) has been refused the standing of a *Koto Jogakko* because it conducts religious worship within its walls, although in every other respect it is fully qualified to become a *Koto Jogakko*. Mrs. Yajima established this school because she saw the need of religious higher education for girls. Apart from religion there is no need for such a girls' school, but the founder doubtless thinks that little depends upon whether she has government permission for a *Koto* School or not, or whether for want of it the number of students is few. At the present time, even without government permission for the school, there are parents who gladly send their daughters to Christian schools. If because of fear of the authorities, religious teaching should be expunged from such schools, there are not a few parents who would thereby be greatly disturbed.

Mistaken Position of the Government

Thus it is possible to establish such schools without government permission. In the eyes of such as Mrs. Yajima, the Educational Department which has such great authority over education must be an object of contempt. But even in her superiority she is a religionist and also has the merits of a scholar. She is a believer in Christ who had no fear of the cross. There is no comparison between her and the managers of several Christian schools who through fear (*hanaiki wo ukagatte*) of the Mombusho sacrificed their principles for the world's approval and shed tears of joy. It is a question whether their shame may not be compared to that of him who denied his Lord three times. If schools founded for Christian pur-

poses sacrifice their principles for the sake of government permission they are yielding to the demands of a vulgar world (*zok-kai*), the same corruption that has been in the church for two thousand years.

The mistake of the past cannot be retrieved, but we must be more careful in the future. We are glad that Mr. Tokunami has paved the way for a change. Religionists should therefore improve their opportunity, and agitate for the privilege of legal permission to give religious instruction in schools. It is important that in the case of parties desiring to open schools for religious instruction, the authorities should be prohibited from throwing obstructions in the way."

(Editorial in the *Gokyo*, Nov. 1, 1912).

Defects of Japan's Educational System.

"Dr. Eliot, in his recent visit to Japan criticised the uniform system of education. In consequence this has become a topic of earnest investigation among Privy Councilors, Members of both Houses of Parliament, and in educational circles.

The great defects in Japan are that the government takes too much upon itself. The people are very backward in self-government, and if the present over-officiousness of the government continues there will be no opportunity for the proper development of the principle of government by the people. In local affairs the people have legal rights of self-government, but in reality they do not exercise those rights, because the schools supported by the local governments are controlled by the Educational Department. They have merely the name of self-government, while the reality is just the opposite. Naturally the State should exercise some supervision over the national education, but now the Educational Department interferes in everything even to the framing of the curricula,

preparation of text-books, construction of the buildings, location and dimensions of the windows, arrangement of the play-ground, and all rules for the government of the school down to the smallest details, therefore the local authorities cannot vary the education to suit the needs of the different localities in a manner to realize the greatest benefit to each. So it is not strange that in not a few instances the school buildings are too elaborate, as compared with the homes of the people, and farmers' boys are taught handicraft, while the children of merchants are trained in seri-culture. Again, the teachers cannot use their own judgment in the instruction of the children. They merely follow a meaningless routine. The nation, directly and indirectly, expends a large amount of money for education. It is said that the largest amount of local taxes goes for this purpose; and then, what are the results? The children after graduation are not able to read and write well. This is a consequence of too much interference on the part of the Educational Department.

The above refers to the primary schools, but the same is also true of the middle schools, the colleges and the universities. Still the Educational Department persists in maintaining the system of uniform education. Not only is this true of government schools, but the private schools also must come under the same regulations, so they are unable to develop their individual characteristics.

Reforms Needed

Such a system must be radically reformed. The national government should decide the larger questions pertaining to education and leave the details to the local authorities. Man is not a machine, therefore he cannot be

treated as a machine. He is not an eggplant or a cucumber, so he cannot be cultivated as these require. Every man has his own ability, tastes, and circumstances of birth; and he must choose his work accordingly. Education should recognize individuality and endeavor to develop it. The officials of the Educational Department cannot fashion it in a mould."

The Work of Laymen

(Editorial in *The Pioneer*, May, 1912). "'You are sack-coat (*sebiro-fuku*) preachers. In these days when the seekers are many and the workers few, the labor should not all be left to the pastor, but all believers should labor in the preaching of the Gospel.' This is the language of the late Bishop Honda to us. We have been much impressed by his wise counsel and have not forgotten it during a single day. The saying that the pastor is a frock-coat preacher and the layman a sack-coat preacher has great meaning couched in few words. The frock-coat preacher is a specialist who shepherds the church and exerts himself for the spiritual edification of the individual members, and who is indispensable in preaching, in the administering of the rites of baptism and the Lord's supper, and in the solemnization of marriages, etc. The sack-coat preacher should assist the pastor of his own church. In preaching and administration he can do much effectual work. He can also in a broader sense, by his life and words, be a witness for Christ. Moreover, he can rise above a single church or a single denomination, and become a leader in the Christian Church in a wide sense, thus doing effectual work for the Church as a whole.

In the Bible it is written that 'Ye are the light of the world,' and 'The salt of the earth.' This ap-

plies to all of the disciples of Christ. He who is truly a light in the world and the salt of the earth has the qualifications of a worker. He who has hidden his light or lost his saltness, though he be a worker, is inferior to a layman. The disciple of Christ should lay greater emphasis upon his real Christian life than upon his title as a member of the church. Truly 'I am in bonds for the Gospel's sake' is a necessary condition. Also 'I am not ashamed of the Gospel of Christ', is essential for us if we are to become such preachers as Paul who was a layman and a tent-maker.

But as the pastor and the layman are equally disciples of Christ they should esteem each other; each one should use his utmost endeavors to exercise his own gift in co-operation with the other. If the Christian in a broad sense works for the extension of the church, the pastor can do a successful work within the church. This will be a natural result if the pastor is efficient. The language that 'you are sack-coat preachers' is continually resounding anew in our ears. As it is a time when the Christian Church needs men of character, you should be diligent in the fulfilment of your obligations as Christians."

Religion and National Feeling

"*Shukyo to Kokumin no Jocho.*" This title is the subject of an editorial which appeared in the *Fukuin Shimpo*, October 3, 1912, written by Prof. E. Kashiwai. The subject means "Religion and National Strains of Feeling". The exact meaning of the author's language is very difficult to translate, but I have given the ideas he expresses as nearly as I was able:

Amongst all peoples there are strains of feeling

peculiar to those people alone. In all religions there are special individual characteristics which render each effective. And religious teaching can become acceptable to the people only through the intermingling of its own strains of feeling with the thought and ideals of the nation.

Confucianism, through harmonizing with the Japanese national strains of feeling, blossomed into bushido. Buddhism also touched the heartstrings of our people and developed into a beautiful life here which cannot be found in the Buddhism of India or China.

How is it with Christianity? How can Christianity take deep hold of the lives of our people? The answer is clear. If we enter into the depths of Christianity it will enter into our deepest nature.

Those who would save their lives must first lose them. Any effort to change the form of Christianity thoughtlessly must lead to disaster. On the other hand, a penetration to the depths of Christianity will mean the reaching of the depths of the hearts of the people.

It may be asked, can the Japanese understand the deep truths of Christianity? I reply that they can. As an illustration, excepting scholars, most foreigners in studying the Bible simply interpret its meaning by the rules of common sense, but the Japanese cannot do this. They are not satisfied to accept it merely as a code of morals. As to the observance of its moral truths they are very deficient, but, applying them to their own lives they want to take a circuitous course, to ponder, to investigate, and finally to accept them because they meet their needs.

Viewed in one respect Christianity is a difficult, round-about way. Love God and man. Even the truths of this clear teaching can be fathomed only by

the circuitous way of the cross of Christ. Christ did not die to convert men, but because of his death they are converted. There is here a kind of shallow moral idea the meaning of which is too circuitous and difficult for interpretation. The Japanese sentiment (*joso*) cannot fully understand such interpretation, but may it not be that the Japanese can see a meaning in the cross which the people of Europe and America have not yet seen?

Only in this instance Christ took a circuitous course which one having the Japanese spirit cannot possibly comprehend. If one inquire what it was, we answer that it was his going the way of Gethsemane. In Bushido, the first essential of which is the meeting of death unmoved, there is no such honest, simple deviation as Jesus showed by the prayer 'If it be possible let this cup pass from me.' I think it is because that in the idea of the development of character the idea of the defect of sin enters. I believe that in some way in the future through our life, our conduct, our thought and our preaching, the deep strains of feeling of our people will be attuned to Christianity. But there is no power in the mechanical cross. As even a small cross is good, we desire not a cross which comes from criticism, but one which is the experience of faith. Moreover, if it be possible, we desire a circuitous road by which we may return many times to the cross. Even though we think the way is long there are true pleasures which we cannot forego. When our people bow before the cross, the inexpressible, beautiful, mournful strains of feeling hitherto nourished by our historical literature and religion, will receive the rational foundation which we seek."

The Christianity of the Future (By C. Nakatsu, in *The Pioneer*, July, 1912). "I have recently made a tour of the Y. M. C. A. branches and also of the congregations of the *Seikokwai*, in the south and west, and was impressed by three things which I saw.

I.—The people's desire for Christianity.

II.—The indifference of the Churches to this desire of the people, and the dissatisfaction of the believers with the present condition of the Churches.

III.—The prosperity of the Y. M. C. A. everywhere in towns and cities.

The lethargy and inefficiency of the churches, and the dissatisfaction of the membership, while the people are standing with outstretched hands asking for help, is very disappointing. Concerning this state of things I wish here to say several things which I heard in conversation with a number of persons here and there, and also concerning my own convictions formed from observation.

There is great need of our taking to heart this question of the anxiety of the people to know about Christianity because of its bearing upon the future of our religion in this country. As a result of the ultra-materialistic nature of our civilization society has become corrupt, therefore the people are looking to Christianity for salvation from this deplorable condition. Also because Christianity has been applied to a solution of the labor problems and the lightening of the burdens of the poor, its wide-love principle has become known.

Now society is not satisfied simply with learning; it seeks something more—the deep mysteries of God. Therefore future Christianity, to meet this need, must

explain its principles to the masses. The important points are four:—

(1) To satisfy the intellectual nature.

There are Christian denominations whose teaching does not suit the thought of the times, as that of the Roman Catholics. Or, as in some others, too much liberty of thought is allowed, and confusion results. Therefore we desire a return to Christ. If we make clear the truths of Christianity we can surely satisfy the intellectual demands of the people.

(2) To satisfy the aesthetic life.

One of the sayings of Europe and America is that he who desires anything beyond science will not seek it, the second time, in a church, but will find his gratification in the opera. Therefore, on Sundays the Christian congregations are small, but places of amusement are full. This is a natural tendency. It is because persons of exalted minds find the most pleasure in such things. But what about the Japan of to-day? What about the churches, and the music of the churches? They do not satisfy the minds of those who love the sublime. For this deficiency the churches are greatly at fault. The Russo-Greek Church of Japan in its *shiso* (thought) is not good, but it is popular because it satisfies the aesthetic taste. It is therefore important that the churches at large provide for the cravings of the mind for the beautiful and the artistic. But this should be done so as to promote the mental and spiritual improvement of the people.

(3) The ethical tendency.

It goes without saying, that much importance should be attached to religion from a moral point of view. Christianity has great power in the purification of both the individual and society. As this fact has

already been discovered by the Japanese it should more and more be emphasized.

(4) The active tendency.

A practical people desires a practical religion. That is, the religion of the future will not be that of a recluse (*inton-teki*), but must be of practical utility. Therefore we must, in the spirit of Christ, with the consecration of Mr. Moody or General Booth, go among the people and work in practical ways. This, I think, is the foundation of the success of Christianity.

In conclusion, as I said before, it is evident that the Church and the Y.M.C.A. each has its own special work. The Church should maintain a degree of dignity, and endeavor to nourish and establish the believers. The Y.M.C.A. should be active in the reformation of the busy world. Thus the functions of both become clear, and they can accomplish the mission of Christianity by helping each other. They should stand between the flesh and the spirit and discharge their individual duties."

The Mission of Christianity in Our Country

(By Soroku Ebara, in *Kirisutokyo Sekai*, Jan. 1, 1913). "In our country the mission of Christianity applies to many subjects. With reference to one and all of these, Christianity must put forth its best endeavors. If the whole of society have not a true spirit there can be no serious faith. There is now no one who rightly considers the future of Japan. Much more, they do not properly consider the world of mankind.

The education of Meiji was intellectual in its nature. Its standard was wisdom. It was not such as to produce true men. There are few truly able leaders in society to-day. Whether it be in the

industrial circles, or the military circles, or in educational circles, each one of these follows his own pursuit, but if viewed from the side of moral principles there is nothing visible, all is emptiness. There is no serious spirit, and no true faith. This injury is a legacy of the Meiji education. This finally terminated in the defects of the society of to-day.

But how shall we save society from its present condition? It goes without saying, that there is no remedy except in a religion possessing a living, saving faith. Shintoism has become a lifeless body. It cannot possibly lead the people of our time towards progress. Buddhism is in a similar condition. It cannot be said that there are no true men among Buddhists, but any effort to reform society by Buddhism will be impossible. Therefore, there is no remedy for the needs of society but Christianity. However, if we speak of the power of Christianity of to-day to perform this work we are not without feelings of anxiety. To speak boldly, the Christianity of the present is not possessed of sufficient power to meet the needs of the masses. This is very regrettable, but it is a fact.

The weakness of present-day Christianity is that there are so few people who have power to save others. Indeed, in all the denominations there are those of wide education and experience of whom no one need be ashamed, but these are very few; the great majority are still groaning under their own burdens. Therefore the immediate work of Christian society is to raise up men of education, of faith, and of character. If this be not accomplished, though a great lion roar, the people will not hear. Among Buddhist priests there is an exceptionally large number of able persons who excel in education and

character, but they think that religion is only a curio, and associated only with the rich and the wise. They spend their time playing "*go*," and in admiring paintings and writings. They do not shepherd a single sheep. So they have not the least worth for a troubled humanity.

In the saving of men Christianity excels, but it cannot rest satisfied with its poverty in the numbers of its men. The question of the saving power of Christianity, and that of the success or failure of Christianity all depend upon this one fact. Of course, the question of men does not depend merely upon the numbers of pastors and workers. It depends upon the responsibility of the whole number of Christians. Therefore, the immediate raising up of men of education in the Church is of prime importance.

Here, as concerning the present salvation of society, it should be viewed also from another side. It is the way in which Christianity is treated by the officials of the Educational Department. Hitherto our country has had freedom of religious faith. The Constitution grants this freedom. Therefore all schools also naturally are entitled to this freedom. But in reality this is not the case. The Educational Department uses every effort to hinder the exercise of this freedom on the part of teachers and students. But it tries in every possible way to enforce its own ideas upon the youth of the land. If this be summed up, confronting the Christianity of our country to-day, there is the double question of the freedom of faith and of the obstruction of faith by the Educational Department. Therefore, from the Christian standpoint there is great need of reformation and of the raising up of men, and the Educational Department should change its attitude towards Christianity. These are

important questions which should claim the best thought of the Christian Church."

Constitutional Government and Christianity

This is the title of a discourse which appeared in Mr. Kanzo Uchimura's Magazine, "*Seisho no Kenkyu*", March, 1913, being the substance of a lecture delivered previously, by Mr. Uchimura, at the Y.M.C.A. of Shizuoka.

"I have no connection with politics and am only an amateur in political knowledge. Therefore I shall speak only about the relation of constitutional government to Christianity.

Constitutional government is the government of law. Imperial rulers are not permitted to do their own will regardless of law. The foundation of constitutional government consists in the principle of self-government; namely, the government of one's self, of one's family; government by villages, by counties, by prefectures, by states. I wish to emphasize the fact that with very few exceptions constitutional countries are Christian nations. I shall not discuss here the right or wrong of Christianity, but it is an undeniable fact that the basis of constitutional government is consolidated by the propagation of Protestant Christianity. I do not know whether Christianity is the origin of constitutional government or not, but it is evident that constitutional government arose with the Protestants. Certainly not all Christian countries have a constitution. Russia adopted a constitution later than Japan. Constitutional government is a government of law, therefore, to understand it we must study law. Now political law came from the Romans, not from the Bible. Therefore from the standpoint of scholars we cannot say that constitutional government originated in Christianity, but there

arose Calvin in Geneva, Switzerland, who advocated Calvinism, which culminated in the free government of Holland. Then followed constitutional government in England, America, Germany and France. Though we cannot say that constitutional government could not be produced without Christianity, there is a close connection between them. The principle of this form of government is liberty, and the spirit of liberty is encouraged in the New Testament. Here we can discover a deep connection between constitutional government and Christianity.

As constitutional government, when viewed from one point, is self-government, it may be said that a person living under it has no qualification for participation in governmental affairs. It is not so much a matter of the village, or of the country, or of the prefecture, as it is one of the individual. Therefore it has a direct connection with religion. It is a great thing to govern one's self. It is a difficult feat even for heroes, and geniuses; much more do wise men and scholars often invite failure by their efforts. There is one great and only power by which man can be governed. It is the Gospel of the cross of Christ. It is not morality nor philosophy, but the simple Gospel. If one can govern one's self, one can govern one's family, one's neighbors, and then the state. It is despotism to govern by rewards and punishments. At present there is loud talk about protecting the constitution and overthrowing bureaucracy, but those who talk have no inward preparation. We must not be satisfied with men of negative superiority, but we must look at the history of the constitution. How many of those who clamor about the constitution know the history of Holland? Or, have they studied

the history of Scotland? How can they practise the principles of the constitution without this preparation? We feel very sorry when we find that there are very few who possess these qualifications. In Europe and America, where Christianity exists, constitutional government is perfectly developed. We do not say that Buddhism has no power, but we can say that there is remarkable power in the cross of Jesus.

Without respect for law it cannot be hoped that constitutional government will be successfully carried on. For instance, in 1875, in the United States of America, when there was a fierce contest between the Democrats and the Republicans in the presidential campaign, the two sides were almost equal and it was difficult to surmise who would be victorious. Excitement ran so high that some feared bloodshed, but the results of the ballots gave the victory to Mr. Hayes, the Republican candidate, by a majority of one. Although President Hayes was elected by so small a majority, all submitted to his administration. This was indeed a victory for Lincoln's war of emancipation, and the foundations of the American Republic were broadened and strengthened.

In order to respect the law two things are essential, one is to fear God, the other is to esteem man's character. Man without character, though he live a million years, is not fit to have the franchise. It is quite unreasonable to determine the franchise by the amount of tax one pays. Anyone who can govern himself ought to have the franchise. The conception of governing one's self; the conception of respecting the law; the conception of respecting one's neighbor, are indispensable elements in constitutional government, and I believe Christianity has a remarkable power in cultivating these qualities. As far as I have

considered, I think there exists a close ethical connection between constitutional government and Christianity. Though there may be a doubt as to whether our constitutional goverment will be successful without Christianity or not, it is nevertheless my firm conviction that Christianity gives power in governing one's self, one's family, and one's state.

The Korean Conspiracy

(Editorial in the *Shinjin*, January, 1913). "According to last year's public trial, the accused Koreans told many falsehoods under severe torture. Much is now being said pro and con as to whether there was torture or not, but as the testimony of the accused was very unusual we cannot say that there was no torture. They confessed that Dr. Moffatt and others were in Korea at a time when they were beyond the sea. Also they implicated Bishop Harris in the plot of murder. This can only be construed as surpassingly strange. Also there was a trustworthy Korean who testified that he had seen a broken bone of one of the accused, caused by torture. It can scarcely be believed that the Court of Justice resorted to torture, but we cannot say that the police officials did not use various means of torture to force confessions from the accused.

The Korean Christians are despised by their unbelieving countrymen, but they are nevertheless trustworthy above other Koreans. Therefore, they will not blindly follow the government. They had true sorrow for their country, and did not beforehand approve (*sossen*) the amalgamation (*Nikkan heigo*) of it with Japan. But immediately after the amalgamation they clearly understood its significance, and determined to become good loyal citizens of the Japan-Korea-Great-Imperial-Country. It is very easy for such people under the existing circumstances, to

be misinterpreted. Furthermore, as a majority of the Japanese people do not understand Christianity and dislike Christians, it is quite natural that accusations of the non-Christians of Korea should readily find access to their ears; and especially so as they are already suspicious of the acts and words of the Korean Christians. Moreover, as there are those of the 'Japanese Expelling Party' (*Hai-Nichi-To*) who go in and out of the Church and exploit missionaries for their own purposes, they do much injury to the real Christians. But the Korean Christians, of all Koreans, are the best and firmest of the people. So if the non-Christians of Korea join with the Japanese in oppressing the Korean Christians it is very deplorable. We believe that the Japanese Court of Justice is unbiased (*Kohei*), but in such a case as the present we desire that more than usual care be exercised to deal impartially with the accused. Also we think that the Japanese Christians should understand the Korean Christians and cultivate their friendship. It is well enough to leave the affairs of the people with the government, but in regard to the cultivation of close friendship with the Koreans the Japanese Christians have great responsibility. It is proper that the missionaries should discuss the question of whether there was a conspiracy or whether the accused were tortured or not.

We desire that the Japanese Christians in Korea should try to ascertain the truth concerning this affair and earnestly expend their efforts for the good of the Korean Christians."

Fundamentals of Christianity

The *Christian World*, in its issue of February 20th, contains a group of contributions, prefaced by an editorial, all of which pertain to the fundamentals of

Christianity. It would be difficult to find an equal number of more valuable contributions to Christian literature in a single issue of a religious paper anywhere than this paper presents.

The editor says: "Christianity is Christ. This means that Christianity centers in the character of Christ. The center of Christianity is not the subject of the existence of God, nor the subject of eternal life, nor is it that of the influence of the Holy Spirit. These things by no means belong to Christianity alone; they pertain to all progressive religions. But the divine character of Christ, that is, the Gospel of salvation through God's becoming man, this belongs only to Christianity, being found nowhere else. From ancient times the idea of incarnation has existed in other religions, but in no other religion has there been a clear, intensified faith of God manifest in the flesh. Christianity is not simply the way which Christ taught. It is not the religion originated by him. Christianity is rather a religion concerning Christ. It is the religion which emphasizes the divine character called Christ; that is, to perceive the profundity of the universe and to believe in the saving power of the God-Man and to look upon him as the Saviour of himself and of humanity, and to bask in the beneficence of our heavenly Father, through the eternal life of this God-Man perfecting our individual existence and realizing the kingdom of God on earth. This is the life of the Christian. Indeed Christ is all in all to us Christians. Through the glory of God represented in Christ, man can be saved from sin; the world can be purified from corruption, and humanity can escape from ruin. We must preach Christ with utmost power. We must make Christ manifest by our words and conduct. The mission of the Christian

world is just this. Therefore we want to set apart all of this number for the lifting up of our voice in the proclamation of these truths."

The subjects of the contributions referred to are: "The Life in Christ", by Rev. T. Miyagawa; "The Living Christ", by Rev. K. Kozaki, "The Distinguishing Features of Christian Society", by President Harada; "Spiritual Perfection", by Rev. D. Ebina; "Infinite Power", by Rev. T. Kanamori; and "The Immeasurableness of Faith", by Rev. H. Oshikawa.

CHAPTER XI

THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

By S. H. Wainright

I—ORGANIZATION AND PLACE OF THE SOCIETY

The Christian Literature Society of Japan was organized by the Federation of Christian Missions of Japan and has been recognized by the Federation of Japanese Churches in the appointment of five members as an Advisory Board. The Continuation Conference which met in Tokyo April 3—11, under the direction of Dr. John R. Mott, adopted a strong resolution expressing approval of the Society and pledging support to its enterprises. Out of the supporting Missions, twenty-two have made annual appropriations for carrying on the work of the Society.

A Word of Prophecy

The moving spirit in the promotion and organization of this Society in its first stage, Prof. Frank Müller, said in concluding his report on Christian literature for 1911: "As I close my part of this review I venture to speak for my colleagues of the Committee on Christian Literature for 1911 when I say that we lay down our work with a feeling of gratitude that it is to be taken

up, not by another committee of like fleeting nature, but by a body which will become sooner or later, with the co-operation of our Japanese brethren, the Christian Literature Society of Japan.

To this end our labors for the past three years have been chiefly devoted, and we are thankful for the hearty support of nearly every one of the Federated Missions with the aid of their Home Boards. Five of those who have been on the annual committees in recent years have now become members of the new body, and they will need more than ever the continued sympathy, enlightened counsel and patient forbearance of the Federated Missions for whom they undertake a great experiment in co-operation, not only among the missions but with the whole Japanese Church. Great success has attended the publication of the Union Hymnal, in which enterprise there was the same kind of co-operation that we now desire to see working in an extended field. May the Union Hymnal be the first fruits of a glorious harvest."

This prophecy of advance in collective effort has been fully realized, so far as Prof. Müller's words have reference to co-operation in the production of Christian literature. The Society, constituted of nine members, besides the Advisory Board of Japanese members, has begun its work. The principle according to which its operations are to be conducted is set forth in the following statement, which is to be inserted in every work issued under the name of the Society:

Object and Aim of the Society

"The object of the Christian Literature Society of Japan is the production and circulation of Christian Literature suited to the needs of both Christian and non-Christian Japanese. Representing the Federated

Christian Missions in Japan, the Society is correspondingly catholic in spirit, and neither its members nor those supporting it are to be regarded as necessarily holding all the views presented in the books issued."

Thus it will be seen that the Society has for its aim not *un*denominational but *inter*denominational endeavor. It will not limit itself to those publications which have no decided character. It will seek to encourage the promulgation of the ideas embodied in the literature of those denominational bodies represented in Japan, though, as a matter of course, strict sectarianism will be avoided. The object will be to encourage the production of good substantial literature, rich in variety and useful for many purposes.

II—JAPAN AS A FIELD FOR CHRISTIAN LITERATURE

Dr. Sidney L. Gulick, Chairman of the Society and one of the most active supporters of its work, has given expression in clear and forceful language to his views touching the ripeness of the field for the spread of Christian ideas by means of the printed page. Dr. Gulick says;

The Task of Christianity

"The Christianization of Japan is an enterprise the magnitude of which probably no one adequately appreciates. It involves not only the presentation of the Gospel to the forty or fifty millions who have not as yet heard it,—that were a relatively easy thing to do—it involves in addition the thorough-going discussion of the respective postulates of Buddhist, Confucian, Shinto and Christian faiths. Convincing evidence must be

offered of the superiority of Christianity in providing rational foundations for moral and spiritual life. As yet it cannot be said that the great debate between Christianity and the other faiths in regard to fundamentals has more than begun. The thoughtful men of the nation, its university professors and political leaders, are saying with practical unanimity that, while Christian morality is excellent in the daily life, Christian philosophy and metaphysics are weak and Christian ethical theories insufficiently grounded.

The Conditions to be Met

Although it is beyond question that Western democratic civilization has influenced Japan profoundly and brought her into harmony with Christian principles in many important respects, yet it is also true that the Christian view of the universe and of men is either unknown to, or consciously rejected by, the vast majority of her educated men. They profess either agnosticism, like so many in the West, or Buddhism, which means usually a vague, pantheistic philosophy. To Christianize Japan, her thoughtful leaders must be brought to see the rational and moral weakness inherent in Buddhism and the superiority of Christianity in these respects, and also to accept personally the moral and spiritual leadership of Jesus.

Japan's Place among the Nations

In the divine Providence, Japan has been brought to a unique place among the non-Christian nations. She first of them all is attempting to establish a civilization practically Christian. But she is attempting this without accepting either the underlying postulates or the conscious faith on which that civilization has been built. Her constitutional government, popular education, daily press, publishing-houses, modern jurisprudence,

postal and telegraph systems, railroads, western industrial and commercial methods and world-wide investigations and countless activities, are bringing new life to Japan. Who can doubt that they have important bearing on the coming of the Kingdom of God and the final triumph of Jesus Christ? Yet the attainment of this result will also depend in no small measure on the skill with which Christians present Christ to the leaders of Japan. The Christianization of this land is by no means a foregone conclusion. Mighty forces are still in opposition. And if we cannot bring Japan to Christ—so open-minded and ready to learn the best which the West has to teach—what hope have we of Christianizing China or India? Christianity has, I believe, an opportunity in Japan such as is offered by no other modern non-Christian nation, not even China. Some may think the opportunity greater in China. They forget, however, that two great problems will absorb the energy of China's leaders for a score or two of years to come—the achievement of political stability and of economic independence; not till these have been largely solved and the present chaotic condition replaced by order, and not until China has discovered by bitter experience that the materialistic and scientific civilization of the West will not satisfy her moral and spiritual cravings, will the leaders turn in any large degree to the deeper spiritual life offered by Christianity.

Christianity Faces a Test

A Greater Opportunity than in China

Japan's Advanced Attitude Toward Spiritual Things

Japan has already passed on from the first of these stages to the second. She is ready now to study more carefully than hitherto the deeper spiritual life of the West, and to appropriate that which commands

her intellect and her heart. This unique situation gives the Christian cause in Japan a rare opportunity, but in order to make full use of it, Christendom must awake. We must see the vision of the Kingdom and set before ourselves a comprehensive, statesman-like program for its effective proclamation.

Needs to Meet the Task

In this program are many essential elements, and wide co-operation is needed. Christian statesmen must make Christendom more truly Christian, both internally and in its relations to non-Christian people. Christian missions must be loyally supported. Splendid educational and philanthropic institutions must be established and maintained.

A Christian Press

The Gospel must be preached throughout the land and tens of thousands of the youth must be educated and trained in the principles of Christian living. But among all the agencies to be employed none is more important and none will bring larger returns than the Christian Press.

Personal Influence

The Christianization of Japan depends primarily on the work and direct personal influence of living Christians. Nothing can be a substitute for this. Life comes from life in morality and religion no less than in biology, and children are born and reared in the family of the Heavenly Father, as in the human family, one by one, with great travail of soul and infinite care.

The Printed Page

But next to the transmission of life by living Christians comes the work of the printed page. In the nurture of those who have come into the Kingdom, suitable literature is of the highest importance, for it imparts knowledge of the Christian world, provides contact

with the spiritual movements of the times, gives sense of unity with Christians throughout the world, and inspires individual thought and act. This soul culture for those who have already entered the Christian life is perhaps the most important function of Christian literature.

Removing Prejudices

Only second to it, however, is the function of meeting the needs of those not yet Christian, removing misunderstanding, overcoming objections, and in general, preparing the heart for the reception of the Christian life. For in Japan, where Christianity was for two hundred and fifty years universally regarded as the "Evil Way", teaching sorcery, disobedience to parents, cruel torture, irreverence to the dead, and all manner of wickedness, many misunderstandings must be removed and objections answered before the truth presented will be listened to with open mind, and the life offered will even be considered.

Power of Anti-Christian Thought

Still another fact shows the need of Christian literature in Japan, namely, the wide circulation of anti-Christian thought imported from the West. Many books inculcating agnostic, materialistic, and pantheistic doctrines have been translated. The irreligious spirit and immoral life of much of non-Christian Christendom, and its revolt against all that is highest and best in the West, are widely known in Japan, being proclaimed by the daily press and monthly magazines, by hundreds of Japanese who have studied in the West, and by the lives of thousands of Occidentals who have either passed through or settled in Japan.

Love of Literature

Moreover, Japan has already become a reading nation. Newspapers and magazines, pamphlets and books, are pouring from the press at a prodigious rate. While much of this reading matter is of course unobjectionable and some of it highly commendable, a considerable portion is unwholesome and demoralizing. The impurity of popular novels, with a few notable exceptions, is an evil widely recognized and deplored by many Japanese patriots. Practically all scholarly scientific, ethical, and philosophical works are frankly either materialistic, agnostic, or pantheistic, and almost invariably hostile to Christian thought and faith.

Effect of Un-Christian Culture

This has been the moral and religious situation in Japan for nearly two generations. With the introduction of Western civilization and the establishment of a system of universal education, religion and the ethics based thereon have been officially discarded, the attempt having been made to found morality on patriotism and Imperial apotheosis. As a result of this policy, the increased education has served to undermine moral and spiritual life, although it has of course added to the general fund of intelligence and scientific knowledge—a result which has been increasingly disquieting to those in positions of responsibility.

Progress of Industrial Civilization

At the same time modern industrial civilization has been making rapid headway in all parts of the country. Wealth has been rapidly accumulating in the hands of manufacturers and merchants, and ominous results are already visible in the way of increasing licentiousness and luxury in all the great centers. The problems of labor and capital with all that they mean, are definitely taking shape.

III—OUTLINE OF THE CHRISTIAN LITERATURE SOCIETY'S WORK

The Plans of the Society

The Christian Literature Society must of necessity develop gradually the forms of work, the doing of which will be of the greatest service to the Christian cause. At the present time, the tasks it has outlined for itself include the following:

1. A Review of the Religious Press.
2. An Investigation and Cataloguing of the existing Christian Literature in the Vernacular.
3. The Formation of a Collection of Christian Books in the Vernacular.
4. The Distribution of English Books among Japanese Pastors contributed by Authors and Friends abroad.
5. The Organization of a Department of Christian News.
6. A Comprehensive Program of Publications of Translated and Original Works.

Christian Library

With regard to a comprehensive program, in the Second Annual Report, the following statement is of interest:—

At the full meeting in February, it was decided to enter upon the preparation and publication of what may be called the "Christian Library". This is to consist of not less than twelve series, which, however, may be added to as need arises. The series are to be named:

I. The Christ Series.
II. The Exegetical Series.
III. The Homiletical Series.
IV. The Theological Series.

V. The Ethical Series.
VI. The Devotional Series.
VII. The Practical Series.
VIII. The Literary and Art Series.
IX. The Historical Series.
X. The Biographical Series.
XI. The Apologetic Series.
XII. The Philosophic Series.

The works in these series may be either translations or original productions.

Conditions of Publication

It has been decided that the Society will publish only those translations that come up to a high standard of excellence, and for these it is ready to meet the necessary expense. In general, translations must be made by men who are fully competent. They must also pass through the hands of a Japanese stylist and also of a foreign reviser, to insure literary quality, grammatical accuracy, and correctness of content. Where necessary for adaptation to Japanese readers, fresh material may be added in the form of appendices.

The works approved for translation, in accordance with the program outlined, include the following:

Works Already Under Way

A second line of work on which the Society is entering at once is that of translation. The following works have already been approved by the Society and will be translated and published as rapidly as the funds at our disposal allow:

I.—The Christ Series:

1 The Doctrine of the Person of Christ, H. R. Mackintosh.

2. When the King Comes, Dean Hodges.

III.—The Homiletical Series:

3. A Volume of Selected Sermons.

IV.—The Theological Series:

4. The Holy Spirit in the New Testament, H. B. Swete.

5. New Testament Theology, W. F. Adeney.

VI.—The Devotional Series:

6. The Mystery of Suffering, J. R. Brooks.

7. The Way Made Plain, J. R. Brooks.

8. Come Ye Apart, J. R. Miller.

VII.—The Practical Series:

9. The Building of the Church, C. R. Jefferson

XI.—The Apologetic Series:

10. Jesus and Gospel, James Denny.

XII.—The Philosophical Series:

11. The Works of the late B. P. Bowne.

With reference to the above, the Second Annual Report says:

Provisions for Publishing

"The means for translating some of these books is already in hand, that for Nos. 3, 6, and 7 in the above list having been provided by Dr. Wainright's friends in St. Louis. Professor Adeney's New Testament Theology was translated under the auspices of the Christian Literature Committees of 1910—1911, and now only awaits publication. Friends of the late Prof. Bowne have raised a fund of about $850. for putting all his more important works into Japanese, and have entrusted the work to the Society, in whose hands the fund has been placed."

Finances of the Society

Twenty-two missions have consented to contribute annually toward the support of the work of the Society. The aggregate amount thus contributed is ¥ 4440 ($2220.). This does not include the salary of the Executive Secretary, provision for which has

been made by the Mission Board of the Methodist Episcopal Church South. As the work of the Society increases and its scope becomes broadened, the regular annual income must be increased. The annual income of the Christian Literature Society of China is about $12,500. The Christian Literature Society of Japan, in order to increase its income, has decided upon an Associate Membership with an annual fee of ten yen, or two hundred yen for a Life Membership. The Society has begun to lay the foundation for an Endowment Fund, the creation of which will be necessary in order to accomplish a task commensurate with our opportunity. Specials and grants will be welcomed from any source, to cover the cost of translating particular books or to meet other individual items of expense.

Conclusions of Mott Conference

At the meeting of the Continuation Committee, held under the direction of Dr. John R. Mott, in Tokyo, Christian literature was one of the most prominent subjects of discussion and deliberation. Without a dissenting voice, the finding was approved to the effect that "this Conference looks with hearty approval upon the organization of the Christian Literature Society of Japan and congratulates the missionary body upon the establishment of this important agency." It was recognized that in Japan there is a great field for the spread of Christian ideas by means of the printed page. In fact, it declared that as regards general reading, activity in publication, press and copyright laws, Japan has reached a state of advancement perhaps without parallel outside the history of Christian nations.

Secular Need Met

The secular output of literature is of interest in this connection from two points of view: first, the Christian propaganda is relieved of the necessity of providing text-books, technical works, and general information for the nation owing to the activity of government institutions, the periodical press, and other agencies of secular nature. Secondly, there is much erroneous teaching disseminated among the educated, and corrupt popular literature among the masses. If the Christian propaganda is relieved of the task of providing the first type of literature, it is under obligation to displace the second. So lacking is society in the power of moral inhibition, the stream of literature flows on, unchecked, fed by the European literature of revolt which is read both in the original and in translations. Current Japanese writing does not hold aloof from existing political and social conditions. It seeks to assimilate literature with life, and much of it to uphold free morality and to encourage the complete overthrow of the conventions of the past. Unfortunately the type of literature introduced, though not wanting in artistic worth, is decadent in moral sense. Attention is called to this larger field because no true estimate can be formed of our literary task, in arming the Church with books and periodicals suited to its own needs in the furtherance of its own work, without viewing the stupendous work eventually required to be done in order to provide the nation with a sound and wholesome literature for the purposes of general culture. There is also a large output of books and magazines of a scholarly nature, the object of which is to guide thought and shape current opinion. One of the vital issues of the

Magnitude of the Task

hour grows out of the shaping influence within the Christian community of a type of religious thought that has its source without the Christian Churches. The faith which has sustained and animated all Christendom throughout the ages does not receive adequate or proportionate expression in the religious literature of Japan. Under present influences, there is danger of a foreign basis being laid within the Church for Christian thinking, so preponderant is the type of literature of an alien character now accessible to Japanese Christians. If it be the object of the Continuation Committee and the constituency it represents, to think and speak internationally, there is no greater opportunity for such a voice to make itself potent than by the encouragement of thorough translations of standard Christian works from European languages into the Japanese. All literature is now international. The Japanese language has undergone expansion and the art of translation has advanced. Japanese can now in the vernacular read such celebrated works as Goethe's Faust, Schopenhauer's World as Will and Reason, Shakespeare's dramas, Aristotle's Ethics and Plato's Republic. By means of translation, the Japanese Church and those who are brought under its influence can be made to share the richest products of Christian writing in the Church universal. One of the most obvious and important results of translation would be the impetus given to the growth and development of Japanese literature. One literature begets another. Great encouragement in various ways should be given to the production of original writings by Japanese authors. There has been a good start made in the

Foreign Influence

Need of Japanese Christian Literature

creation of an original literature. As a result of a thousand years of history in the writing and reading of books, the Japanese have the instinct for authorship.

CHAPTER XII

IMPRESSIONS OF THE CONTINUATION COMMITTEE CONFERENCES

By H. V. S. Peeke

It is not sufficient to say that the Continuation Committee Conferences held in Tokyo early in April under the leadership of Dr. John R. Mott, were the event of the year. We think that those who were fortunate enough to be present at the sessions, will agree that they were, and long will be, the out-standing event in the history of the modern Christian movement in Japan.

Origin of the Conference

At the Edinburgh Conference in 1910, those interested in the conduct of Christian missions, and those actually carrying out the missions, came together by their representatives, and considered in all its different phases, the great problem of carrying the Gospel to all people.

Fortunately, by the appointment of the Continuation Committee, the great Conference was transformed from an end to a means, and, as a result, the evangelizing forces of all lands bid fair to be co-ordinated in one world-wide advance movement, such as would, but a few years ago, have been beyond the dreams of the most sanguine.

The Chairman of this Committee, Dr. John R.

Mott, has been spending a half year in investigating conditions in India, China, Korea and Japan, in order that his Committee, the Boards and Churches in the home-lands, as well as the workers on the various mission fields, may have the up-to-date data that will enable them to address themselves to their various tasks with the maximum of intelligence and efficiency.

The conferences held in Japan were five in number;

I. Conference with Missionaries,—four sessions.
II. Conference with Christian Educators,—one session.
III. Conference with Japanese Christian Workers,—four sessions.
IV. Joint Conference with Missionaries and Japanese Christian Workers,—four sessions.
V. Conference with Christian Literature Society and Advisers (Japanese),—one session.

Conferences Representative

The only criticism we have heard on the conferences was that they were not democratic, in the sense of being conferences of representatives delegated from this and that society or mission, such as we are accustomed to. But the conferences were not meant to be that. Through the assistance of a Committee of Arrangements, consisting of prominent foreign and Japanese Christian workers, the Chairman of the Edinburgh Continuation Committee invited to meet him those best fitted to give expression and form to the information he sought. And the above criticism was merely a preface to a remark that by the method pursued, an astonishingly representative body of Christian workers had been gathered together.

The conferences were held in the Seiyoken Hotel, Tokyo, in rooms that lent themselves readily to the

needs of the gathering. The preliminary arrangements had been most carefully made, and what with desks for almost every delegate, a well-lighted and well-ventilated hall, and a dining-room adjoining, the conference could, and did, settle down to strenuous hours of concentrated effort.

It was an education in itself to spend those hours under the direction of such a master of assemblies as Dr. Mott. He drove nobody, coerced nobody; he allowed the greatest freedom in debate, and Christian courtesy ruled all; but he did drive business. He is a very serious man. There is no doubt about his sense of humor, but the tremendous importance of the tasks he has in hand leave but scant time for its indulgence, and the conference adopted his view-point immediately. We have never attended a body in which trifling or irrelevant matters were so completely excluded from the business sessions.

Personality of Dr. Mott

We think that Dr. Mott's personality impressed the delegates more and more deeply as the session advanced. We seldom meet a man of such proportions. He is conducting a world-wide enterprise with the confidence and ease with which most men conduct a merely sectional project. He helped us to conceive of the missionary movement in its broader aspect somewhat as he does himself, and yet left the impression that, while carrying out the present wide plans, he is already revolving in his mind something for the next decade that is as far beyond the present farthest, as the present is beyond the farthest of a decade ago.

Dr. Mott's enthusiasm for his divine Saviour and for the task to which his Saviour has commissioned him, is constantly evident, and any enthusiasm for himself

equally conspicuous by its absence. It was impossible to sit through the conferences and think that personal ambition at all occupies his mind.

Political Honors

During the conferences word came that the Ministry at Peking had been offered and urged upon Dr. Mott by President Wilson, but the impression upon those who knew Dr. Mott was as if the governorship of Alaska had been offered to one who was already President of the Great American Republic. No one was disturbed even for a moment by the thought that he might abandon his present weighty responsibilities of a world-wide nature for those which, although important, offer relatively limited opportunities for usefulness.

Personnel of Conferences

The representation at the Conference of Missionaries was an interesting study. There are able and efficient missionaries in the Empire who were not at the conference, for it goes without saying that there must be numerical limitations to such a gathering; but it is entirely safe to say that there was not a missionary there who is not known for ability and efficiency in some line of endeavor. There were perhaps a half dozen who have not yet had years of service to prove this efficiency, and yet were, for other good reasons included, but even they were men of promise. The gathering was made up of men between thirty-five and fifty, men in the prime of their manhood, a body of men of whom the Christian Church may well be proud.

As much can be said for the representative Japanese workers. They were men of excellent education, able, probably without exception, to follow debates in English, and in some cases to make their

own addresses in that tongue. Many of them have traveled and studied abroad. A large percentage of them are engaged in educational and literary work; perhaps a little larger than was the case with the missionary representatives. We think also that of the delegates directly engaged in the work of preaching, the Japanese delegates came almost exclusively, and perhaps necessarily, from the large capital cities, while the missionaries, to a greater degree, represented the out-lying portions of the Empire.

It would be the easiest thing in the world for friction to arise between two bodies of men related as are the missionaries and the leaders among the Japanese ministers. Were it any other effort than that of promulgating the Gospel of Jesus Christ, we do not believe it could be avoided. We think, however, that an out-sider hearing the debates of the joint conference, and viewing the general social intercourse indulged in during the time of recess, would have been somewhat surprised, and correspondingly delighted, at the unity of interest and fraternal feeling displayed. As Japanese and foreigners came together from widely separated parts of the Empire, in some cases after years of separation, or younger men from remote sections met for the first time men eminent for their service to the Church, it was much like the coming together of college students after the long vacation, with all sectional thoughts in abeyance and class rivalries forgotten.

Spirit of the Conferences

It is astonishing that there were no acrimonious debates, for there generally are in deliberative assemblies. Missionaries and Japanese workers are quite human, and it would not have been astonishing had there been tilts betwen man and man or class and class. But although there was perfectly free expression of

opinion,—some of it differing opinion,—not a single regrettable word was uttered on the floor or, as far as we know, in committee, from start to finish. The simple fact is that at the very beginning Dr. Mott was able to bring the whole conference up to his own plane of comprehensive view. Men proud of their nationality, of their denominational stand-point and history, and of their race, were called to advance a few steps beyond the solid line of conventionality, and consider the world Christian problems of 1913, untrammeled, though helped, by the past, and plan for their solution by the methods that the *present* state of society demands. The fact of a different allignment of forces in the past was largely lost sight of in the pressing necessity for such a new allignment as will make it possible for the Christian forces of to-day to carry out in the shortest possible time the Great Commission.

Questions Considered

Among many difficult questions considered, one was especially embarrassing, — are more foreign missionaries needed in Japan? As recently as five years ago it would have been impossible to have obtained an unqualified assent from the missionaries as a whole that the missionary body should be largely increased, although to-day there is practical unanimity in the view that it might well be doubled. Eminent Japanese have expressed the opinion that many more missionaries are needed, for all kinds of work in all parts of the Empire; others think a limited increase is desirable for special educational or institutional work in the smaller cities or larger towns; while still others think that no more are needed and that it is difficult to use advantageously those at present in the country.

In the separate conferences, and in the joint con-

ference as well, this subject was debated freely to the undoubted advantage of all concerned. It is one that lends itself to strong personal feeling, and has great possibilities for unpleasantness; but under the leadership of Dr. Mott it was impossible to do other than to discuss it, stripped of personal considerations and in the light of the spiritual needs of untouched millions of the population. The ultimate finding of the conference can be studied elsewhere, but the impression left in the writer's mind is that foreigners and Japanese agree on the great spiritual want; while the view of the individual Japanese worker as to the need of more missionaries to help supply this want, varies according to the character and evangelistic efficiency of the individual missionaries he best knows. The missionary feels the need of increase and is ready to express it numerically; whereas most Japanese workers, though feeling it, prefer to express it in general terms.

How the Work was Done

Previous to the conference, specially appointed committees had studied specially assigned subjects, and the results had been printed in a one hundred and seventy-five page pamphlet, that was put in the hands of each delegate the opening day. The discussions of the Conference of Missionaries were conducted along eight general heads, and through large committees, findings were drawn up and later approved by the conference as a whole. The findings were necessarily brief. It seems a pity that the many valuable ideas brought out in the discussions and committee work could not be preserved as well.

The Conference of Japanese Workers went over the same ground independently in a similar manner, and brought in its findings.

In the Joint Conference, made up of a part of the

delegates to the previous conferences, eight large committees each took up the two findings on one of these subjects, and with them as a basis, proceeded to draw up a final finding for the Joint Conference. The reports of these Committees were carefully considered, and will be found in their final form in another part of this volume.

Japanese and foreign women were in attendance at the Conference, and at the Joint Conference brought in a finding in regard to women's work.

The question naturally arises, what is all this worth?

The Conference Vision

At this moment the leaders in the Christian movement in Japan, as well as the rank and file, have, as a result of the Conferences, a vision of what is meant by the Christianization of Japan, which, in the loftiness of its conception, is far ahead of anything heretofore entertained. They understand better than ever before the great difficulty of the undertaking, but also the great forces, spiritual and material, foreign and Japanese, which can be, and must be, directed to the accomplishment of that ideal. They cannot but see that a start, and only a start, has been made; but the great possibilities, under the leadership of the Conquering Christ, must act as a stimulant, a challenge, leading them to consecrate anew and more hopefully than ever before, their utmost powers. The dignity of the profession of a Christian worker has been sensibly advanced. The Christian movement in Japan is felt to be the part of a world movement that, while it may run through centuries, must go on to an eventually triumphant conclusion that shall be as glorious for our Saviour-King as it will undoubtedly be blessed for all lands and all peoples.

CHAPER XIII

ABSTRACTS FROM REPORTS OF COMMISSIONS PREPARATORY TO CONTINUATION COMMITTEE CONFERENCES*

I—THE OCCUPATION OF THE FIELD

From Report of Missionary Commission

Numerical Force

"What are the Christian forces working in the area represented in the Conference? Distinguish (1) missionary forces; i.e., those that come from Christian lands, and (2) Japanese Christian forces. Distinguish also (1) evangelistic, (2) educational, (3) literary, (4) philanthropic including medical, industrial, social."

The statistics of "The Christian Movement in Japan," 1912, indicate the following Christian forces (not including Roman or Greek Catholics):

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* A number of Commissions, consisting usually of four Japanese aud five missionaries each, were employed, for some time previous to the holding of the Continuation Committee Conferences with Dr. Mott, in preparing reports on the several subjects which were to be discussed. We are permitted to make the following abstracts from these very valuable studies which throw much light on a number of missionary problems. The study by the Commissions followed a series of questions submitted to them by the Continuation Committee. Only a part of these questions are included in these abstracts. See page 184.

Missionaries connected with Churches				(married men)	275
"	"	"	"	(" women)	275
"	"	"	"	(single ")	320
"	"	"	"	(unmarried men)	41
"	"	"	Societies	(married men)...	15
"	"	"	"	(" women)	15
"	"	"	"	(unmarried men)	2
"	"	"	"	(single women)...	5
				Total ...	948

Japanese (ordained)	661
" (unordained men)	551
" (Bible women etc).	400
" (unordained, connected with Societies)	44
Total ...	1,656

The statistics collected by the Committee on Distribution of Forces, completed at the close of 1912, indicate the following *evangelistic* forces:

Foreign missionaries	406
Japanese (men)...	1,010
Japanese (women)	356

The difference in the above figures represents the forces engaged in *other spheres* than direct evangelism:

Foreign missionaries 542: Japanese, men 246: Japanese, women 44.

With reference to these latter figures, it is to be said:

1. Among the 542 missionaries are included a number of wives of men engaged in direct evangelism, but whose time is almost wholly occupied in the home. The number includes also wives of men in educational and other work similarly occupied.

2. Both missionaries and Japanese who are princi-

pally engaged in educational and other work, often do a very important evangelistic work, rendering a distinct classification very difficult.

3. No figures are available to distinguish between educational, literary, and philanthropic workers. Perhaps most of the literary and philanthropic work (aside from that done by laymen) is undertaken by workers included under the head of education or evangelism. The Committee knows of only six missionary physicians (eleven persons including wives) who are actively engaged in the work, two persons in literary work, and possibly ten or a dozen mainly devoting themselves to philanthropy.

Distribution of Forces

"In what parts of the field are there no foreign missionary forces, or practically none? What social strata, what special classes, what religions are still virtually untouched?"

It is difficult to indicate accurately the *distribution* of foreign missionaries, for the reason that much of their work is itinerating. So that in sections, where no missionaries are resident, there may be frequent visitation by missionaries residing in other places. Also where missionaries seem to be concentrated it may be for residential purposes only, the bulk of the work done being in outlying districts. However, the following figures obtained through the investigations of the Committee on Distribution of Forces, will help to indicate the general distribution, the proportions being based on the number of missionaries actually resident in the several Districts. (For figures representing the different prefectures, see Christian Movement, 1912 and 1913, together with maps and charts now in preparation under the direction of our Committee).

				(1 evang. miss. in)
*Hokkaido	(10 prefectures, pop.		1,601,000	64,000
Aomori, etc.	(3	„ „	2,514,000	193,000
Sendai „	(3	„ „	2,888,000	144,000
Tokyo „	(7	„ „	9,003,000	88,000
Nagano „	(3	„ „	3,862,000	193,000
Nagoya „	(3	„ „	4,392,000	168,000
Hokuriku	(3	„ „	2,170,000	167,000
Kyoto „	(4	„ „	3,710,000	124,000
Osaka-Kobe, etc.	(3	„ „	4,898,000	98,000
Shikoku	(4	„ „	3,139,000	150,000
Chugoku	(5	„ „	5,046,000	110,000
Kyushu	(8	„ „	7,885,000	192,000
Total	56		51,000,000	1,260,000

The *prefectures* having the smallest percentage of missionaries are given below, the population to one missionary being put in brackets. Only 20 are given, where the ratio is above 200,000 to one missionary:

Yamagata (911,000), Shiga (762,000), Okinawa (501,000), Saitama (428,000), Niigata (371,000), Gifu 348,000), Saga (334,000) Tochigi (324,000), Kagoshima (318,000), Yamanashi (295,000), Chiba (270,000), Iwate (259,000), Toyama (256,000), Miye (250,000), Kumamoto (246,000), Fukushima (244,000), Oita (219,000), Ibaraki (209,000), Fukui (208,000), Kagawa (200,000).

Fourteen of the above are also among the most destitute as regards Japanese workers, though the order is different, as is shown in the following list of 22 prefectures where the proportion is above 50,000 population to one Japanese evangelistic worker:

Kagoshima 142,000) Shimane (105,000), Niigata (103,000), Miye (96,000), Kumamoto (94,000), Toyama (85,000), Kochi (85,000), Saga (84,000), Kagawa (80,000), Ishikawa (77,000), Gifu (70,000), Yamagata (65,000), Shiga (63,000), Tochigi (61,000),

* The divisions in the Hokkaido are not really prefectures.

Gumma (56,000), Wakayama (56,000), Okinawa (56,000), Oita (55,000), Miyazaki (54,000), Nagasaki (52,000), Hiroshima (52,000), Saitama (51,000).

Classes to be Reached

There are no social strata, or special classes, or religions, in Japan but have been "touched" to a greater or less extent by the Gospel. There are to be found in the Church men and women from all classes and religions. But in general it may be said that the *very lowest classes* and the *very highest* have been least affected. Christianity from the beginning in Japan has appealed to the sturdy middle class, and particularly to students, teachers, professional men, salaried officials and employees in various business concerns. This large and important class has therefore naturally claimed the bulk of the attention of Christian workers hitherto. But no class has been *absolutely* neglected, or regarded as unreachable. At the present time there is a very strong and growing sentiment in favor of special efforts in behalf of the *agricultural* and *industrial classes*. Among classes less reached than others may be mentioned:

1. The merchant class, petty traders and shopkeepers, also the heads of larger business concerns.
2. The agriculturists, both the landed proprietors and the small farmers or renters.
3. The military class, both officers and men.
4. The coolie class, unskilled laborers, petty artisans, factory hands, boatmen, fishermen, etc.
5. The former *Eta* class.
6. Buddhist and Shinto priests.
7. Inmates of prisons, asylums, etc. Also *geisha* and prostitutes.
8. The nobility.

Japanese Workers Needed

"Are the portions of the field in which missionaries are working, adequately provided for? If not, what are the nature and extent of the deficiency?"

Missionaries are working practically in all parts of Japan, so that the answer to this question will indicate the needs of Japan as a whole. These are still very many and very great. They may be induced under three general heads.

The greatest need in Japan to-day is unquestionably *more Japanese workers*. The call comes from every quarter for a large increase of able, well-trained, earnest men and women for the evangelistic work. The fields are wide, the laborers are few. While the investigations of the Committee on Distribution of Forces have not been completed with reference to an estimate of the Japanese forces needed to occupy the whole of Japan, the present indications are that the increase called for will not be less than *four times* the present force. Even that number would give only one worker to approximately 10,000 people. Besides the evangelistic work there is need also for a considerable increase in the teaching force of the Christian schools, and an almost unlimited number of Christian teachers for the government schools. There is a growing need also for social and industrial workers.

Missionaries Inadequate

Following the need for Japanese workers, there is general agreement also that *Japan is not adequately supplied with missionaries*. It will require many years to raise up a force of Japanese sufficient to occupy the territory. Even then, efficient, earnest missionaries will have a place and a work. In the rapidly growing cities new work needs to be established, and new forms

of work, which the struggling independent Churches are unable to care for. The tactful, sympathetic missionary will also be able to render valuable assistance in connection with the strong city Churches as their scope and outlook enlarges. *But in particular there is need for a comparatively large number of well-picked missionaries, adapted to the conditions of the rural district, to establish themselves in the smaller cities or in towns or in country fields, and devote themselves to evangelizing the agricultural classes.* This problem of the missionary force is also under investigation by the Japanese and missionary Committees on Distribution of Forces, and it is too early yet to state the number that will be required, but estimating from the reports of Districts already received, it is scarcely possible that the need will be met by less than *double the present evangelistic force.*

Equipment Needed

A better material equipment. This applies to all educational work as a matter of course, but it applies also to the evangelistic work. More commodious chapels are needed, and better located, at the very inception of work in new places. And, as the work advances, assistance is needed in aiding the Christians to provide for themselves convenient and comfortable houses of worship. Many of our city Churches are hopelessly handicapped by being compelled to use, year after year, inadequate facilities for carrying on their work. While guarding the principle of self-support and self-help, at the same time the efficiency of the bodies of Christians in many places would be greatly augmented by a judicious assistance in the matter of church property. Moreover, if missionaries locate in the country fields, they should be provided with comfortable homes, and with a simple institutional plant

for the development of their work. The scale of salaries also of Japanese workers should be increased to keep pace with the advanced cost in living, to enable them to live in comfort and fulfill their obligations.

From Report of Japanese Commission

"At the present time what type or phases of missionary work should receive chief emphasis in the field? Is there need of a shifting of emphasis, and if so, why? Which method or methods of work, if developed, would lead most rapidly and safely to the occupation of the field?"

Replies to Questions

Emphasis should be put upon indirect evangelization rather than upon direct evangelistic work. According to the types or phases mentioned in the syllabus, educational, literary, philanthropic, should receive chief emphasis rather than evangelistic.

Special emphasis should be put on the following;—*teaching* not only in mission schools, but in any government or private institution which requires their voluntary help; encouraging and facilitating the *publication* of Christian literature; and systematic or temporary *philanthropic* work—including medical, industrial and social; all these indirect missionary activities are much more contributary to the evangelization of Japan than direct endeavours to preach the Gospel and teach the Bible.

Need in Country

But there is a field where the missionary's direct evangelistic work is greatly needed, viz., in the country or rural field. Even in towns and villages all indirect Christian work must go side by side with direct preaching. But in the country there is much more

room for direct evangelistic work by missionaries than in large cities.

There are still a great many towns and innumerable villages where the Gospel has not been proclaimed at all. The Japanese Church has not yet a sufficient force to occupy the field. Here is exactly the field where missionaries are most needed, and where their services as a direct evangelistic force are most efficient. The country people are not yet so critical, and their level of culture is much lower than city people; their simple and honest disposition is a very good soil for sowing the seed of the Gospel by the simple preaching of missionaries. Besides, the missionary's *personal influence* will be much more felt in country towns than in cities. They can have intercourse with magistrates and men of influence there and become their friends and advisers. Their benevolence and unselfish service will be much more appreciated than in large cities.

Suppose the majority of the present resident missionaries in Japan should remove to the country towns, make these towns their headquarters, employ and send out as many native evangelists as possible to the surrounding villages, open Sunday Schools and preaching-places everywhere, hold Bible classes or women's meetings regularly, or adopt any other methods adapted to the local conditions; then there is no doubt that the occupation of the field and the Christianization of all Japan would be very much quickened. No number of missionaries working in this line would be too many. The more new missionaries who come to Japan with this intention, the better their pioneer work in seed sowing and laying the foundations for native independent Churches will be appreciated by Japanese Christians. Besides they

will be sure to contribute most efficiently to the conversion of the nation.

City Need

If on the other hand, missionaries insist on living in the larger cities, they must be men or women of some *special ability* who can stand as authorities in certain lines. Then their service will be of much use even in the largest cities. If not, they had better make the country their field of activity. This implies that the new missionaries who come to Japan should be of one of these two classes, viz., those who have special gift or ability, or those who are quite willing to serve as pioneer workers in obscure country towns and villages. In our opinion, the sphere of activity of missionaries in this country is *educational in cities, and evangelistic in small towns.* We welcome a great force of missionaries to come and help us in these two lines.

As Applied to the Improvement Of Sunday School Work

"At the present time what type or phases of missionary work should receive chief emphasis? Is there need of a shifting of emphasis, and if so, why? Which method or methods of work, if developed, would lead most rapidly and safely to the occupation of the field?"

The Progress of the Work in Recent Years

Since the Japan S. S. Association was organized some seven years ago, it has done much toward the development of S. S. work, arousing new interest among Christian communities by its influence As a result, the Methodist Church has started a S. S. Bureau; the *Kumiai* and Presbyterian Churches each appointed a S. S. Committee, while in some parts of the field of the Baptist and Episcopal Churches there are special workers in charge of the S. S. work. As these advances are due to the influence of the Association we

are very anxious that there shall be funds enough to utilize and develop it still further in every direction.

Lectures in Every Important City

There is a keen necessity of more activity in the training of teachers. It is desirable, therefore, that there shall be delivered a course of lectures at least once or twice a year in every important town.

Need Training and Sunday School

It is very desirable that a teachers' training school should be opened in every great city together with a model S. S.

Sunday School Equipment

There are only a few Churches in Japan which have a special building for the S. S. well-equipped with class rooms etc., owing not to a lack of interest, but chiefly to a lack of finances. We wish that each S. S. could have its own building; that it could adopt the model lesson system not only in principle but also in practice.

Sunday School Literature

Sunday School books ought to be published more abundantly, especially text-books, teaching plans, and other literature which teachers should read. The Association must have also a magazine to keep in communication with every local school.

Sunday School Pedagogy

Courses on the Sunday School should be put into the curriculum of every theological seminary and other Christian school.

Sunday School Extension

Special emphasis should be put upon efforts to win pupils, especially adults, who now form a very small proportion of the pupils. We emphasize the necessity of extending and multiplying Sunday Schools everywhere. If the number of children in Japan is ten millions,

then only one out of every hundred is in a Sunday School at present. This fact shows how the other ninty-nine little ones are neglected. We feel keenly the necessity of extending our Sunday School work more rapidly throughout Japan, and for this, greatly enlarged resources will be required.

FROM REPORT OF THE MISSIONARY COMMISSION

"What would constitute an adequate missionary force for this area? In other words, when could it be said that no further increase of the missionary force is needed?"

Investigations are being carried on by the Conference of Federated Missions through its Committee on Distribution of Forces with the object of finding, among other things, an answer to the above question. The investigations are, however, not sufficiently near completion to warrant us in answering the question at this stage with definite figures.

One of the chief reasons for postponing a positive reply on this point is that the machinery for bringing the missionary and Japanese committees appointed to study the question, into unified operation, has only lately been put in motion, and will require at least some months longer before it can be expected to produce results of value. And until these committees have thoroughly canvassed the situation we regard it as premature to attempt to speak the final word.

How Many New Missionaries are Needed

But while we do not think the time has come to state positively what number of missionaries we would regard as an adequate force, we think it well to say that the conferences that have been held in practically all parts of the country, have declared

emphatically for an increase in the number of evangelistic missionaries, which amounts in effect to a doubling of the evangelistic force.

According to the report of the Committee on Distribution of Forces presented to the Conference of Federated Missions in January of the present year, the number of evangelistic missionaries in Japan is now 406. Of the twelve districts into which the country was divided for the study of the present and kindred subjects, eleven have reported within the last year and a half, and of these, nine have asked for increase in the evangelistic force which amounts all told to 356, including wives. Of the other two districts, one reported that the question of an increase in both the missionary and Japanese staff was referred to the District Advisory Committee, and could not be answered until that Committee had completed its work. The other districts did not specifically recommend an increase, but adopted regulations implying that an increase was anticipated. One district of the twelve reports no meeting of the missionaries, and therefore makes no recommendation on the subject.

If the three districts which have not yet specified the reinforcements needed should later ask for them in the same proportion that the other nine have already done the total would be brought to 474, or 68 more that the total number of evangelistic missionaries now on the field. Among the additional 474 there would no doubt be a number of wives whose home duties would prevent them from doing a sufficient amount of evangelistic work to entitle them to be reckoned among the evangelistic missionaries, but even with the inevitable reductions on this account the actual increase requested by the different District Conferences, acting quite independently of one another,

would bring the evangelistic force, as stated above, to practically double what it is at present.

It is to be noted in this connection that four of the districts report that the proposed increase of the missionary force has been approved by the Japanese committees who have been appointed for the study of the same question in those districts.

Whatever, then, may be the final conclusion reached on this subject by the Joint Central Committee representing both the missionary body and the Japanese Church, it is abundantly evident from the facts presented above, that among the missionaries in closest touch with the real situation throughout the country there is a widespread conviction that the force of evangelistic missionaries should, without delay, be greatly increased, and that this conviction is shared by many of their Japanese fellow-workers.

It may be well in this connection to note that in the reports of several of the districts it is intimated that *no new denominations are desired, but simply the strengthening of the forces of the bodies now at work on those fields.*

As to the classes of missionaries needed at the present time, the District Conferences seem to have had only the evangelistic department of the work in view. We may therefore assume that in the opinion of the missionary body it is only the evangelistic wing that at the present time stands greatly in need of being strengthened, and that only a new advance in other lines, which does not appear to be contemplated in a definite form, would make it necessary to appeal to the home Churches for missionaries other than evangelistic. The educational work, which absorbs a large proportion of the missionaries now on this field, seems to be well supplied, while the number

required for other kinds of work—medical, social, literary and the like, is exceedingly limited. No doubt it will be wise for the Home Boards to continue to supply for the literary and philanthropic work carried on under Christian auspices, as may be needed, men and women of the highest qualifications for such work. But so far as we are aware there is no pressing demand for reinforcements of such workers at the present time, so that we may assume that in their case the law of demand and supply is in satisfactory operation.

When Should the Increase be Made

"Has the time come when the missionary force should be increased to the point of adequacy? Give reasons for your view."

This Commission is of the opinion that so far as conditions in Japan are concerned, the time has fully come for increasing the missionary force to the point of adequacy, and that the investigations now in progress should be pushed forward as rapidly as possible, and when definite conclusions as to the necessary men and means required have been reached, the appeal should be made for the same to the home Churches.

Various considerations lead us to this conclusion:

(1). The country is now fully opened for missionary residence and work. The limitation on residence and travel belong to the past. The suspicion against the missionary and the prejudice against his work which in former days existed among all classes, have largely disappeared. Means of communication are improving year by year, rendering easily accessible most of the country. Practically all the barriers to a complete missionary occupation of the field have been removed, a fact which constitutes in itself one of the strongest

arguments for proceeding as rapidly as possible to bring the missionary force up to the full strength necessary for it to do the work that still remains.

(2). It must not be forgotten that years are required in preparation—in the study of the language and in experience in the work—to bring the individual missionary up to the highest point of efficiency, and this also constitutes a strong argument for a speedy increase of the force, in order that at no distant date we may have a strong body of evangelistic missionaries able to take full advantage of the opportunities offering for aggressive evangelism, men who can use the language with freedom, and who can both preach to the people effectively themselves, and can direct the labours of Japanese evangelists to the best results.

(3). There are many indications that the country people, for whom until now comparatively little has been done, are ready to listen with interest to the Gospel if only we will take it to them.

(4). The old religions have largely lost their hold upon the present and the rising generations and the nation is in search of something to take their place. The present is the great opportunity to give them the Gospel, while they are still looking for light and leading, and before they make a different and mistaken choice.

(5). The position of Japan to-day as leader among the peoples of the Orient enforces the wisdom of making every possible effort to bring about the Christianization of Japan without delay.

There may be other and strong reasons for attempting, in the immediate future, to bring the missionary forces in Japan up to the full complement, but those above given are, we believe, sufficiently weighty to justify an urgent appeal to the home Churches for the

prompt supply of an adequate force, as soon as the investigating committees now at work shall agree as to the number required.

Co-operation

"In case a large increase in the number of missionaries and in financial appropriations from abroad cannot be obtained in the near future, how can the present resources be best employed to facilitate the effective occupancy of the field?"

We regard it as the imperative duty of the missionary body in Japan to consider most carefully and prayerfully the question of the wisest distribution of the missionary force, and the possibilities that lie in the closer actual co-operation of the different missions in the study of the field, and in plans for carrying on this work.

A statement was made at the Edinburgh Conference to the effect that by co-operation on the field the efficiency of the world's present missionary force could be doubled without the addition of a single unit. Lately it has been publicly stated that in India the secret of the situation lies in co-operation. Such statements demand the most careful consideration of the missionary body in Japan, united as it is in the Conference of Federated Missions for the avowed purpose of more effectively prosecuting the work of the Kingdom of God in this land, and make it incumbent upon us to honestly face the question as to whether we have yet gone more than a very short distance along the way which it is possible for us to travel in the direction of real co-operative planning and working for the evangelization of this people.

Japanese Responsibility.

"Is there any part of the field in which the Japanese Church should now take the whole responsibility?

Is there any part in which it should take the whole responsibility for certain forms of work or for reaching certain classes of the community? If so, what forms or classes?"

This is a question to which the representatives of the Japanese Church will no doubt be able to give a more authoritative answer than the representatives of the missionary body. We will, however, briefly state our views in regard to it.

There are, in some of the stronger branches of the Japanese Church, missionary societies, but we have not been able to study their constitutions and work sufficiently to be able to arrive at conclusions as to what they might be able to do in the direction of relieving the Home Boards of responsibility for any particular part or class of work. Presumably the Japanese committees will give information on this point.

Next in order of ability to assume such responsibility would naturally come the strong, self-supporting Churches.

The phenomenon which we frequently witness in the home lands of a strong Church starting a mission, which in its turn becomes strong and self-supporting, and plants its mission, is one which we do not observe to any large extent in Japan. This is perhaps inevitable in view of the youth of the Japanese Church, and the struggle for financial independence which has been so severe in many—perhaps in the majority—of the self-supporting Churches. Here and there we see one of the stronger Churches open a preaching-place in a needy quarter, and so extend the sphere of its influence, but so far as our observation goes, such instances are rare.

One result of this is seen in the fact that in great centres of population like Tokyo and Osaka, where the

strongest Churches—in membership and financially —are to be found, there are large and growing sections entirely unsupplied with the Gospel, and whose only chance of being speedily supplied appears to depend on the efforts of the missions.

When we leave the larger cities with their strong Churches and go out to the smaller cities with their smaller membership and lower degree of financial ability, the impossibility of depending upon the Japanese Churches to assume any considerable degree of responsibility for work outside their own immediate circle, becomes still more apparent.

Foreign Responsibility.

Apart, therefore, from what the Japanese Missionary Societies may be able to do—a point on which we are not in a position to express an opinion—we do not see that the Japanese Church is at present in a position to relieve the mission boards of the home Churches of any large share of responsibility for the remaining work, unless some great change, such as one which might be produced by a revival of the spiritual life of the Church, which would revolutionize the attitude of the Church towards the question of the nation's evangelization, should sweep over the land. This we may constantly and devoutly pray for, but at the same time the missionary body and the home Churches which support them, should continue to put forth every effort to carry forward to completion the work to which they have believed themselves to be providentially called.

Where are New Missionaries Most Needed

"Should an increasing number of missionaries be assigned to work in rural districts? If so, what methods of work should they employ, and what special qualifications should they have?"

In studying this question the Commission divided the various mission bodies working in Japan into four groups. From each group ten representative names were chosen, and these missionaries were approached with a view to obtaining the opinions of the missionary body. With very few exceptions those approached sent replies, which in most cases were characterized by extreme brevity.

The incompleteness of this report is due, in part, to the short time allowed for drawing it up, and to the fact that both the members of the Commission, and those from whom they sought for information, were handicapped by the pressure of work.

Missionaries Needed in the Country

The majority of those who replied to the first question were most emphatic in giving an affirmative answer. The one dissenting opinion was as follows: "The Japanese force should be increased in the rural districts by all means, but I do not think it wise to increase the foreign force in these districts at present; and I doubt if the foreigner as such will ever be called upon to live in the small towns." Another writer lays most emphasis on the needs of the cities, but says:—"A moderate number of missionaries living in comparatively small towns, making country work their speciality, would be my ideal." And yet, one more experienced missionary writes: "I would send missionaries into those country districts only that cannot be worked from the larger cities." On the other hand the call for more missionaries in the rural districts is very emphatic. One writes: "The need is imperative." Another calls for "the doubling of the force in Shikoku." Again it is claimed: "We must have more missionaries in order to increase the number of evangelists, as most Japanese

workers are secured through the influence of the missionary."

A Kyushu missionary writes, "There should be a missionary in every town sufficiently important to have a Middle School or a Girl's High School." It is claimed that the students at this age are more readily reached.

The answers received bring home clearly the fact that in the majority of rural districts, the people are being neglected. One writer in despair says: "Most men have a whole or at least half a prefecture to wander about in"....."Some of the rural districts may be visited once a year but this leaves the bulk of the population untouched."

No attempt in this report is made to prove the case for an increase of missionaries in the rural districts by reference to elaborate statistics.

In order to appreciate the meaning of these figures for the rural districts it must be remembered that they include all the cities. Deducting the population of the cities and the number of missionaries whose chief work is in the cities, it is estimated that 80 % of the population of Japan are not being reached by the evangelistic forces. In Kyushu the percentage is estimated at over 83.

The following quotations may be considered as representative of the conditions in various parts of the Empire. "In one rural district which includes Owari, Mikawa and a part of Gifu Ken (excluding the cities of Nagoya, Gifu and Toyohashi) there is a population of 2,500,000. On the basis of a missionary family and one single lady for every 50,000, we should have for this territory 50 families and 50 single ladies, whereas the only resident missionaries among all this population are two single ladies. To

man the field adequately requires a very great increase of missionaries assigned to rural districts."

What follows is from another district. "In Yamaguchi Ken there is a total population of 1,060,000, with only one city, Shimonoseki, with a population of 35,800; and yet for all this population which is practically all rural, there are two families and one lady missionary giving exclusive attention to evangelistic work. There is one married missionary in the city who does some outside work, and two or three missionaries come in occasionally from an adjoining prefecture, but the field is greatly in need of increased forces."

Summing up the reasons for assigning an increasing number of missionaries to the rural districts, we have the following:—

1. Most rural districts in Japan are not being evangelized. Nor are they being partially evangelized in any true sense of the word. They are being neglected for lack of men.

2. The Japanese Church has not yet attempted, on any large scale, to evangelize the rural districts.

3. Japanese evangelists, who show power of initiative and aggressive evangelistic zeal are naturally drawn into the cities. Leaders amongst them are rarely found in the country districts.

4. The presence of a foreign missionary in the rural districts counts for more than it does in the cities. His influence is greater and wider.

5. The presence of a foreign missionary is the most effective factor in removing prejudice against Christianity in the rural districts.

6. The opportunities for coming in contact with leaders amongst the Japanese are greater in the country than in the cities.

7. Unless the country districts are evangelized soon the obstacles will become infinitely greater through the spread of Materialism.

Methods of Work

The replies received on the question of "What methods should they employ"? were somewhat brief. One has written: "While we learn from one another, each one has to go pretty much clad in his own armour. An over-emphasis on method becomes a barrier to real success." And another writes: "Methods must depend upon the man and the field, and they will vary with the time." The following points have been extracted from the views of those who sent in replies. The missionary's work is "necessarily largely evangelistic." He should "have an intelligent and energetic attitude towards pioneer evangelism." He should "live among the people and for them, help the evangelists with sympathy and tactful guidance." He should "have nothing to do with locating the workers, or officially superintending the work or regulating the pay (that should all be done by a committeee at some center composed of missionaries and Japanese). He should have "eight or ten evangelists each assigned to two or three places, to be visited once a month, at least, and make it his business to inspire these men, providing them with books and bringing into the field, both in the autumn and spring, a man of special power for special meetings." Moreover he should "put much time into public preaching" and make his evangelistic work more intensive and extensive, disseminate Christian literature, engage in newspaper evangelism, and give addresses before schools on morals, temperance, etc."

One writer emphasizes "preaching and talking religion constantly, using English, music, etc., only to

the degree necessary to come into contact with the men and women."

There is a difference of opinion as to the relative importance to be placed on personal and public evangelistic work. One writer says: "Lately I have been inclined to emphasize the leavening process, and I think that quite persistent personal work tells better in the end, than the big theatre meeting, or even the usual chapel in a busy street." Another also emphasizes "personal contact with souls."

The number of Japanese catechists suggested for work with the missionary ranges from four to ten, but all emphasize the fact that the missionary himself should have distinct evangelistic power, and he should have ability to organize and act as leader of his co-workers.

A number have called attention to the necessity of assigning to the missionary a district which is "workable," so that he may have real hope of evangelizing the place within a reasonable time. Emphasis is also laid on the importance of making the actual evangelistic work a school of training in which Japanese co-workers should be developed in power of initiative and soul-winning.

It is clear from some replies that much is to be gained by approaching the unevangelized from the practical aspects of Christianity, morals, temperance, the home, marriage, etc.

One missionary of experience writes: "I favor the method of placing two men in one place, one a specialist in preaching and evangelistic work, and the other a trainer of workers." Another writes on the subject of thoroughness: "The objective should be to write 'thorough' over all his territory, to the very last village of fifty houses."

Considerable attention is given in the replies to the method of distribution of Christian literature. The missionary "should have large and graded supplies of simple clear, definite literature, and should endeavour to put some in every house in his district."

Another writer presses the advisability of throwing the greater part of the effort into the work of Sunday Schools and children's meetings.

Within limits, the "campaign method" can be adopted with great effect. With a small band of workers it is possible to undertake a campaign of, say, three days, in which the greater part of the people in a given country town or limited district can be compelled to think the elementary facts of Christianlty. The first day's work can be devoted to the dissemination of one idea—the existence of one true God, the second, to Man and Sin, the third, to Christ and Salvation. The literature distributed from house to house, the wayside preaching, the children's meeting, and the general meeting in the evening might all be brought to bear on the subject of the day. With proper organization and preparation the possibilities of this form of work in the country districts are very great, and much can be done to give that elementary instruction which is necessary before a great ingathering can take place.

Qualifications Requisite

The special qualifications to be desired in the evangelistic missionary for the rural districts (according to the views of those who have replied to the questions of the Commission) in addition to linguistic ability, comprise the complete list of Christian virtues. Evangelistic zeal, sympathy, spirituality, patience and perseverance, a strong faith in the Message, an unquenchable desire to win men, humanity, courage, the spirit of sacrifice. He should have, moreover, a great "capacity for

drudgery," a profound sense of the "utter need of the Japanese for the life-giving Gospel," tact and common sense, practical knowledge and experience in soul-winning. He should have resourcefulness and adaptibility. He should be a leader and organizer, and a careful student of the customs and religions of the people. He should have a "firm faith in the child, the young man, the young woman." He should be a man of action, not a "desk missionary." He should have a "wife who does not go into hysterics when left alone." "He should be an all-round Christian gentleman."

From Report of the Japanese Commission

"Should an increasing number of missionaries be assigned to work in *rural* districts? If so, what methods of work should they employ and what special qualifications should they have?"

An Increasing Number of Missionaries Should be Assigned to Work in Rural Districts

The country is not yet well evangelized, and our native force is not strong enough to bear the whole responsibility. Besides, Japan needs preachers of the Gospel who can lead the people by the light of their own lives into the experience of genuine salvation. Consequently, there is much room for missionaries to work, as long as the country remains untouched by the light of the Gospel as it is at present. At the same time, foreign missionaries, excepting those who are specially fitted for the work, are no longer needed in larger cities, in our opinion.

Methods of Work They Should Employ

1. It would be advisable that they should select certain towns or larger villages and work in their neighborhood with those as centers.

2. They should employ, by all means, suitable Japanese workers, and labor with them. Without their co-operation and help they can never expect to reap good results.

3. They should, instead of doing pastoral work themselves, devote their energy to evangelistic work, and also to educational and social phases of church work, such as Sunday Schools, Bible classes, church music, women's meetings, philanthropic work, etc.

Special Qualifications of Missionaries

1. Besides the need of their being men of deep devotion and of high type of Christian character, which is a matter of course, it is desirable that they should be free from racial prejudices, and able to associate intimately with the people in hearty sympathy with their national characteristics, and the peculiar circumstances of the present age.

2. It is also desirable that, as far as practicable, they should live in the same places long enough to identify themselves as citizens wherever they may go, and prove themselves to be the friends and leaders of the people, not only in their religious, but also in their social and intellectual life.

In addition to what has been stated above, the Commission would make a few remarks :—

1. It is very desirous that prominent men in the religious world abroad be sent to Japan from time to time, and deliver series of lectures in the important cities throughout the country.

2. In view of the fact that the training of the Japanese workers is badly needed at this time, we wish that more able professors could be sent out to teach in theological schools. They could render invaluable service.

From Report of the Missionary Commission

"Should an increasing number of missionaries be assigned to work in the larger cities? If so, what methods of work should they employ, and what special qualifications should they have?"

The Call of the Cities

The Commission made as comprehensive a study as it could of the situation in the following cities: Tokyo, Yokohama, Osaka, Kyoto, Nagoya, Sendai, Nagasaki, Okayama, Kobe. It also included in its study three "near-large" cities:—Himeji, Tottori and Matsuyama.

In order to carry out its study of the question assigned, the Commission sent out a questionnaire to about forty of the leading missionaries at work in the cities mentioned above. Most of them replied.

The Commission considers it a real misfortune that the shortness of the time allotted and the lack of funds for travel made it impossible to carry on its study in conjunction with the Japanese Commission. Thus this study and its results are entirely from the missionaries' point of view. *We trust that the fullest consideration will be given to the report of the Japanese Commission which has been making a study of this same question.*

The following presents the gist of the replies:*

Question One:—Do you think that your city is sufficiently manned with missionary workers?

Question Two:—If not, how great an increase is necessary?

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* *NOTE: Every statement enclosed in quotation marks under each separate head represents the expressed opinion of a different missionary.* The opinions of the members of the Commission are also included in this report in the same way.

Yokohama "Yokohama is better manned than it used to be but there are only five missionary men workers and only one of these is giving all his time to evangelistic work. Three or four more at least could be well employed."

"At a meeting of the missionaries of Yokohama held a year ago it was the general opinion that the missionaries now here could hold themselves responsible for the evangelization of this district. If there were proper distribution, proper work, and a zeal for evangelistic work among the masses, Yokohama is sufficiently manned."

Kobe "Kobe is abundantly supplied with missionaries. I think it unwise to locate a greater number of missionaries in the larger cities."

"Yes, Kobe is sufficiently manned."

"I do not think Kobe is sufficiently manned for the reason that there are still large sections quite untouched by the Gospel, but the needs of the smaller cities, towns, and country districts are vastly greater than the needs of Kobe, and the first re-enforcements should go there."

Tokyo "More missionaries to preach in Churches and preaching-places are not needed. But a large work might be done in the factories and machine shops where large numbers of men, women and children are found. There is also plenty of room for missionaries in Tokyo who will create home centers for the very large student class, with rooms for English and Bible classes. On every hand there are opportunities for modern Christian social work. Also, a great work could be done in developing a group of volunteer Christian workers, teaching them the principles and leading them in the doing of

practical social work. The Sunday School also offers an unlimited field. There is no limit to the number of Sunday Schools that can be held in the homes of missionaries and Japanese. Also it is important to train Sunday School workers, both young men and women."

"Comparatively speaking, Tokyo must be said to be well manned with missionary workers. It must be remembered that the missionaries in Tokyo who are free for evangelistic work are a very small per cent of the total number living in the city. However, I doubt very much the wisdom of increasing the missionary force here, or in most of the great cities of Japan.

Whatever increase of missionaries may be possible ought to be put into the smaller cities and country districts. Now is the time to push the work in the country as never before. There are now many neglected classes in Tokyo that offer large possibilities for missionary work. The factory folk and the working classes in general on the one hand, and the noble class and the so-called upper-crust of society on the other hand, are practically untouched. The strong aggressive independent Japanese Churches are the hope for the future evangelization of Tokyo."

"No, Tokyo and the other large cities in Japan are not sufficiently manned with missionary workers. Tokyo is the head and heart of the nation and sets the pace for about everything everywhere. The failure here would spell failure everywhere else. The theory that only strong Japanese pastors can work the large cities and that missionaries must keep to the country which is not without some plausible reasons, lacks sufficient basis in fact. In Tokyo most of the missionaries are in educational work. We

need a lot more who shall give themselves wholly to various lines of evangelistic work. I want to emphasize the urgency of the demand of an increased force of missionaries for all kinds of work in Japan, both in city and country."

Kyoto

"I should not advise any marked addition to the mission force of Kyoto. It would tend to lessen the feeling of responsibility among the Japanese and would increase the feeling that Christianity is a foreign religion. What advantage has the foreign worker over the Japanese? A few years ago the average missionary was superior to the average Japanese pastor or evangelist in Christian experience and professional education. To-day superiority in the former cannot be claimed, hardly even in the length of that experience; for we are now getting pastors who have been Christians for many years. Also in their theological training in many cases they are equal or superior to the averge missionary when he first comes to Japan. The missionary has behind him the advantage that comes from Christian ancestry and birth in Christian surrounding, but these are offset, perhaps, by the advantages the Japanese have of knowing their own people and language. For a while longer there should be maintained about the present number of workers, but no special increase is desirable in Kyoto."

"No, Kyoto is not sufficiently manned. But it is a matter of doubt in my mind whether it would be wise to greatly increase the force. I would rather put the emphasis on better equipment for the Japanese workers and more Japanese workers. I would certainly say that unless the new missionary has the highest qualifications, he would better not come. It seems to me that five families, one single man, two

single women could be used, if properly distributed, managed, equipped and inspirited."

Osaka

"We have six Congregational Churches in Osaka, which are trying to meet the problems that confront us here. No, I think a few more missionaries could, with advantage to the city and to the Churches, be sent to Osaka. Some missions have enough foreign workers here I think—the Episcopalians, Baptists, and Presbyterians, for example. These each have two or more male missionaries, besides several women. The Methodists have only one family and the increase of one more family for them would be an advantage. The same can be said for our mission. But an increase of missionaries is useless without an increase of funds for equipment and Japanese workers."

"Osaka is the industrial center of Japan. Here is great need for more evangelistic work and social service for the thousands upon thousands of men, women, and children who work in the factories and industrial plants of the city. Here is a rare opportunity for the employment of the best modern methods of Christian social work and for direct evangelization."

Nagoya

"Nagoya is not sufficiently manned. Five families and one single lady are needed." "Nagoya is not nearly sufficiently supplied with missionaries. Five male evangelistic missionaries are needed."

Sendai

"Yes Sendai is sufficiently manned." "The city of Sendai has enough missionaries, perhaps it could spare a few for the smaller cities near by."

Nagasaki

"Nagasaki is poorly manned with evangelistic workers of any sort, missionary or Japanese." "As far as schools are concerned

yes, but as far as evangelistic missionaries are concerned the number is lamentably inadequate. In this city of 179,000 people there is only one foreigner free for evangelistic work—that one is a woman. Practically nothing is being done in the way of regular city evangelistic work by missionaries."

Tottori "No, two more families are needed." "No, Tottori is insufficiently manned. One family, one single man and two single ladies are needed."

Matsuyama "If there is a pretty uniform increase of missionaries throughout the country, I should favor an increase in the larger cities but not otherwise. The smaller cities should be better manned."

Himeji "More missionaries are not needed but the missionary force in Himeji at the present time should have their time for the city work. At present they can give only half of their time to the city on account of having so much country work, and this is not sufficient."

Okayama "No, at least double the present force is needed, viz., four more families and two (better three or four) more single ladies."

Summing up the information the Commission has been able to get it would seem to be the general opinion that Sendai, Yokohama and Kobe are, comparatively speaking, well manned with missionaries. Kyoto comes next. Tokyo and Osaka need more missionaries in direct evangelistic work. Especially is there need in these two great cities of more work for the poor laboring classes, the thousands working in factories and for the noble and highest class of society. Nagasaki seems to be practically unoccupied as far as direct evangelistic work by missionaries is concerned. Himeji is sufficiently manned if there were missionaries to do the country work adjoining the city.

Nagoya, Okayama, Matsuyama and Tottori all are in urgent need of re-inforcements.

Important General Comments

"An increase of missionaries is useless unless the Boards can give more funds. I could double my own work if the Board would grant me an increase of my evangelistic funds by only ¥600 a year. Unless the Board can do this it is waste of energy and facilities now at work to send another family and keep us both without funds. Then unless the Church in Japan can supply consecrated men and women to be trained for Christian service an increase of missionaries is of little use. There should be an increase on both sides." "The missionaries in Okayama feel the urgent need of larger grants-in-aid so as to employ more, and more efficient Japanese workers. Here is one of the most pressing needs. The cost of work in the cities has increased so much that the local Christians are handicapped." "This must be considered in sending a new missionary to the field,—he must have money to develop associates and rent meeting-places as his work develops, and for the use of the best literature. If this money cannot be provided, then let money be invested in educating Japanese workers under some one else's direction." "Greater than the need for new missionaries by far is the need for proper equipment for the missionaries that are now on the field, and for more Japanese workers. Unless better equipment and a very much larger force of efficient Japanese workers can be provided for, it would be folly to send out more missionaries. Most missionaries are being compelled to spend their years in the vain attempt to make bricks without straw."

"What special qualification should the city missionary have?"

"Warm piety, sympathy with the common people, the needy and sick, and, if possible previous experience with various classes of people." "The missionary should be liberally educated—should have an open mind and should have some degree of culture. He comes in contact with the best specimens of all classes of Japanese society in the large city. Many officials, teachers, professional men are city bred, graduates of universities, and have seen the best type of foreign society. The missionary himself should know what this is—though he need not be a follower of western fashion." "A good speaking knowledge of the Japanese language, adaptability and definite preparation for some given line of city work before coming to the field—by study of authorities and practical experience in home cities." "Fluent use of the language and a fervent evangelistic spirit." "An unusual amount of common sense and a knowledge of men. Ability to do things even though there be no rule or precedent." "Must be a firm believer in the great fundamentals of the Bible." "Should have self-poise, a confident ease and grace of bearing when thrown into contact with men of education and refinement—since he is constantly meeting men of these classes in the large cities. Must be an organizer, a leader of men, with a personality capable of attracting men of strength and influence." "Should know the whole Bible, have thorough pedagogical training, know sociology, especially on its practical side, be a well-educated efficient man or woman." "A good appearance, a good approach—must be a good mixer, consecration and a good education." "Must like to meet people and be entirely free from all race-prejudice. Able to keep his temper and see the best side of a bad person." "There is no gift

Missionary Qualifications

that cannot be utilized." "Yearning love for his fellowmen, and a large portion of sanctified common sense, best possible education, and an aptitude for languages." "Deep conviction concerning the eternal verities, and the ability to steer clear of the thousand and one interferences—social and other—with his work which the larger cities persistently present." "Personality, persistency and a prayerful spirit." "Good ground work in sociology." "Broad culture, patience, endurance, indirection, social qualities, and musical talents if possible."

"What do you consider the strong argument for pushing the work in the large cities of Japan?"

Reasons for Emphasis in Cities

"The influence of the cities upon the country districts; for as go the cities so goes the country at large." "The best young men from the country come to the cities. The wealth and brains also are here. If the work in the large cities is not pushed, neither the wealth nor the brain of the Empire will be consecrated to the Lord Jesus." "I think that a city of from 30,000 to 50,000 people furnishes the best opportunity for the missionary to have both intensive and extensive influence. But for a missionary carefully trained and expert in some particular line, I presume that the large cities would be the best field." "Whither the cities lead the country at large is sure to follow." "They are the centers of need, opportunity and influence." The cities are places of strategic importance." "The change of environment through entrance into the city breaks the chain of tradition and family restraints and leaves the individual free to follow an independent course." "More loose money is found in the cities and so it is easier to build up self-supporting churches. The

cities are the melting-pots of the nation. and it is there that the real things are done—the things that count up or down." "The large comparatively easily reached floating population, the masses in factories, striking physical and spiritual needs, the rapid growth of the cities, the conflict with the materialistic thinking; cities centers of government, education, and wealth." "Temptations strongest there, easier to enlist supporters for movements related to our propaganda." "Constant movement of the population towards the cities." "The terrible needs which seem to be on the increase in Japanese cities." "Most attractive place for a missionary is a city of about 30,000 or 50,000. Here is a larger opportunity for usefulness." "The future leaders of the nation are in the educational institutions of the larger cities, open to either bad or good influences." "There are more people in a given area. More economical to carry on the work in the cities." "Need of conserving the work in the country as it sends young men and women to the cities; they are newly forming communities and hence more plastic, a concentration of opportunity."

From Japanese Report

Personal Report of Rev. M. Takagi

In regard to the above question, I sent out questionnaires to the leading Christians of each denomination. There were thirteen persons who sent in replies, only two of which were of a negative opinion. I will summerize their opinions in a word as follows:

Need of Missionaries in Country

Missionaries should work in rural districts, if possible.

Only those missionaries should

work in the larger cities who have special ability, knowledge, and experience for the undertakings of institutional church work. In such cases, the missionaries should not work directly, but as auxiliary members of the Church.

In rural districts, the missionaries should establish private English or theological schools; teach English; draw young men, and open English Bible classes for them, and keep in constant touch with them; make themselves good masters; mingle freely with the country people and become their friends. They should live in a district as long as they can; be leaders not only of a religious movement, but also of social and intellectual enterprises; and so influence the people both directly and indirectly by their Christianity. Consequently the qualifications of the missionary should be,—the lofty character of a Christian gentleman, a spirit of self-sacrifice, respect for others, good common sense, and freedom from racial prejudice.

The Occupation of the Field

"Should an increasing number of missionaries be assigned to work in rural districts? In the larger cities? If so, what methods of work should they employ, and what special qualifications should they have?"

Personal Report of Rev T. Miyagawa Osaka

Considering Tokyo, Yokohama, Sendai, Nagoya, Kyoto, Osaka, Kobe, Okayama, Hiroshima, and Fukuoka as larger cities, I do not feel that there is any necessity for increasing the number of missionaries in those cities. It is true that a majority of the missionaries have been undertaking educational work; and direct evangelical work has been done only by a minority. But even so, there is no need of increasing the number for the sake of more direct evangelical work: for there are Japanese Churches and

ministers that are powerful enough; the city people who are more intelligent than the country people—roughly speaking, very often do not appreciate the preaching of missionaries in the insufficient foreign language.

But if we are to increase the number of the missionaries in any case, it is desirable to increase the number of those who will do special studying; those who will secure professorships in public and government schools; those who will establish training-schools for evangelists.

Need in Small Cities

In the smaller cities,—for instance, Chiba, Utsunomiya, Shirakawa, Fukushima, Aidzu in the east; Hamamatsu, Toyohashi in Tokaido, Gifu, Ogaki and Tsuruga in Kwansai, it is essential that one or two missionaries and their families live and work so as to help the Japanese workers, as the above mentioned cities are the centre of the work in their own locality.

It seems to me that it will be fruitful if some missionaries work in rural districts and villages, for there are a good many places in which no work has ever been done.

In short, I am inclined to think there is no need of increasing the number of missionaries in the larger cities, unless it be in educational or indirect work, but in the smaller towns and villages, they can do not only evangelical work, but can also contribute a great deal towards our civilization."

II—THE JAPANESE CHURCH

From Report of the Missionary Commission

"What are the principal encouragements in the way of a great advance in the way of self-support in the Japanese Church?"

(*a*). The recognized policy of all the larger communions to foster the spirit of self-help. There is a growing desire on the part of the Japanese congregations to pay their own bills.

(*b*). The number of self-supporting Churches already existing. The slow but steady gain in the number of such Churches.

(*c*). That there are strong leaders within the Church who are doing all in their power to foster the spirit of independence.

Encouragement in Self-support

(*d*). That so few are able to support a Church. The average membership that can support a Church in Japan falls far below that of the average membership of a self-supporting Church in the home-land.

(*e*). The success the Domestic Missionary Board of the Church of Christ has met with in bringing dependent congregations to self-support.

Difficulties

"What are the difficulties in the way of a great advance in self-support in the Japanese Church?"

(*a*). The great burden of poverty. Particularly the poverty of the Christian people. A large proportion of them are young; many are students; not a small number have been cut off from their share in family incomes and family estates. Frequently, too, their Christian principles are a bar to advancement in professional and commercial life. The community at large is sometimes suspicious of them and sometimes jealous and shuts the door to advancement and opportunity in their faces.

(*b*). The smallness of the constituency. In the country districts, especially, the congregations that number more than fifty or sixty *resident* members are very few in number.

(*c*). The people have not yet been sufficiently taught the duty and happiness of giving to God in proportion to their means, for his work.

(*d*). Subsidies are too easily gotten from abroad. There is no doubt that these are working untold harm to the Church and are one of the greatest hindrances to self-support. Why should they deny themselves and contribute to the support of the Church when that support is so easily obtained from foreign sources?

(*e*). Insufficient appreciation of the significance of the fact that the Gospel is essentially unselfish. The Japanese Christians have not yet generally learned the lesson that "the other fellow" is also in need of salvation, and that he would appreciate it if it were brought to him. They have not yet learned "to spend and be spent for his sake."

(*f*). Inadequate instruction along these lines of those preparing for the Gospel ministry.

(*g*). A hesitancy on the part of pastors and evangelists to give the matter of self-support due emphasis. Old customs, fear of giving offence, personal interest, the general reluctance to speak of money matters directly, all these and many other considerations doubtless seal the lips of those who should be leaders in a movement toward self-support.

(*h*). Lack of system. This is partly due to lack of experience on the part of the Japanese Church, and partly due to the lack of attention the subject has received from the missionary body. The introduction of more system will no doubt do much to hasten self-support. Missionaries and missions would do well to take up this matter earnestly.

"Has the increase in giving of the Japanese Christians kept pace with the percentage of increase in the appropriations of the missionary societies?"

The answers to this question vary widely. It is, of course, entirely a question of statistics. Probably, taking it all in all, the giving has been approximately proportionate.

"When do you think the Japanese Church will no longer require foreign financial help?"

The answer to this question depends in the first place upon the interpretation of the word "Church." A number of missions do not aid the Church now. Only congregations and unorganized groups of believers are aided. These have no ecclesiastical standing. The answer further depends upon what is considered to be the foreign missionary purpose. If it is the establishment of a self-sustaining and self-propagating Church, then it may fairly be said that the time for withdrawing foreign financial aid is quite near—if indeed it has not come. If, however, we hold that the foreign missionary purpose is to really *Christianize* Japan it is obviously impossible to fix a time limit. History *may* be our guide to a certain extent, but God is not even bound by history.

"What bearing has the problem of co-operation between the missions on the solution of the problem of self-support?"

Value of Co-operation

If co-operation between the missions could be carried out to the extent of having only one Christian body represented in each town or village or group of villages, and of all the Christians therein attaching themselves to that body as active members, self-support would as a matter of fact be immensely advanced. In other words, if the missions working in Japan all stood for one Church, and the Japanese Christians adopted this as their own position, then the problem of self-support would soon solve itself. The problems in

Japan are not very different from the problems in the home-lands in regard to the matter of co-operation or union. Like the missionaries, who represent the home Churches, the Japanese Christians are separated from each other by serious differences of faith and convictions. The committee, however, believe that a larger measure of co-operation between the missions is possible, and that such co-operation will simplify the problem of self-support. Such co-operation must, in order to be successful, be animated by the same spirit that animated the Lord of the Church when he prayed: "That they may be one, even as we are."

"What additional or improved facilities are most needed for the training of Japanese workers?"

There is little or no need for additional facilities.

There is a great need for improved facilities. The standard of all Christian schools, preparatory as well as theological, should be raised.

Practical Teaching Needed

The Theological Schools should train their workers *for work in Japan*. Too many of our Theological Schools are patterned after such institutions in the home lands. Insufficient emphasis is laid on practical training. It seems that undue emphasis is laid on intellectual qualifications. The departments of Practical or Pastoral Theology and of Sociology should be greatly strengthened. There also should be more co-operation between the professors in the theological schools and the workers in the field,—pastors, evangelists, and missionaries. At present many of them, because they have had no experience in work, have but an indifferent conception of

NOTE.—This statement is applicable only to some of the communions and furthermore considered only from the viewpoint of the Japanese.

the evangelical problems that confront the average evangelist.

"To what extent is co-operation between different missions desirable and practical?"

(*a*). "In securing a higher class of workers."

Co-operation in Education

The first step obviously would be a union of schools— especially in Tokyo. This would be a saving of men and of funds. If this saving be put into raising the standard of the union school, or schools, the gain would be immeasurably great. If union is not yet expedient or possible then the schools should unite in unifying and standardizing their curricula. High grade schools would attract high grade men and tend to produce high grade workers. At the same time we must not overlook a certain class of men who may be deficient in scholastic attainments, but who have a burning zeal for the Master and who would gladly give up their present occupations and devote themselves to the preaching of the Gospel. For many such men the long courses of higher and theological training would be inappropriate. Bible Training Schools would no doubt meet the requirements of this class of men more appropriately.

(*b*). "In securing the better training of workers."

This is partly answered in "a." Co-operation between the missions might possibly, now and again, enable them to secure more efficient teachers for the theological schools. However, this leads us back again to the question of union Except as indicated in "a" co-operation between the missions could accomplish but little.

(*c*). "In raising their rate of pay."

This question can hardly be effected by co-operation between the missions. These are too dependent

upon the Home Boards and Churches. Denominational differences, policies, conditions, financial abilities and budgets condition this problem too largely to make co-operation practical and effectual. Even though co-operation would reduce the number of workers in a given district it would not reduce the total number of workers. There are many unevangelized districts to which the missions would wish to send the surplus workers. Not fewer but more workers are needed. The solution of this problem depends more largely upon the Japanese Church than upon co-operation between the missions.

How to Use Foreign Money

"What are the wisest ways of giving and using money from abroad? How can the funds disbursed directly by missionaries be more effectively used?"

The Committee has held two meetings and has endeavored to get from eight or ten of the largest missions, statements of their methods of disbursing money received from abroad, but there is such a wide divergence of opinion that it is impossible to frame any comprehensive or well-digested answer to the questions asked. The shortness of the time for gathering data is additional reason for the meagreness of the report. A full six months rather than a scant three or four weeks could be profitably spent on an investigation of the subject presented in the questions, and even then it would probably be impossible to frame answers that could be heartily endorsed by a majority of the missionaries in the country The subject used to be, and even is to-day, a very live and tender subject. Differences of opinion on these subjects have even led to resignations of missionaries. Those specially interested in the consideration of the

subject would find amusement and profit in reading the minutes of the Osaka Conference for the year 1883, we think. There would probably be fairly unanimous agreement that considerable money from abroad could wisely be used in the publication and distribution of Christian Literature and books of a distinctly elevating and Christian atmosphere.

There would also be fair agreement that considerable sums of money could be wisely given for the furtherance of educational work in all its branches for endowment and other purposes.

The Committee, however, felt that it was not called upon to go into details on these points, as, from the position of the question under section 2, it seemed that we were called upon specially to consider the disbursement of money for evangelical purposes.

The Committee were unanimous in feeling that the questions should be discussed from the point of view of having the native Japanese Church become and be entirely self-supporting, self-directing, and self-propagating, but when it came to a discussion of specific methods of disbursement, wide divergence, in opinion and practice, especially in letters received by the Committee, at once became manifest. Some would give assistance in the purchase of land and erection of church buildings while another wrote, speaking for his mission: "We believe there is no surer method of pauperizing the Church." In one or two instances lump grants are made to Japanese organizations, while another writes: "We heartily believe it a mistake to make such grants."

In view of these wide differences of which two examples have been given above, our Committee decided that all that we could do was to outline the methods employed by several of the larger missions

with some of the comments of those employing the methods outlined.

Various Methods

The following paragraphs describe the various methods employed by six of the larger missions in disbursing money received from abroad, chiefly for evangelistic work.

The Episcopal Mission

No lump sums are given to Japanese organizations but money for the salaries of evangelists is disbursed through what is called "The Pastor's Fund." Each Church pays what it can toward the support of its pastor but pays the amount into the "Pastor's Fund." The mission makes an appropriation to meet the deficit in the salaries of the pastors but pays the money to the treasurer of the "Pastor's Fund" in each section of the country. In almost all instances these treasurers are Japanese and they pay the salaries directly to the pastors and evangelists. A fixed scale of salaries is established.

Each missionary in charge of a district has money placed at his disposal for payment of travel expenses in evangelistic work and other expenses connected therewith. This money is disbursed directly by the missionary in charge.

An appropriation is also made annually to a scholarship fund for the support of candidates training for the ministry.

Property purchased with mission funds is registered in the mission *shaden* or property holding organization.

The Church of Christ Mission

No lump sums are turned over to the Japanese Church. To the Home Missionary Society the Mission gives one yen for each yen raised by the Japanese. This plan has been in vogue for some time and has been

successful. The plan has also been followed in some cases of church building.

In our Bible Colleges the students are under scholarships, the amount of which is sufficient to pay all ordinary expenses. Each year we have some self-supporting students.

All ground for buildings in which Mission funds are invested is held in our Mission *Shadan*, land and buildings being first secured in central missionary stations, out-stations being generally given later consideration.

The Baptist Mission

Yearly appropriations are made directly to Theological Seminary and Academy, some of the trustees being missionaries and some of them being Japanese. Ordinary appropriations are drawn pro rata, monthly, from the Japan treasurer and disbursed by the missionary. Salaries of evangelists, and such expenses as travel, etc., are paid directly to the workers, where there is no regular Church organization. Grants in aid to Churches are paid to the Church treasurer, and in some cases where there is only a group of believers, grants toward salary and rents are paid to the local treasurer.

No lump sums are paid to the Japanese Church but plans are on foot for some form of co-operation with the Japanese Home Misson Society whereby an annual appropriation may be made direct to the Board of that organization, but this is not yet settled.

Progress toward self-support is slow. The Japanese convention passed a rule a few years ago requiring all Churches to become self-supporting in ten years or be classed as *kogisho*, i.e., preaching-places rather than Churches.

Financial assistance is given to students in the

Seminary and also to students for the ministry in the higher course of the Academy.

It is the policy of the mission to secure suitable building sites and to erect buildings of moderate size and cost adapted to meetings for worship and at the same time for evangelistic effort in which the missionaries must co-operate for some time to come. This property is held by the mission *Shadan*. As even independent Churches have requested the *Shadan* to hold their property till the organization of Japanese *Zaidan* is less difficult, we have had no occasion to hand over property to Japanese Churches.

The Presbyterian Mission

We co-operate officially with the Church of Christ in Japan. Each presbytery in whose bounds we work appoints an equal number of representatives with the number of missionaries working, and together they form a joint committee which meets annually in connection with the meeting of the presbytery and plans the evangelistic work for the next year. Each missionary presents his estimate sheet covering the salaries of workers, rents, and current expenses of each place, making a budget for the year. This is considered in detail by the joint committee, and approved or disapproved. The Japanese members of the committee are all independent pastors whose work is not affected by the decisions of the committee. The missionaries' personal expenses are not included in the budget, only the funds which are expended on the Japanese work per se. The full joint committee meets only once a year, but ad interim business is transacted by a smaller sub-committee consisting of two pastors and two missionaries. I have described the method of working in this (Osaka) vicinity, which may differ in

details in other places, but the principle is everywhere the same, viz., the funds to be expended are administered by a joint committee consisting of an equal number of Japanese and missionaries. After the work is thus officially planned, the different missionaries are in charge of the work, and disburse the funds in accordance with the plans made.

This method has been working now for four or five years, and we have had no difficulty, but rather the work has been improved thereby. It secures Japanese sympathy and the help of Japanese counsel. It links the work of the Mission more closely with the Church, so that it is better both for the Mission and the Church, and draws the Mission and the Japanese leaders closer together. When difficulties arise in a particular field we can count on the assistance of the Japanese, and a decision of the joint committee becomes the decision of an authoritative body. It is better also for the Japanese workers employed since they feel their work is in a real sense a part of the Church and that they are not merely the employees of foreigners, not a appendage to a foreign mission.

The American Board Mission

A lump grant is made to a Theological Seminary covering part of the salary of a Japanese teacher, the greater portion of aid given to students, and for text-books for students. The money is administered as regards the students, by a committee of the faculty, one member of the committee being a missionary.

A lump grant is made for the running expenses of a girls' school. Other than the two instances just named no lump grants are made.

The money available for evangelistic work is apportioned by the Mission at its annual meeting to groups of missionaries residing in different sections of

the country. The sum apportioned to each group is administered by that group.

The Mission has tried the plan of buying the land rented for preaching-places and erecting a suitable building thereon and has thus far found the plan exceedingly successful. The main outlines of the plan are as follows:

A loan fund has been created and when money is available in that fund a place that is being rented for preaching purposes is bought with money from this fund and a church building erected thereon. Each year the amount formerly paid out by the mission for rents is paid into the loan fund, the money being paid from the evangelistic funds of the mission. After the money loaned has been fully repaid in this manner the mission has the preaching-place free of rental charges, the money paid out in rents during the preceeding years is now available for the purchase of another preaching-place, and the money that had formerly been going for rents is available for new missionary and evangelistic work. Property thus purchased is held by the Mission *Shadan*. The local group of believers growing into a Church, or already a Church, are urged to buy the property either by paying a small installment each month, or by larger payments as they may be able. When the Church has paid to the mission a sum equal to the original cost of the property, the property is handed over to them. The money thus received reimburses the mission for its outlay, loss of interest, etc., and adds to the money available for further purchases.

The plan above outlined enables the Church practically to have a respectable home of its own from a very early period of its growth, contributes largely to the quick and substantial growth of the Church and in

no sense pauperizes them, for they pay the full cost of the land and building themselves before the property is handed over to them.

The Methodist Episcopal Mission

Three Missions co-operating with the Nippon Methodist Church make severally grants-in-aid to that Church to supplement salaries and rents of Churches not wholly self-supporting. The Board of Missions of the Nippon Methodist Church, composed almost entirely of Japanese, has the direction of these grants.

Annual grants are made by the Missions for carrying on two Theological Schools and also for maintaining scholarships for students in training for the ministry. These schools are under the management of Boards of Directors composed of missionaries and Japanese. These Boards of Directors prepare the estimates and manage the disbursements of the funds made upon the estimates.

The money available for the evangelistic work of the missions is apportioned by the missions at their annual meetings, and in two missions is disbursed by the mission treasurer, and in one mission by the mission treasurer and district treasurers.

In recent years one of the co-operating missions has had no policy in regard to purchase of land or erection of parsonages and churches while the other missions hold to the policy of providing suitable church property and to some extent parsonages, too, for both the independent Churches and for those Churches for which these missions assume responsibility.

III—JAPANESE CHRISTIAN LEADERSHIP

FROM REPORT OF MISSIONARY COMMISSION

"What additional or improved facilities are most needed for the training of such workers? To what extent is co-operation between different missions desirable and practicable, (1) in securing a higher class of workers, (2) in ensuring the better training of workers, and (3) in raising their rate of pay?"

I.—The securing of a higher class of workers especially through co-operation between different missions.

Before making suggestions in regard to this point we think it important to note, that, whatever may be the case in other countries, in Japan the Christian movement has from the beginning attracted to itself many able workers. The extraordinary influence Christianity has already exerted on the entire life of the nation is due in no small part to the leadership of such men as the late Joseph Neesima and Bishop Honda, men of great consecration, thorough education, high social rank, and rare common sense. Among the living also are those who might be mentioned in the same connection.

The Commission offers three suggestions along this line:

The Preparation of Suitable Literature

Two kinds of Literature seem to be necessary. (1) Literature fitted to arouse Christian pastors and other leaders to the intrinsic greatness of Christian work and to its high function in social welfare and national integrity. Works on pastoral theology and the Christian ministry might be translated—or fresh books prepared which are especially concerned with the situation in Japan. (2) Literature suited for

young people themselves. Such literature should as a rule be made up of brief pointed inspirational appeals by leaders in the Japanese Church.

The Seeking Out of New Workers by the Pastors

A movement should be inaugurated among the pastors emphasizing the need and duty of seeking out young people whose family connections and personal characteristics fit them to become efficient Christian workers. The pastors should feel the responsibility of presenting to promising young people the definite call to a life of Christian service. Their personal modesty and their exalted ideals of Christian service may often keep those best fitted for such service from volunteering without encouragement.

A Student Volunteer Movement

The inauguration of a movement like the Student Volunteer Movement in America and Great Britain under inspiring leadership would work wonders in calling out a better class of Christian workers. A statement of the great work done along this line by Pastor Ding Li Mei in China might be prepared in Japanese setting forth the appeals with which he has fired hundreds of young men with the vision of the Kingdom of God and its proclamation. And it would be desirable to secure him if possible for a tour of the schools in Japan.

II.—The ensuring of the better training of workers.

The Commission offers the following suggestions along this line:

A Central Christian University

Among the additional or improved facilities needed for the training of a higher class of Christian workers the need of a Christian University stands preeminent. By a central Christian

University we mean a University of equal grade with the Imperial Universities—and not of the grade of the private universities now in the country. A special commission will bring this matter to the attention of the Conferences—and we simply here add our endorsement to what that Commission says in regard to the imperative need of such an institution. A Christian University of first rank will powerfully react back upon the Christian schools of secondary and college grade and give to the whole Christian system of school work in Japan new life and vigor. Without such a University at the top the whole Christian system of school work in Japan will languish and be ineffective because it leads nowhere. Such a Christian University in full operation will make it possible to build up a Japanese Christian leadership which will be able to command the thought-life and the heart-life of the nation.

Combinations of Existing Theological Schools

A word might be said in regard to the present status of the movement toward union in theological school work in this country. There are nine theological schools which are doing about the same grade of work—in each of which there is a regular course and a special course. The average annual enrollment of these nine schools together is about 200, the number being about equally divided between the two courses. There are five other schools which may be classed as training schools for evangelists. The average annual enrollment of these five together is about sixty. Seven of these above fourteen schools maintain establishments with an attendance of but from seven to fifteen students.

The question of union among these schools was brought to the attention of the missionary body more

emphatically than before during the semi-centennial conference in 1909. During the winter of 1911-12 conferences were held to consider the question of union under the auspices of the Bible Study Committee of the Federated Missions. The larger schools wished in general to continue their regular course work and unite in a common school for the special course work, making in that way a union school for the training of evangelists and Christian workers other than the regular ministry. The smaller schools wished to unite in both grades of work. A scheme of union was drawn up by the representatives of these smaller schools. In Karuizawa last summer the question of union in theological school work received much attention during the meetings held by Dr. W. W. White. A big mass meeting was held and much enthusiasm was aroused for the movement. Committees were appointed to consider the question of a union training school in each of the main divisions of the country, and also to consider the possibility of interchange of teachers among the schools in the same territory in the interests of economy. These committees have met and have made some progress, but the enthusiasm of the summer has naturally been lessened by the difficulties in the actual carrying out of the union projects.

There are several instances of union or affiliation now in operation or about to be put into operation. The Presbyterian and Reform Dutch Missions are united in theological work at Meiji Gakuin in Tokyo; the Southern and Canadian Methodists are united in the same way at Kwansei Gakuin in Kobe; the United Brethren are affiliated in theological work at the Doshisha with the American Board; the Northern and Southern Baptists are united in a theological school in Tokyo; the Anglican and Episcopal Missions

are united in a theological school in Tokyo; the Evangelical Association Mission has approved an affiliation plan in theological work at Aoyama Gakuin with the Methodist Episcopal Mission; the Churches of Christ Mission have approached the Baptist bodies in Tokyo in regard to union.

The very great number and variety of separate missions in Japan and especially in Tokyo, which is naturally the center of educational work in Japan, makes a general union in theological school work impracticable and for some reasons undesirable. And some of the existing theological schools are well established and are doing successful work each with thirty or more students. But combinations of the smaller schools and affiliations of the smaller schools with the larger schools along lines of kindred denominational thought and feeling are practicable and very highly desirable. The result will be a smaller number of better equipped schools. This movement is making headway all the time, and in the near future we may reasonably expect to see more and more of these combinations and affiliations made until there shall be a reasonable number of well supported theological schools in groups in which each of the many missions in Japan may find a constituent and harmonious place for the training of its workers. Such combinations in theological school work will naturally have a great influence toward a drawing together of the denominations in Japan and their combination in groups according to affinities in thought and feeling.

The Strengthening of the Theological Schools

Theological schools in Japan urgently need far greater *financial resources*. This can be brought about partly by the com-

bination of schools as set forth above. But aside from that, the mission Boards should be prepared to back these theological schools with greater financial resources. Nowhere can missionary money be used with greater effect in the evangelization of Japan. The money is needed in order to secure stronger faculties; in order to build up effective theological libraries; in order to carry on throughout the country theological extension work and inspire and equip the pastors for a greater Christian service; and in order to do effectively other lines of work belonging to theological schools in mission lands.

There is imperative need not only of a greater financial assistance, but a strengthening of the *missionary teaching force*. More carefully chosen and better equipped missionaries should be sent out and appointed to theological instruction. The Boards at home should realize that theological school work in Japan requires men as well prepared for such work and of as great ability as it requires in America. Do the Boards at home yet have any such conception as that? And the missionaries appointed to theological work should be given by their mission authorities sufficient time for study and for personal contact with the students. Many of the missionary teachers are so loaded with all kinds of work that they have very little if any time for study or reading or for personal acquaintanceship and fellowship with the students. No effective theological teaching can be done under such conditions in a country like Japan. The individual missionary cannot determine this matter himself. The missions as bodies and the Boards at home must take such conditions into consideration and determine it. If only carefully chosen missionaries were appointed to theological school work and if they had

time for continued study and time for personal contact with the students and time for a certain amount of Christian writing, the effectiveness of the theological schools in Japan would be doubled and trebled. At present missionary teachers are laden with a thousand outside cares and burdens and much of their teaching inevitably becomes a mere routine without freshness or strength.

Sending Japanese Students Abroad

It is still necessary that a certain number of Japanese young men should be sent abroad for graduate study in order to prepare a sufficiently equipped Japanese Christian leadership. Whether the establishment of a Christian University with its colleges of higher work will render this no longer necessary is a question that can only be settled later. But it is certain that the leadership so essential to the real and permanent success of the Christian movement in Japan under present conditions cannot be secured without men being constantly sent to other lands for study. This should not be left alone to the initiative and resources of the students themselves. Great care should be taken in the choice of the men sent, and resources should be provided to make their going to a Christian country and their study there possible without a waste of time and strength spent in years of work to earn money to make their stay possible. One of the best ways to secure this important object is the establishment of scholarships and fellowships with adequate incomes. When American students go to Scotland or Germany for graduate study, they are not usually compelled to spend several years in those countries at manual work in an effort to earn money enough to carry them through school. And Japanese students going to America for study

and for future service in Christian work in Japan should not be under such a necessity. We may add that most of the present Christian leaders and effective Christian workers in Japan are men who have gone abroad for study.

The Question of Scholarships

(1) The giving of scholarship aid to theological students is almost universal at present. Only one school has the policy of giving no scholarship aid and that school itself makes a few exceptions.

(2) The giving of scholarship aid seems an absolute necessity. One thing which makes it more necessary in Japan than in the Occident is the peculiar family relationships of the country. If no scholarships were given the great majority of the theological students would have to leave the school at once and set about earning their living.

(3) But the support of students is not peculiar to theological schools in Japan. It is the custom to support the students in the normal schools and in the naval and military schools. It is an interesting fact that one of the government normal schools tried the experiment of giving up the support of the students in order to raise the standard of the men. The experiment was given up in failure, for although the sons of the wealthier families were secured they were of inferior intellectual ability

(4) The possible evil effects of the granting of scholarship aid may be avoided and should be avoided in every school by the strict requirement of some adequate return on the part of the students receiving aid. This is done in different ways. In some schools a certain high standard of grade in scholarship work done is required. In others the students enter into obligations to return the money received after

graduation. But this is practically impossible in the case of the men going into the ministry. In other schools—and this seems the most successful way—the students receiving scholarship aid are required to do definite church work in Sunday Schools, as assistants to pastors, etc. In some schools each student is attached to some Church as assistant pastor.

(5) The time spent in the theological school may be properly considered an integral part of the service of the student in the Christian ministry—and as such the student is as much entitled to necessary support as the pastors are. Thus the scholarships are not given as charity—but as proper return for the Christian service of the men who in the theological school have entered the Christian ministry.

Weak Points in Present Theological Training

One of the points of greatest weakness in the theological schools lies in the imperfect preparation of the matriculants. This weakness is in the various preparatory subjects necessary for entrance into a theological school course. The students are deficient in English, in preparatory philosophical subjects, in general mental discipline, and especially in knowledge of the Bible. The students entering the theological schools from our own mission schools of lower grade are much stronger in all these points. The deficiency in the knowledge of the Bible might be overcome by a greater attention to Bible study in the Churches.

(2) There is not sufficient attention paid to practical work such as pastoral work and the like. The students are turned out to learn such things from experience. And this necessity of learning from experience, added to the inevitable tendency of young graduates to preach over the heads of the people is

enough to account for much of the lack of effectiveness in pastoral and preaching work.

(3) But the main weakness lies in the difficulty of maintaining a warm inspiring spiritual life in the theological schools. Another closely related difficulty is how to bring the theological students into influential evangelistic relationship with the other students in the larger institution of which the theological school is a department. If the men enter the theological school and spend their whole energy and time in study and in the development of their own capacities, they will inevitably feel a lowering of the spiritual tone, and they will not guess the cause. But if they can be kept in live evangelistic relationship with the rest of the school, that evangelistic effort will cause a warm and inspiring atmosphere to permeate their whole theological school thought. This we feel to be a point of the very greatest importance. Our theological students should not be allowed to spend several years in the midst of hundreds of other students without feeling the most definite responsibility for their evangelization. They should not be allowed to project their evangelistic zeal into some future time, nor expend it only in work outside the school.

III. To raise the rate of pay of these higher grade Christian workers.

Under existing ecclesiastical conditions the rate of pay of Christian pastors is determined by the Japanese Churches and the missions can do little if anything directly in the matter.

There are, however, certain general Christian activities requiring Japanese leadership in which the missions have direct financial relationship and in which the co-operation of the missions might make possible sufficiently high salaries to command and

retain men of the higher qualifications. This would apply to teachers in the higher departments of our Christian schools, to editors of inter-denominational journals, to secretaries and workers in inter-denominational movements like the Christian Literature Society and the National Sunday School Union. The missions are actually able in this way to maintain a higher standard of salary among Japanese Christian leaders in the schools especially. But under present conditions the missions cannot affect directly the standard of the salaries paid the men in pastoral work.

IV—THE TRAINING OF MISSIONARIES

Report of the Missionary Commission

"Are the missionaries sent out from Christian lands properly prepared for their work? What improvements in the training of missionaries on the home field would you most urge?"

In general the missionaries are reasonably well prepared, but the standard should be raised to meet the ever increasing demands. We would call attention to the fact that the selection of missionaries is of prime importance. Success depends more upon personality than upon preparation, and some who had little preparation before coming have made up for the deficiency by careful study, thus becoming excellent workers. We suggest that the five subjects recommended in the Report of Commission V of the World Missionary Conference should be especially emphasized by missionaries in training. The attention given to these subjects ought not, however, to interfere with that thorough general preparation which can be obtained only before going to the mission field.

Concerning the five subjects mentioned, we would call attention to the following considerations, which apply especially to Japan:

The Training Demanded in Japan

A. The situation in Japan demands in a special way that new missionaries be equipped with a knowledge of the growing science of missions, for the questions to be met call for knowledge of whatever is helpful in the missionary experience of the whole Christian Church.

B. A beginning ought to be made by prospective missionaries in a thorough general study of Comparative Religions, but this must be considered as being merely preparatory to a first hand study of present day Japanese Buddhism and Shintoism, subjects that are not fully treated in the West.

C. With the rapid development of an industrial system in Japan and the shifting population from agricultural communities to the cities, the country faces now many new social and sanitary problems, for the partial solution of which the painful experience of Western nations furnishes valuable aid. The recent breaking up of the old feudal system which put the responsibility for the care of the poor and the dependent upon the over-lords, has created many hardships which call for a wisely organized system of charity, together with the adaptation and application of the experience of other countries in the study and reform of such conditions of life and labor as tend to disease, inefficiency and dependency. Some new missionaries should be sent with a fresh and thorough knowledge of the best that is being done by such institutions as the Chicago School of Civics and Philanthropy, and the New York School of Philanthropy.

D. The natural trend of the Japanese mind, the intellectual equipment of the people, and the great

obstacles to be met with in teaching, call for a knowledge of all the aids which the study of modern pedagogy can give.

E. Concerning the science of language-teaching there is a marked unanimity and a rapidly crystallizing conviction on the part of missionaries in Japan, young and old. Expressing this general feeling, we cannot emphasize too strongly the importance of giving special attention, with the best helps, to the study of this new science. Prospective missionaries should by all means study phonetics, and also the whole so-called Reform Method of teaching foreign languages. If the young missionary has not had the good fortune to be taught a modern language by this method he ought, if possible, to see some work in the class-room.

There are various reports on the application of this method, and books on the study of language in general, but there is perhaps no book especially adapted to the needs of the missionary, and the mission Boards have so large a constituency that we hope it will be found practicable to have a hand-book specially prepared. Much valuable advice has been given in Japan in ephemeral publications, and doubtless this is true of other mission fields. That which is of general value should be summed up, and perhaps it would be well to reproduce in the form of appendices, that which is applicable to certain languages only.

In addition to the subjects mentioned above, we would urge that more attention be given to systematic study of the English Bible, and to practical experience in personal work under skilled supervision.

1. "What would you suggest as to the desirability of studying the Japanese language at home? Also as to studying phonetics at home?"

Preparatory Study

In the report of the World Missionary Conference (Vol. V, p. 263) with regard to the question of studying the language before going to the mission field the Commission states that it is unable to come to any conclusion. The reason for this inability appears to be that no general answer can be given to the question. Prof. Meinhof seems to show that in the case of missionaries to Africa, good results have attended training on the home field; but without going into details we may state that none of the arguments advanced in favor of making such a course general apply to conditions in Japan.

With regard to the general arguments in favor of teaching at home, the fourth one has some weight, namely, that the study would be done under conditions less exhaustive of strength, and amid less distracting surroundings. As has been stated above we would relegate to the period of preparation at home the study of phonetics and of methods which can be done at least as well at that time as later. The sum of the other three arguments is that proper training can hardly be obtained on the field. Past experience may have justified this contention; but, while it may be hard to do so, it is not by any means impossible to provide for efficient training on the field if the mission Boards will provide the necessary funds and set apart the proper person to manage the enterprise. To do this would be far easier, in all probability, and it would be more efficient than to establish elsewhere a training school for missionaries to Japan.

The study of phonetics ought to be taken up at home, with the aid of expert teachers if possible; if not, by the use of the best available books. Information can be obtained from the Bible Teachers Train-

ing School, New York, as to a course under the Rev. Thos. F. Cummings.

2. "In what respects, if any, can better provision be made for the guidance and oversight of new missionaries during the first year or two on the field? How exacting should be the language requirements?"

The guidance and oversight of new missionaries will be partially provided for in connection with the proposed Japanese Language School. If this school includes in its constituency not only missionaries, but also officials and business men, the Foreign Director and the members of the Board of Directors representing the Conference of Federated Missions, ought to be persons recognized by the various missions as suitable advisers not only in matters of language study but also as to health, outside work, and adjustment to new conditions.

The question of suitable homes for missionaries in the Language School should receive careful attention. It is even now difficult to find boarding places. A special home, or some systematic arrangement for residence in private families in sympathetic touch with the School, is already needed.

The language requirements call for the full time of all missionaries for the first two years. Any outside work should be kept subordinate to language study, and should be of such a nature as to foster the evangelistic zeal of the missionary. The time given to such work and the preparation therefor should not exceed two hours a day. It should be insisted that students have more time for, and guidance in, using from day to day what they learn. The experience of the past six years calls imperatively for a radical change in this regard. More opportunities ought to be given for natural conversation, for calling in homes,

and as soon as possible, the giving of simple Bible lessons. This will not only insure more rapid progress, but will also develop a natural use of the language, and decrease the nervous strain. More emphasis should be put upon training the ear from which a proper use of the tongue will follow.

The fixing of standards of attainment and courses of study should be done by proper committees. Such elective studies should be provided as to give scope for the efforts of the best and strongest, without exacting too much of the average missionary. When a missionary begins to live in a foreign land many problems arise, on the proper solution of which very much depends. He may not be in a place where he can get wise advice, and he may get unwise counsel, either directly or indirectly, through the example of others. Much has been wisely said and written on the solution of these problems, and there is need of a handbook to which the young missionary might turn for suggestion at least. In addition to the manuals of various missions, could not a book of a general nature be prepared, somewhat like that published by the Christian Literature Society for India?

In connection with the oversight of new missionaries, we would call attention to the importance of exercising some oversight of the missionary until it is clear that he is adapted to the work before him. It is beyond doubt that some missionaries remain on the field who are not efficient, to the detriment not only of the cause but of themselves. In the discussion of the Commission on the Preparation of Missionaries, attention is called to the duty to disappointed candidates (Vol. V, p. 307). Upon the field there is a duty to disappointed missionaries; namely, to put them in the way of working in the home land where

they can do so to advantage. There is also a duty to disappointed seekers for help; namely, to send to them some one who can do the work called for.

The matter is an exceedingly delicate one, but the difficulties of the problem do not absolve us from responsibility. Efficiency is the watchword in all business enterprises nowadays; and the King's business requires efficiency rather than haste.

3 "Do you favor union language schools for new missionaries in Japan? If so, why? How many such schools are required, and where? What is necessary to ensure their highest success?"

Language School

The proposed Union Language School as outlined in the prospectus adopted by the recently formed Promoting Committee of seven foreigners and five Japanese, will, we believe, go far toward meeting present needs. The following reasons have led to this conclusion:

(a) The importance of better training of new missionaries in the use of the language is generally recognized in Japan, and it is certain that this can best be gotten through a school. Experience with the present private Japanese Language School indicates that a well organized Union School would be a success.

(*b*) Co-operation is demanded for the sake of economy and efficiency.

(*c*) An efficient Union School would serve as the greatest stimulus to all missions and missionaries to make the highest possible achievements in language study.

At present, efforts should be concentrated upon the development of one central school, with the understanding that if actual experience should demand it, other schools should be organized under one system.

To insure the highest success of this school, the following things are called for:

(1) The school must be different from that which we have had in the past in the matter of having at its head a missionary of experience to at least direct all the instruction. This matter has been fully discussed by Prof. Meinhof (Vol. V, p. 265). What has not perhaps been fully realized in Japan is the importance of having a missionary give his whole time to the solution of this problem. There is need for a man who is doing already a great work to be willing to lay it down at the request of the missions in order to take up a greater enterprise and to guide it to success.

(2) Such co-operation as to bring to the support of the school all missions and missionaries; and (according to a plan already proposed) that of representative business men and officials. The good will and assistance of some leading Japanese is also desirable.

(3) Adequate financial support, to the extent at present of a guarantee fund of at least *yen* 2000. This is needed to assure the organization of the school and to meet possible deficiencies in running expenses.

What Should Such Schools Teach

4. "If such schools are established, should they teach anything besides language? If so, what?"

The prime purpose of the school is to prepare missionaries during their first years in the land to proclaim the Gospel in the language of the people, and to increase their desire to do so. To this end the fact that the learning of the language is a religious service should be emphasized, and other studies should not be allowed to interfere with the great purpose of the language school.

A certain amount of collateral study would not

interfere with the main task, so there should be practical lessons in Japanese social customs and etiquette, together with lectures on such subjects as the history, religions, government, and educational system of Japan, and her industrial, social, sanitary, and moral problems.

Study by Older Missionaries

5. "Would it be desirable in such a school or in a separate school to provide for older missionaries special courses for advanced study in the language, literature and religions of Japan?"

We need not only a training school on the field, but also a Training School Extension movement. In the Report on the Preparation of Missionaries, attention is naturally directed to the new missionary, but cultivation of the older missionary is a matter of great importance. Few could speak with greater authority and knowledge on this matter than the late Bishop Honda, and he said before the Commission: "First of all the missionary should not fail to study the language, and to keep studying it even after he has attained a degree of efficiency." Bishop Honda also mentions the importance of keeping in touch with the currents of thought so that the missionary may not misrepresent the home land. Not less important certainly is it to keep in touch with the progress of thought in Japan and to study the ever changing conditions. In order to do this the average man needs guidance in his efforts and the advantages that come from conference with others. In the matter of continued study of the language and the thought of the people, the Director of the proposed Training School would be able to provide for adequate guidance and stimulus.

How Encourage Advanced Study

5. "What can be done to insure that missionaries carry on thorough and progressive courses of study along the lines above mentioned?"

The following helps are suggested :—

(*a*) The fixing of courses of study, together with the giving of examinations and the award of certificates. Arrangements should be made, if possible, for supervision by correspondence.

(*b*) The holding of a summer school at Karuizawa, and possibly at other centers, along lines contemplated by the Conference of Federated Missions.

(*c*) The missionary ought to magnify his calling and to remember that since he is an educated man among an educated people, he is expected to know what is going on in the world of thought and to be able to converse on the topics of the day.

(*d*) Recognition by the missions that such study requires time, which must be provided for. In many cases the time could be secured by missions combining to secure stenographers to do much of the missionary's correspondence.

V—STATEMENT CONCERNING THE NEED OF A CENTRAL CHRISTIAN UNIVERSITY IN JAPAN*

Christian education has undoubtedly done great service to the Christian movement in Japan. It has occupied a central place in all the Christian work that has been going forward during the past three or four decades. However, for a number of years past,

* Prepared by a Committee of the Christian University Promoting Committee.

as the national system of education has grown in extent and efficiency, and Christian education in consequence has fallen more and more into the background, there has been among Christian leaders a growing feeling that in order to systematize and strengthen Christian education in Japan in general, to revive and develop the languishing college grade Christian schools, and to equip Christianity to reach and mould the highest strata of the national life, a Christian university of the first rank, located in the national capital, is imperatively needed.

Japan's Position

It may be said without hesitation that Japan has become unique among the non-Christian nations of the world. A constitutional government in successful operation for now many years; a stable financial policy; an excellent post, telegraph, railroad and steamship service already become a second nature; a splendid educational system providing for practically every child in the Empire, and reaching out to all the avocations of life and up to the highest grade of university work, established now for over a quarter of a century; almost universal reading of newspaper, magazine and book literature; assiduous study of foreign nations by means of many hundreds of men sent abroad during over forty years for research and observation, which has made Japan acquainted with the world at large as few other nations are; and a deep and intelligent hungering and thirsting for all that is best in the world—these things characterize the Japan that has come to be since Commodore Perry knocked at her gates just sixty years ago. And we firmly believe that this remarkable position of Japan has a meaning for the coming of God's Kingdom that loudly asks to be taken account of by the forces of

Christendom. The conviction forces itself upon us that this successful and effective renaissance of the Sunrise Kingdom is one of the great signs of the times for the Church of Christ upon earth to-day.

The Task of Christianity

But in order that Christianity may meet this God-given opportunity it must gird on its full strength. The battle that is now going on in Japan will be one of the most decisive in Christian history, but the victory will not be easy. In addition to the preaching of the Gospel and the establishment of Churches there is needed a comprehensive, statesman-like program born of a great vision of the religious, ethical and social mission of Christianity to Japan. This program must include education. The Christianity that is to prevail in Japan must be an educational Christianity. Buddhism, its chief rival, is rapidly becoming an educational Buddhism in response to the demands of an educated nation, and it is beyond a doubt that Japan with its broad enlightenment and its profound respect for education cannot be won by any religion that is not educational.

But the question may be asked at this point: What place should Christian education really occupy in a non-Christian land that has a fully developed and efficient educational system of its own? It is a new question in the history of missions.

Extent of Education

So far as the extent of the work is concerned it is a somewhat difficult question to answer. For example, Japan has 500 middle schools with 120,000 students, together with over 300 industrial schools of the same grade with over 100,000 pupils; over against these there are now 14 Protestant Christian middle schools for young men with about 5,500 students. How many

more should there be? Every important city or district of country should probably have one, yet it is difficult to speak exactly. Again there are 8 government colleges (*Koto Gakko*) with 6,000 students, besides 21 institutions of equal grade, with 12,000 students, that prepare directly for the higher vocations; alongside of these there are 5 Christian schools of the same grade, with 300 students, or about one-sixtieth of the number in the government colleges and higher vocational schools. What is the proportion that ought to exist? As to universities, the government has three, with 7,700 students. There are also two important private universities, Waseda and Keio, besides several smaller ones, together with eight Buddhist universities, all being lower in grade than the Imperial universities. Over against these there are two Christian schools that have university departments corresponding in grade to the private universities, with 255 students. What is the numerical proportion that should exist here? It is a question on which opinion would widely differ.

But while it is difficult to state in the abstract in what proportion Christian education should exist in relation to government education, there is one principle of missionary policy that should be laid down as axiomatic: in order that Christianity may be successful in a land possessing a fully developed educational system of its own, Christian education *must reach to the top*. The highest Christian education must be the equal in grade of the highest form of state education. Otherwise Christianity cannot become victorious in the thought-life of a nation. This, we are unalterably convinced, must be the standard for Christian education in Japan, where this problem is being met first. There must be at least one strong

Christian university on a par with the Imperial universities.

Such an institution will, we believe, play a most important part in the coming of God's Kingdom to the Far East. It will in the first place be the means of organizing the Christian education of the country into the vigorous and efficient system that is needed. It will be the necessary keystone to the arch. It will give a vast impetus to this whole work. It will especially effect the development of the languishing college-grade education. Christian middle school education is now established and flourishing and only needs expansion, but Christian college-grade education barely exists. Yet college-grade education is clearly essential to that ripening of young men in Christian thought and conviction which is so all important in a land like this. By furnishing an outlet for their graduates a Christian university will cause these college-grade schools to thrive and to become powerful centers of Christian influence at strategic points throughout the Empire.

But mainly by virtue of its own work will a university prove itself preeminently useful.

The Work of a University

A. It is not necessary for us to speak of the incalculable strategic importance to the Kingdom of Christ in any nation of a strong body of consecrated university men. But in Japan the agencies that are now at work are totally inadequate to produce the body of university-trained men that the work of Christianizing this nation demands. In the Tokyo Imperial University with its 5,500 students there are about fifty Christians, and in the other universities the proportion is still smaller. Almost none become Christians while in the universities, while of those who become Christians in the

fitting schools the few that reach the universities are not helped by the chaotic thought-atmosphere of these institutions. Only a strong Christian university increasing in prestige with years can help to solve this problem and supply this need of the dominant body of moral and spiritual leaders that God is calling for Japan.

Elevate Ethical Standards

B. In order that a nation may be born again it is necessary that there exist as a leavening power a body of people whose heads as well as whose hearts have been thoroughly Christianized. In other words there must be men and women whose whole thought-world with all its standards and ideals has been thoroughly transformed by the power of Christianity. A Christian university, together with the schools leading up to it, will permeate men through and through with the Christian world-view, the Christian ethical standards and the Christian ideals of life, and this is a work *that can be accomplished in no other way.* The body of thoroughly Christianized men and women that is needed to constitute the molding factor in the progress of the Christian movement in Japan can only be raised up by means of the long and patient process of Christian education from the lower grades up to the highest, that is, up to an education, in a Christian atmosphere, of the highest university grade.

Equip Christianity for Its Work

C. A Christian university will equip Christianity to meet and influence the highest strata of society. Christianity is not now so equipped. The sad truth is that Christian education is not producing men strong enough to cope with the most influential classes of the educated Japan of to-day. The native Christian ministry has grown in strength and influ-

ence, but it is not being kept abreast with the nation's progress, and divided denominational effort cannot meet this situation. Only a university can. Only a strong and influential university, first of all, can make the Christian ministry what it must be to be successful. Only a university can attract the kind of young men that are needed, and only a university can give such men the training that is needed—a training that will raise the ministry to a place where it will really command the respect of the nation and be truly effective in its regenerating work. Other theological schools will continue to be needed, but the highest work can only be done by an education of strictly university grade. But besides men for the ministry Christian leaders of commanding influence must be raised up for all the spheres of life—for literature, journalism, education, business and the many other avocations that characterize the world's modern life, for only Christian leaders in all the walks of life can make the nation as a whole truly Christian.

Source of Christian Literature

D. A Christian university will become the chief source of an indigenous Christian literature. The professors in such an institution will be not only teachers but also investigators, thinkers and writers. The translation of Western Christian literature is of vast benefit, but of far vaster effectiveness will be the establishment of a great seat of Christian learning from which will issue a literature written in the nation's own language and adapted to the nation's peculiar genius.

Unify Christian Forces

E. A central interdenominational university located in the national capital will become a most powerful unifying force in the Christianity of Japan. As we

all know, few things are so effective in uniting men and giving them an *esprit de corps* as student life in the same institution of learning. In a central Christian university young men of the various denominations coming from all parts of the Empire will sit at the feet of the same teachers representing all forms of Christianity, and there will be created among them such a spirit of breadth and unity as will inevitably tend to make division and separateness in the Christian body impossible when once they become leading spirits in it. Moreover, as the whole established Church in England has for centuries centered around Oxford and Cambridge, and as the earlier Church of America centered around Harvard, Yale and Princeton, so, it may be believed, the whole future Church of Japan will center around a national Christian university and derive constant inspiration from it. The whole Christian movement will gain self-respect and self-confidence from such an institution and make it the rallying-point of its forces in the great thought-struggle that seems yet destined to come at this meeting point between the East and the West.

Support for Education for Women

F. One of the greatest missions of Christianity to a non-Christian land is in relation to its womanhood, and the most effective agency with which Christianity can fulfill the mission is education. Agitation for a Christian university has already stimulated woman's education to plan for the founding of a high grade college for women, and the actual establishment of such a university will not only afford direct facilities for the highest training of some women, but will powerfully invigorate the entire movement for the higher Christian education of woman in Japan.

Contribution to Educational Work

G. Lastly, a Christian university will naturally make an important contribution to the whole educational work of Japan. It will stand for freedom, the power of initiative, personal contact between teacher and pupil, elective courses, seminar instruction and all that is best in the modern educational ideals that look toward the intellectual and spiritual development of the highest individual manhood. On the part of many thoughtful people in Japan even now there is deep dissatisfaction with the rigid uniformity of higher government education, which looks so largely toward official position, and a growing desire for just the freer, more humanizing, more liberalizing and more emancipating education that a Christian university would give. Hence if such an institution be established, undoubtedly the way will open for it to give a powerful impetus and support to all movements in the direction of that truer enlightenment toward which the nation is struggling, and which in a broad sense is also a part of Christianity.

Do Japanese Want It

Will the Japanese nation welcome such an institution? And will the government grant sufficient recognition and privilege to enable it to do its work? Both of these questions can confidently be answered in the affirmative. To say the least, the government will grant an institution of this kind the same favor that it now extends to existing non-government universities, and almost certainly still greater privileges can be looked for in the future, as the more liberal tendencies gain in strength. And that the nation will come to such a work is well attested by the fact that the attendance upon Christian schools for young men has increased over 100 per cent during the past

ten years and that the whole Christian educational movement has probably never felt so much reason for hopefulness as now. Moreover the government provisions for higher education are so inadequate that annually there are 10,000 more young men seeking a higher education than can be accommodated by the government schools. It is safe to prophesy that the Japanese nation will more and more thirst for all the help that Christian education of all grades can give, and as for the Christian movement itself, it is not too much to say that the ultimate success of the whole Christian cause depends upon efficient Japanese Christian leadership, and Japanese Christian leadership depends upon an adequate higher Christian education.

VI.—HIGHER CHRISTIAN EDUCATION FOR WOMEN

The following statement which speaks for itself gives in detail the reasons for the need of a higher Christian college for women in Japan. It is presented by this Commission in lieu of a separate statement of its own with regard to what it considers *the* most urgent need at this present moment for the young women of Japan.

Non-Christian Higher Education

In the first Rescript on Education issued in Japan in 1873 one of the three points emphasized as of paramount importance was the the education of girls "of the same grade as that for men" as the Rescript read. Although thirty-nine years have passed since the Rescript was issued, this prophecy has by no means reached its fulfillment, as the following

sketch of the higher education among women will serve to illustrate. At that time the government began to provide for primary and high school education for girls, the latter of which corresponds roughly to the middle school for boys; but with the exception of the establishment a little later of the Women's Higher Normal School in Tokyo, and within the last four or five years the corresponding one at Nara, the government has done nothing directly to promote any education for girls above the high school (*Koto Jo Gakko*) grade. The Higher Normal Schools which are only for the purpose of training teachers for the secondary and primary schools throughout the country in no sense aim to provide for general culture. Women who attend these schools receive their tuition free and are bound to teach for five years after graduation. The number attending these schools in the year 1909-10 was only 450, representing the entire country. The number of students *admitted* to these schools in the year above mentioned was 213, while the number of applicants was 861. So much for the demand for higher *professional* education among young women, and the present response which is being made directly by the government, and which can be seen at a glance to be entirely inadequate to the needs.

Government University Equipment

The Women's University, which is not such as the term is used with regard to men's education in Japan, is a school with a large plant and several departments, which gives a three or four years' course above the high school. This is designed for giving general culture as well as for training young women for teachers, although the graduates of the University who desire Government Teachers' Licenses must pass the government examinations as well as those of the

school itself, except in the Department of Household Science. The number of students enrolled in the College Department proper is about 450.

There is a women's private medical school in Tokyo with an enrollment at present of 300. Last year this school received government recognition as a special school (*Semmon Gakko*). This school cannot of course be compared with the medical education which is being given to men, but university professors lecture at the school, and women are going out in increasing numbers to practice medicine as assistants or what would correspond to high class nurses, and those who have passed government examinations, as regular practitioners. As the school has just received government recognition as a *Semmon Gakko*, within three years the graduates will receive regular medical degrees.

Women in Public Life

An interesting sidelight is thrown on the place women are increasingly taking in the larger life of Japan by examining the Report on Education of 1909-10 (printed in English), and finding that in certain examinations for medical practitioners held by the government there were 279 women applicants, 63 of whom passed. Corresponding figures were given for dentistry, pharmacy, etc. A few women, by special permission, are already attending some lectures in the Imperial Universities of Tokyo and Kyoto, and Mr. Sawayanagi, the head of the recently opened Government University in Sendai, has publicly stated that he will receive into the Science Department of the University women whom he considers qualified to enter. It is well to remember that these woman have not entered in any formal way, but simply attend the lectures of professors who are in sympathy with the advancement of women's higher

education and who admit them privately. As has been the case so often in the West women have actually entered universities before they have been formally and openly admitted by the university authorities.

A number of Japanese women have been abroad in both Europe and America and have received a higher education there than could have been received in Japan. The government has sent a number of young women abroad for study who have afterwards taught in the Women's Higher Normal School in Tokyo. These young women are obliged to teach for six years after returning to Japan.

So much to illustrate what is being done for women's education in non-Christian schools. In comparison with the growing demands for qualified teachers, for educated women both in society at large and in the home, these facilities are meagre in the extreme. It cannot be too much emphasized also that the entire system of government education is non-religious in principle. The Department of Education maintains a strictly non-religious policy. This could not be otherwise. The schools from the primary grades onward are often not only non-religious but unfavorable to Christianity. The principals and teachers are mostly indifferent to religion, some are actively hostile to Christianity, many of them are materialists or agnostics. Such is the atmosphere in which the majority of women students in Japan live.

Present Conditions of Christian Schools for Girls

Miss Tsuda's School for the special study of English and English Literature, with about 140 students, is one which admits graduates of recognized high schools as full students, has government recognition as a special school (*Semmon Gakko*) and has the additional privilege for the

graduates of its Normal Department that they receive the Government License to teach English without being required to take the government examination. The courses are designed for general culture as well as for the training of teachers, but as yet only within the specialized department of English. The school is distinctively Christian, but is not in connection with any Mission Board nor does it derive any support from the government.

The *special* department of the Doshisha Girls' School (*Doshisha Jo Gakko Semmon Gakubu*) has also full government recognition and has at present a three years' course in two departments, namely, English Literature and Domestic Science, with a department of Japanese Literature to be opened in April of the current year. The total enrollment for the present year is 48. The Doshisha Girls' School is a Christian school but is not under mission supervision or management.

Mission Schools have Lost Ground

It is incontrovertible that the mission school was the pioneer in education of high school grade for Japanese girls and for years did most of the work of that grade. Twenty-five years ago there were fewer than ten government and public high schools (*Koto Jo Gakko*) for girls in Japan, while about twenty of the Christian schools for girls now carried on were already at work. It was not however to be expected that they could keep pace, in numbers at least, with the government education which developed as girls' high schools began to be established by the various prefectures and cities throughout the Empire. Generally speaking, however, neither did they keep pace in equipment nor efficiency so far as the actual courses of study were concerned. But on the other

hand girls have been taught the foundations of character in a way not possible under non-Christian education, and have learned self-reliance and the spirit of service in a way sufficient to show the permanent superiority in character building of Christian influence and education. Within the past few years, however, many mission schools have realized the necessity not only for improving the technical efficiency of the schools, but also for applying for government recognition of the same.

Five years ago the statement was frequently made that the Christian schools were falling far behind the government schools in equipment and in the quality of their educational work, retaining their superiority only in English and music. About that time the Educational Department decreed that only graduates of schools having government recognition should be allowed to enter the higher schools, so recognized, as regular students or as candidates for the government teachers' license. At that time scarcely one of the Christian schools for girls had such recognition, and as there was a marked increase in the number of young women desiring to teach, the importance of securing such recognition became very evident. The result has been a decided improvement in the equipment of many of the Christian schools and more than one-third of them have already received government recognition as doing work "equal or superior to" the girls' high school of four years' course. Some others are still working toward that end. The requirement that at least half the teachers in a recognized school shall hold government certificates makes it difficult to secure a sufficient number of earnest Christian teachers, as a large proportion of the

teachers trained in Christian schools have not these certificates. This difficulty will however be lessened as more of the schools receive government recognition. Only about half of the certificated teachers even in Christian schools are themselves Christian. The government requirements for buildings and equipment are not unreasonable and those engaged in Christian education can undoubtedly meet these requirements.

It is well to emphasize here that Christian schools, if their equipment and standard correspond to those required by the government, may receive government recognition without having to sacrifice any of the distinctly Christian work which a Christian school naturally desires to undertake. However, as we are not concerned directly with the ordinary high school education in this statement but with higher education, the non-Christian side of which we have already sketched, we shall merely state that the mission schools offering higher courses than the high school work are 20 in number, with an enrollment during the present school year of 336 pupils.

Higher Courses in Mission Schools

The higher courses given in mission schools are for the most part English, Domestic Science and Music. These courses range in length from two to three years beyond the high school work. Of these, at least two schools, the *Aoyama Jo Gakuin* (American Methodist Episcopal) in Tokyo, and the *Kobe Jo Gakuin* (A.B.C.F.M.) in Kobe, have applied for and received government recognition as special schools (*Semmon Gakko*). These two upper departments have an enrollment of 80 students. The names of mission schools with the number of pupils enrolled in both the ordinary high school course

and the higher departments are given as an appendix, and it is sufficient to say in the body of this statement that the total number of pupils in mission schools for this current year, 1912, is

High School Departments...	3522
Higher Departments...	336
Special Schools for Training Bible Women .	199
Grand total	4057
These statistics embrace high schools, of which 19 have higher departments ...	38
Schools for Bible training...	14
Total number of schools of all descriptions	52

The latest government statistics available give 194 public and government schools of girls' high school grade with an attendance of 56,282 pupils, a statement that reveals the fact that within ten years the number of government schools has trebled and the number of pupils has increased nearly five-fold. At the same time it is well to keep in mind that these figures represent only one-third of the number of boys attending the corresponding boys' middle school. These numbers represent an average of 300 pupils to a school in the government and public high schools, while the statistics for mission schools show that each mission school averages fewer than 100.

Recapitulation The above sketch reveals two or three points of vital importance to those interested in the higher development of Japanese women:

1. That very little is being done for the higher education of women in Japan, either under Christian or non-Christian influence. To recapitulate, the

following will show the number of women in schools of higher grade than the girl's high school;

The Government Higher Normal Schools...	450
Miss Tsuda's School	140
The Women's University	450
Doshisha Girls' School...	48
The Higher Departments of Mission schools	336

Of these, Miss Tsuda's School, the Doshisha and the mission schools only are under Christian influence. Even the work that *is* being done must not be understood to mean higher education in the sense in which it is spoken of with regard to men's education. Taking the mission schools alone it is seen that the provision made for providing any kind of higher education for women is quite inadequate. The 336 young women now in the higher courses are scattered among at least 20 schools, which fact alone will illustrate the difficulties of any one school having the equipment necessary to give the students facilities for a really adequate higher education.

2. That there is an increasing demand for higher education for women, and what is more important than the demand, the need of higher and deeper education for Japanese young women. It is apparent to the most casual observer of Japan's problems that the scope of women's lives in Japan is constantly broadening. As Miss Tsuda says:

Increasing Influence of Woman

"Women are becoming more influential as teachers. In Tokyo alone at least nine women are heads of large schools, including the Women's Medical School." (With one exception, however, they are all heads of non-mission schools). "Women are going into business, they are journalists and writers. Lower

positions are open to them. They are going out into the world from the home in spite of the cry of conservatives against it, and economic conditions are inevitably forcing them to do so. The question is, shall the development be under wise guidance, leading to higher lives, or shall women be undisciplined, impetuous, crude, unreasoning, and so not only break up the home, but menace the nation?"

It is evident that the difficulties and problems of the present day as they affect the lives of the young people of Japan cannot be solved by greater ignorance and the greater subjection of women, but by a larger, broader, more daring enterprise. That the process will involve dangers, temptations, tragedies, one can scarcely doubt, but in the end if the process can be directed by the spirit which only Christianity can bring, there will come to the whole nation a larger, truer and more enduring life. Anything in a nation's life which militates against or lays restraint upon the largest development of the life of women will react in the end against the life of the nation at large.

As the Christian schools were the pioneers in girls' secondary education, the opportunity now presents itself to be practically pioneers in promoting and establishing some form of Higher Christian Education at this crisis in Japan. That higher education is inevitable in the long run cannot be gainsaid. The thirst for a higher education among Japanese young women is patent to the most casual observer. Is it to be pioneered by Christians or is it to be entered into apart from Christian principles of life and character, and become purely materialistic in its results, which if it be so, cannot but be a most serious menace to the nation, and to the world in the degree in which

no nation, any more than an individual, liveth to *itself* or dieth to itself?

Results of Christian Education for Women

The practical results of Christian education for girls in Japan have been out of all proportion to the actual numbers who have come into direct contact with Christian schools. Christian schools for girls have made possible the establishment of Christian homes, which whatever may be said concerning other outward forms of Christianity, are an unanswerable argument to the truth of their foundation. A large number of Christian teachers in the various schools, both government and otherwise, have received their education in Christian schools. Of course it goes without saying that the women professional workers in connection with Churches are the product of Christian education.

There is no doubt that the presence of Christian educated women in the community has raised the status of women to a very large degree, and that women themselves have grown stronger and more independent and better able to face the problems and temptations of life because of the Christian education which they have received. As some one said, "It is not an unheard of thing for a Buddhist priest to send his daughter to a Christian school because the training received there better fits her to overcome the temptations of life."

It has been from the ranks of the women trained in Christian schools that a very considerable number of women who are actively engaged in the betterment of life in this new age have come. The presence of of educated women in the community has been a leaven which has spread into every department of society.

The Need of Higher Education for Japanese Women

It will be seen from the foregoing survey that a Christian College for the education of Japanese women is an imperative need of the day if Japanese women are to be made efficient for the larger life which has come to them. Many men go on from the middle school to college, and then to the university.

But most girls stop at a stage lower than the boys' middle school because of the lack of facilities for adequate higher education for women.

The government girls' high schools, corresponding roughly to the boys' middle schools, are often of four years' course instead of five for boys, and the academic standard is lower in most courses owing to the time spent in sewing, etiquette, cooking, etc. A Christian College for women will help fill in the intellectual gap between men and women, greater now than in that past when men were less advanced than they are today. *Men and women in feudal days were less apart intellectually than they are today.* The government leaves higher work to private institutions except in the higher normal schools, to which reference has been made already. There is an urgent need for efficient Christian teachers, both for Christian and for non-Christian schools.

Teaching is an honorable profession and a teacher has great influence. For this reason alone a higher school is needed, but there is the equally important work of fitting women for the home so that they may be true helpmates and companions of educated men.

Christian men are usually far more liberal in their ideas than non-Christians and desire the establishment of homes where the wife would be treated as an equal

if she were really so. But can equality exist when many men go to higher institutions and all women but the exceptional ones are hindered from getting an education beyond four or five years after the primary school?

Trained Japanese Workers Needed

As has been seen little provision has been made by missionary societies, up to the present, for higher education; but even efficient mission work cannot be done without the development of really educated workers. As a matter of fact, up to the present time Japanese women have not been trained sufficiently in the mission schools to take the highest positions even in the mission schools themselves. Out of the 52 mission schools of various sorts there is, so far as we know, only one Japanese woman who is head mistress, while in Tokyo alone there are eight women who are heads of non-mission schools.

If in the future Japanese women are to take a more leading part in educational affairs than they are doing at present, it is imperative that there should be developed a system of higher Christian education than yet exists. The future of Christian secondary education depends largely upon the supply of efficient Christian teachers, and these teachers cannot be trained under Christian influence unless some form of higher Christian education is developed in the near future. Again, such a higher school, if it is to fulfill its mission, ought to prepare well-equipped teachers not only for Christian schools but for non-Christian schools, which could be done provided the scope of the college were sufficiently comprehensive.

The Kind of Higher Education Needed

To say the least a college whose standard is not lower than the highest the government or other

non-Christian schools are offering is needed at the present moment. As the Higher Normal School for Women is the *norm* for the highest education at present being given in Japan, it should be at least equal in grade to the type of work being done there. It should however be broader in variety of courses and should offer advantages for general culture as well as for specialized professional study. Several departments should be started from the beginning and others should be added as the needs increase. The courses should be at least three or four years in length, and roughly correspond to the men's colleges (*Koto Gakko*).

The college should be fully endowed and equipped to do efficient work that it may have a good standing in the community. To purchase a suitable site, to erect and equip buildings and to provide the necessary endowment, will require at least two million dollars (gold). In order to make the college efficient, government recognition as an accredited higher school is necessary from the beginning. Application should be made after graduates have been sent out that the graduates be granted license to teach in secondary schools. In this way mission schools could obtain licensed Christian teachers for the lower schools.

Government recognition gives the public confidence, and graduates of such schools get special privileges as teachers. The College should be Christian unqualifiedly and without reserve and should teach Christian principles. Should better courses of study be offered than is found elsewhere, even non-Christians would be certain to attend. The effect on secondary education would be great.

At the present time girls' schools have not the same stimulus, as have boys' schools, of a higher school at

which to aim, and hence standards in existing secondary schools vary greatly; but with higher work to prepare for and a more efficient staff of teachers, work in existing schools could be greatly improved.

The college should be of such a grade that students would be required to enter by examination, even from the best high schools, and the courses should be of sufficient length, say four years, to reach at least the standard of education attained by a graduate of the Higher Normal Schools. In a word, it should be of such a grade as to bridge the gap now existing between the Girls' High School system and a bonafide University education which a few Japanese women are already demanding. It is certain also that these demands will not decrease as time goes on.

It is the hope of the Committee that when the Christian University for Japanese men, which is now being mooted, shall have been firmly established, it shall admit to lectures the few women who may by that time wish to go farther than the Christian College for women will permit. If this were allowed the Christian College for women would not only provide for as high an education as the majority of Japanese women would be able to avail themselves of for a very long time to come, but would also be a stepping-stone towards completing eventually a system of education which would give the exceptional woman an opportunity of availing herself of certain courses of real University work.

The Need for an Interdenominational Union College

It has been suggested in some quarters that the easiest and probably the most economical way of getting at the problem of higher education for women would be to

raise the standard of a few of the already existing mission schools, and to have pupils from the ordinary mission school go for higher work to the schools so equipped. There are two ways in which this may be done :

1. Schools might be grouped denominationally and one or more schools in each denomination raised to college grade.

2. Schools might be grouped geographically, regardless of denominations, and certain schools in different sections of the country raised in standard so that other schools could send their college students there.

How Many Colleges are Needed

The objections to these two plans are well-founded. A grouping of schools either geographically or denominationally would still leave a number of schools doing the same work which could be done with greater efficiency by one well-equipped and endowed interdenominational college, with attached hostels if necessary for the specialized work of the denominations interested.

If one note sounded more strongly than another at the Edinburgh Conference it was to the effect that the educational work on the mission fields should more and more tend to larger co-operation, not only that the work might be carried on more effectively, but that such co-operation might serve to emphasize the essential unity of Christian work and thought in Japan.

It is almost self-evident also that not many denominational schools would be willing to send their pupils to the school of another denomination, while it would be quite feasible to send them to a school which was interdenominationally Christian. Again one Union College could be equipped in a much

better way and with proportionately less expenditure than a number of smaller institutions. In all the existing mission schools in Japan at the present moment there are only 336 students all told in the higher departments, a number scarcely large enough in itself to make more than one tolerably efficient college.

One Union College therefore seems to be preferable if only from an economical standpoint, which is a serious one on the mission field. Nothing is more necessary in Japan than to make every legitimate attempt within the range of the various types of conscience within the Christian Church to exalt the essential oneness of our common faith.

Altogether, from the standpoints of Christian unity, efficiency and economy, one Christian College, well-equipped and endowed, with government recognition, offering courses for general culture as well as for specialized training for professional work, would seem to be the essential need at the present time. It should be an institution which would be unequivocally Christian, and which should so far as possible embody the highest ideals of Christian culture and educational opportunity. It should be an institution which will give such an outlook on life that women will be better fitted for the larger home responsibilities which will come through the added vision they will get of the possibilities of life, and for the ever-enlarging sphere into which they must come as Japan continues its development. It should also fit women to respond to any call which the future may bring, to respond in such a way that life may be truer because women are prepared and trained for their share in the true development of this Island Empire.

Greatness of the Task

It is no easy task we set ourselves and ask the Christian forces abroad to make possible, for the sake of this larger life in Japan. It is probably however not more difficult than the task which has confronted any pioneer in women's education or betterment of whatever sort. The problems which Mary Lyon met in the founding of Mount Holyoke, or Dorothea Beale in her struggles for a higher education for English women, will be met in Japan in probably a greatly aggravated form, but the end in view will more than compensate for the intervening struggles and problems.

Be that as it may the Christian cause in Japan demands the immediate consideration of this particular problem. It is, we believe, a unique opportunity which God is giving the Christian forces in Japan to become pioneers again in a realm which if not entered by Christians will be pre-empted by others to the detriment of the higher life of the nation.

A more childlike faith in the resources available for us in God, a deeper insight into the meaning of Christ's message of the Kingdom, a larger realization of the sinfulness of our still broken unity in Christ, those things surely will help us to believe that whatsoever makes for the higher life of any nation must surely be the will of God and will give us courage to enter into this larger work for Japanese women.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

CHAPTER XIV

FINDINGS OF THE CONTINUATION COMMITTEE CONFERENCE*

I—OCCUPATION OF THE FIELD

1. A careful and most painstaking survey† of the whole country conducted by the Committee on the Distribution of Forces, specially appointed by the Conference of Federated Missions, brings to our attention anew the vast unoccupied territory in Japan.

Approximately 80% of the total population, or above forty millions, reside in rural districts, of which number so far as our data indicate, 96% constitute an entirely unworked field. Of the remaining 20% of the total population, residing in cities and towns, about one-fifth is still unprovided for; thus giving us the result that above 80% of the population of Japan are not being directly reached by the evangelistic forces.

Even in the cities and towns which are occupied, a comparatively small portion of the people have been in any real sense evangelized. A gigantic and yet most inspiring task, therefore, still lies before us in the

* The Conference of Missionaries and the Conference of Japanese Leaders each prepared Findings which became the basis of study and discussion in the Union Conference resulting in the following Findings as the final result. See page 184.

† This survey did not include Saghalien, Formosa or Korea.

Christianization of Japan which calls first of all for renewed humiliation, deeper consecration and a larger life.

2. The need thus clearly revealed demands reinforcements.

(*a*) As Japan must be evangelized largely by the Japanese, the demand comes first of all for a larger number of Japanese workers, and for the full equipment and support of the institutions which prepare them. Four times the present number will be required to put in the field one Japanese evangelistic worker to approximately 10,000 people. There is strong unanimity on the part of the Christian forces in Japan that a large increase in funds to render possible this fuller Japanese occupation of the field, and to equip the whole work properly, is the first need to be met.

(*b*) We would emphasize the need also of an increase of the missionary force for cities and towns inadequately occupied or wholly unoccupied by missionaries. Moreover, a number of missionaries adapted for various forms of special service would find welcome and large opportunities for usefulness in the greater cities.*

(*c*) That such material increase may become truly effectual in the work of God we call upon the whole

* The question of the number of reinforcements needed, both Japanese and missionary, is still under investigation by the Committees on Distribution of Forces appointed by the Conference of Federated Missions and the Federation of Churches, respectively, whose final report may be expected later. As an indication of the trend of the investigation it may be said that of the twelve district missionary conferences, into which the whole country was divided for the purpose of the survey above indicated, nine have reported their needs to be 356 additional missionaries for the direct evangelistic work. If the remaining three districts, which are yet to be heard from, present needs in

Christian Church in all lands to unite in most earnest intercession for the special blessing and guidance of the Holy Spirit.

3. In order best to co-ordinate the whole work of occupation, and to secure the most effective distribution of the Christian forces, there is need of a definite and comprehensive policy looking toward the long future and the whole Empire. Steps should be taken to bring about more co-operation and union in educational and other forms of work wherever possible in the interest of a fuller occupation of the field, and the closest co-operation should be maintained between the different bodies in planning their evangelistic work. A careful consideration of the whole matter is suggested to the Continuation Committee of Japan.

4. Attention should be called to the need of work for Japanese in Korea and Manchuria who number about 300,000 and constitute a rapidly increasing element in the population. There are unusually great openings for Christian activity among these Japanese, and because of separation from former home relationships they are especially susceptible to approach through social service.

5. We would call attention, with reference to the work in Formosa:

(*a*) To the need for better facilities for educational work for Formosans.

(*b*) To the need for Young Men's Christian Association equipment and workers for both the Formosans and the Japanese.

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equal proportion, there will be required in the near future 474 additional missionaries in order adequately to occupy the evangelistic field. This means a little more than doubling the present evangelistic force, and will provide approximately one such missionary to 60,000 of the population.

(*c*) To the existence of 121,000 savage aborigines, only a small fraction of whom have as yet submitted to the Japanese government, and who are totally destitute as regards any opportunity of hearing the Gospel. We would particularly lay this need upon the hearts of the Christian forces now at work in Formosa, and suggest that the Continuation Committee of Japan be willing to assume the responsibility of co-operating with the Christian forces in Formosa with a view to taking steps toward the evangelization of these aborigines.

II—EVANGELIZATION

1. For wider and more fruitful evangelization this Conference recommends the following general methods as specially timely:

(*a*) Renewed attention to the full equipment of workers.

(*b*) More aggressive individual work by the rank and file of church membership as well as by the ministry itself.

(*c*) Special local movements to reach country communities and the untouched masses in the cities.

(*d*) In view of the vast number of children in attendance upon the public schools who are growing up without religious training, increased emphasis on Sunday-school work and more careful conservation of its results.

(*e*) The extension of work for special classes.

(*f*) The wise use of auxiliary methods or those lines of evangelization called indirect.

(*g*) Increased emphasis throughout the whole Church in Japan on the observance of the Lord's

Day for rest and worship, and as indispensable to the evangelization of the nation.

2. In view of the present condition of the Christian Church in Japan we feel the necessity of a great forward movement, to be entered into by all denominations, in accordance with the following plan:

(*a*) It shall be carried on upon the initiative and in consultation with the Continuation Committee of Japan.

(*b*) Its objects shall be:

(1) A deeper and more exultant experience of the life of Christ in the individual soul, resulting in more earnest efforts to lead others to the Saviour.

(2) A wide-spread presentation of Gospel truth to the whole non-Christian community.

(*c*) This movement shall be continued for a term of three years.

(*d*) To aid in this work of evangelization two groups of workers shall be organized, general and local, the first including prominent preachers and leading laymen in the Empire at large, and the second being mainly composed of ministers and laymen in the districts concerned.

(*e*) For this purpose a sum of *yen* 50,000 shall be raised from among Japanese and foreign friends, the raising of this fund to be entrusted to the Continuation Committee of Japan.

III—THE CHURCH IN JAPAN

1. Ecclesiastical Organization and Federation. The tendency of Christianity in Japan at present is in the direction of the maintenance of separate Churches, in their organization patterned after those in the West.

For the purpose of co-operation in work of common interest, an organization has been formed which is known as the Federation of Churches in Japan. This Federation is composed of Churches comprising four-fifths of the Protestant Christians in Japan and there are indications that the Churches comprising the remaining one-fifth may enter the organization in the near future.

2. Building up of Congregations. The problem of building up the congregations in Japan, with some differences, is essentially the same as in the West. Among the requisites are the following: intelligent, thoughtful, instructive and spiritually uplifting preaching, to a considerable degree expository; careful pastoral visitation; a higher valuation of the prayer-meeting and the encouragement of family worship; the development of the Sunday-school with the adoption of better methods, and of work for adults; the discovery of members possessed of special gifts and their wise employment; the pressing upon all of the duty of personal endeavor; the organization of the congregation for Christian work and especially for the bringing in of members and their edification; special meetings at regular times for the ingathering of the fruits of labor; the regular transfer by letter of members removing to places where there are congregations connected with their own Churches; arrangements by which resident members of other denominations who prefer to retain their own Church connections shall be admitted as guest-members; the raising up of an intelligent, devoted and educated ministry.

3. General Evangelistic Work. Among the things necessary are the following: the organization in each Church, or association of Churches, of a board of

missions, the primary object of which shall be the opening of Christian work in places not yet occupied, and the gathering of groups of Christians to form congregations meeting statedly, and these in due time to be regularly organized; the carrying on from time to time of special evangelistic work in particular congregations or groups of congregations, and also in particular districts; the occasional conduct of a wider evangelistic campaign in concert with the representatives of other Churches. In carrying on special evangelistic services, the aid of laymen possessing the requisite gifts has proved of the highest value and should be frequently sought.

4. Common Worship. The importance of the observance of the Lord's Day and the assembling of Christians together on that day and at other times for common worship and for frequent and reverent observance of the Holy Communion cannot be given too great emphasis. Sufficient attention is not always paid to order and reverence. Constant effort should be made to improve the service of praise; and for the enrichment of prayer it is desirable that many of the prayers which the Churches of the Western lands have long made use of be carefully translated, especially for the study of pastors and evangelists.

5. Self-support.

(a) Among the causes for encouragement are the number of independent, self-supporting Churches already to be found in the larger denominations; the growing sense of responsibility on the part of many aided congregations, and the great proportionate increase of contributions for church purposes. While during the last twelve years church membership has been increasing sixty per cent, the contributions have

increased between one hundred and fifty and two hundred per cent.

(*b*) Among the difficulties in the way of complete self-support are the high and increasing cost of living, the frequent change of residence on the part of church members, the comparatively few men of means within the Church, the general lack of training in systematic giving, and further and by no means least the many calls of undenominational enterprises.

(*c*) Among the methods of increasing self-support the following are suggested:

(1) The development of the spiritual life of the Churches and emphasis upon systematic giving as a spiritual grace, the duty and privilege of which should be specially impressed upon all new members.

(2) Ministers and theological students should be instructed and exhorted in regard to having church finance put on a sound business basis, and in regard to having systematic canvasses made of the members of congregations.

(3) There should be cultivated by the members of the Churches a deeper recognition of their responsibility for the evangelization of the country beyond the bounds of the congregations.

(4) Greater care should be exercised in making mission grants to the work of the Churches.

(6) Relation of the Missions to the Church in Japan. In some cases the relations of the missions to the Church in Japan are those of sympathetic co-operation; in others, there is also administrative or organic co-operation. The period is one of transition. Gradually the administration of church affairs must be transferred to the Japanese Churches, and the problem is how to accomplish this transfer in the best possible manner. In general it may be said that the

problem is now in course of satisfactory solution. The existing cordial relationship can be maintained through mutual understanding and sympathy.

IV—JAPANESE CHRISTIAN LEADERSHIP

1. Discovery and Enlistment of Leaders in the Christian Ministry.

(*a*) Future leaders will naturally be enlisted from among the student class. They will be found in all grades of the schools, but owing to the fact that middle school students are at an age when they are peculiarly open to the call to Christian service, it is specially important that a definite attempt be made to get into closest possible touch with the students of *middle schools* throughout the country, in particular Christian schools.

(*b*) The sacredness and dignity of the Christian ministry should be presented to the mind of the young people. In order to do this effectively it is highly important that:

(1) It should be made a subject of prayer in the Churches.

(2) Leaders should exercise their personal influence in the endeavor to win young people for this service.

(3) Preachers should from time to time speak upon the subject, from the pulpit, to arouse attention and interest.

(4) Suitable literature, such as the lives of heroic Christian workers and the like, should be published and distributed among young people. Literature is also necessary to arouse Christian pastors and other leaders to the intrinsic greatness of Christian work and to its high function in the nation.

(5) Such a movement as the Student Volunteer Movement should be organized to encourage and stir the missionary spirit of young people.

2. Lay Leadership.

(*a*) The truth that evangelization is the work of the whole Church, of laymen no less than of ministers, should be made plain.

(*b*) We recommend institutional and hostel work for reaching students in higher schools and universities, in order to win them for active Christian service.

(*c*) There should be more systematic and thorough teaching of lay members, as well as training in practical work, both through the agency of the local Churches, and by means of institutes, summer schools, and the like.

3. Training of Leaders.

(*a*) In order to attract students of the best quality to Christian institutions and to give them the training needed, it is necessary to have for those institutions much better equipment and financial support, more thoroughly competent teaching forces and also more effective Christian training.

(1) In order to secure more efficient theological schools such union or co-operation as is practicable should be carried out as speedily as possible.

(2) Missionaries carefully chosen and thoroughly equipped should be sent out and appointed definitely to theological instruction. Men so appointed should be freed from responsibility for other work so as to give them sufficient time for study and for fellowship with the students.

(3) Japanese theological teachers showing marked ability should be sent abroad for advanced study along special lines.

(*b*) In the training of a Japanese leadership able to

cope with the total Christian problem in Japan the need of a Christian University stands preeminent. A Christian University of the first rank will powerfully react upon the Christian schools of college and secondary grade and give to the whole system of school work in Japan new life and incentive.

(*c*) It is very important that promising graduates of our theological and other schools should be given opportunity for further study either in higher Japanese schools or in schools in western lands.

(*d*) Emphasis should also be laid upon the continued training of men after they have entered into practical work. We recommend as helpful in this connection frequent contact with experienced pastors and missionaries, summer schools, Bible institutes, retreats, and renewal courses in theological schools.

4. We call the attention of the Japanese Churches and the Mission Boards to the fact that there is great need for better financial support for the Christian ministry in Japan.

V—CHRISTIAN EDUCATION

1. This Conference finds that the situation as to Christian education in Japan at the present time reveals certain outstanding facts:

(*a*) Both the Japanese Government and the Japanese people are clearly becoming more favorable to Christian education. There is a growing appreciation of the good moral influence that Christianity exerts in education. Signs are not lacking also that the time is approaching when the more decidedly cultural character of Christian education in its higher grades will be more fully understood and prized. Moreover,

there is a growing need of higher education for women, to meet which the present Christian educational agencies are far from adequate.

(*b*) There is a growing conviction on the part of the Japanese nation that the influence of religion is needed in the moral education of the rising generation. Hence there is an opportunity for Christian schools to render a unique service by training men and women for leadership in the development of a great religious educational work through the Sunday-school, and thus meet a national need while at the same time laying broad foundations for the greater Christian Church of the future.

(*c*) The Christian education of Japan is open to two great criticisms: though progressing, it is not first-class, and it has failed to produce Christian leaders and workers in sufficient numbers. Mainly through inadequacy of financial support Christian schools, in their teaching forces, in methods, and in equipment, are not abreast of the national schools of corresponding grade. Hence they do not now attract a due proportion of the young men and young women to whom we may look for Christian leadership. A further reason for this has been the meagerness of the Christian education of the higher grades. While middle school education is of strategic importance in calling out Christian leaders, it alone is not sufficient for their development.

2. This Conference is convinced, in view of the above facts, and in view of the fundamental significance of Christian education to the whole Christian cause in Japan, that the time is at hand when the Christian forces concerned should formulate a comprehensive, definite and progressive policy for the future development of this work.

3. This Conference is convinced that there is needed in Japan a strengthening and expansion of the whole Christian educational work. The schools call for more liberal financial support, making possible better teachers, better equipment in buildings, scientific apparatus, libraries, more ample grounds, better provision for physical culture, and the securing of a better class of students. Also a system of pensions should be instituted resembling that of the Government schools.

4. Definite and adequate provision should be made for the raising up of better teaching staffs. Scholarships should be granted to promising Christian students for the pursuit of their studies in higher educational institutions in Japan, or for study abroad, in order that gradually it may become possible to attain to the ideal of an entirely Christian and at the same time highly efficient teaching staff.

5. The situation calls for additional educational missionaries, who are specially qualified both by pedagogical training and by special preparation in the branches they are expected to teach.

6. This Conference hails with satisfaction recent movements toward combination in higher educational work, and expresses its belief that for the sake of economy in men and means, and of a greater degree of efficiency, still further combinations should be made, and that in particular, missions with little or no theological equipment should earnestly consider the feasibility of co-operation, as far as possible, with schools already well equipped.

7. Additional Christian middle schools at certain important points in the Empire are needed, and should be established. Additional girls' high schools are also needed.

8. This Conference recognizes the establishment of a central Christian university of the first rank as the supreme need of Christian education in Japan. Such an institution, distinctly Christian in character, standing on a par with the Imperial universities, will serve as the necessary capstone to the whole system of Christian education in Japan. It will co-ordinate, strengthen and develop the Christian schools of college grade, and will make a preeminent contribution to the religious, moral and social progress of the nation. It is clearly essential to the ultimate success of Christianity in Japan.

9. This Conference heartily commends the proposal to establish, by co-operative effort on the part of the all the Missions, a first-class Christian college for women, and it earnestly recommends the founding of such an institution at an early date, before the present opportune time pass by. For work of higher grade, women should have access to the Christian university.

10. This Conference urges the full development of both the men's and the women's Christian Educational Associations, and their affiliation with the Continuation Committee of Japan.

VI—CHRISTIAN LITERATURE

1. This Conference recognizes in Japan a great field for the spread of Christian ideas by means of the printed page. As regards general reading, activity in publication, press and copyright laws, Japan has reached a state of advance perhaps without parallel outside the Christian nations.

2. The secular movement has been the means of producing text-books and technical works, magazines

and newspapers, of almost every description. It has also disseminated much erroneous teaching among the educated and a corrupt popular literature among the masses.

3. The Christian movement finds itself inadequately supplied with books in the following classes :—

Bible commentaries, concordances, and other helps.
Books on the life of Christ.
Devotional Books.
Books on Christian experience.
Christian biography.
Books for children and the home.
Sunday-school books.
Expositions of Christian doctrine.
New apologetics.
Books on the comparative study of religion.
Books on Christianity in relation to the state and society.
Books on Christian art and sacred music; also poetical works.
Tracts and handbooks explaining the essence of the Christian religion.
Books of fiction having a Christian tone.

4. This Conference looks with hearty approval upon the organization of the Christian Literature Society of Japan and earnestly commends it to the confidence and support of the Federation of Churches and general Christian public in Japan and to the Boards of Missions in Europe and America and to the Continuation Committee of the Edinburgh Conference. Attention is called to the need of an endowment fund for the promotion of the work of the society.

5. We recognize the imperative need of providing

suitable means for the support of competent persons set apart for the tasks of writing and translating, as well as of encouraging those actively engaged in Christian work to produce religious literature.

6. We recognize the urgent need of a periodical to expound Christianity to the thoughtful people of the nation and to furnish a religious, philosophical, and literary review of commanding character.

7. We believe that a daily newspaper governed by Christian principles is urgently needed, and we request the Continuation Committee of Japan to consider the practical questions pertaining to the establishment of such a paper.

8. Reading circles, circulating libraries and similar agencies should be organized throughout the Empire to raise up a purchasing constituency and to multiply readers of Christian books.

9. The Mission Boards should grant to their Missions a liberal annual allowance for the purchase and distribution of Christian literature and Japanese Churches should aid their pastors so far as possible in the circulation of good books.

10. For the purpose of promoting the creation of Christian literature, the establishment of lecture foundations in theological schools should be encouraged.

VII—WOMEN'S WORK

1. Education.

(*a*) This Conference endorses the plan for a first-class Christian College for women, equal or superior in standard and equipment to any school at present existing for the higher education of women.

(*b*) The need for better equipment of existing Christian schools should be emphasized in order that Christian education for women may regain and maintain its leading position.

(*c*) It is recommended that opportunities for study abroad be given to some prominent Christian graduates of girls' schools, in much the same way as the government has done for graduates of the Higher Normal School for Women; and also that opportunities and facilities for investigating methods of educational, social and religious work abroad be given to some specially chosen Japanese Christian women already engaged in such work.

(*d*) This Conference emphasizes the supreme importance of establishing Christian hostels in increasing numbers in large cities in order that the student life in government schools may be adequately touched in a spiritual way.

2. Evangelistic Work.

(*a*) Under present day conditions the standard of training for women evangelists, and for women engaged in any other religious work, should be raised; and to that end the standard for entrance into schools for training such workers should in general be at least equal to that of graduation from girls' high schools.

(*b*) In order to secure workers of education and culture, Christian teachers and leaders should bear in mind the importance of holding before students and other young women the dignity and privilege of direct Christian service as a life work.

(*c*) Full recognition should be given to women evangelists and other workers, and an adequate rate of salary secured for them.

(*d*) In order that the life of the Church may be

developed and strengthened, great attention should be paid to cultivating among its women the spirit of aggressive Christian work.

3. Social conditions.

In view of the changing commercial and industrial conditions of Japan, it is imperative that a comprehensive and detailed study be made of the conditions, physical, social and spiritual, under which a large number of young women are working in factories, shops, offices and other places of business, in order to learn more fully their temptations and difficulties, with a view to introducing a greatly enlarged, and if need be, an entirely new type of social and evangelistic work for the young women who from necessity or for other reasons are finding their activities outside the home.

4. Increase in the number of missionaries.

(*a*) This Conference requests the Mission Boards, in view of the increasing opportunities in all branches of women's work, to give due weight to the needs of this work when providing for the expansion of the whole Christian work in Japan.

(*b*) In adding to the number of women missionaries, Mission Boards should keep in mind the need of sending some who in addition to the indispensable gifts of character and spirit, shall be qualified to work with Japanese Christian women in dealing with present social and industrial problems.

5. Co-ordination.

In view of all the foregoing, and also of the great and increasing development of Japanese women and their opportunities, and the dangers as well as possibilities attending the whole women's movement, this Conference desires to emphasize the importance of the fullest co-ordination of men's and women's

Christian work, and of the due representation of women in counsel and administration.

VIII—TRAINING OF MISSIONARIES

1. For work in Japan as thorough an equipment is needed as for parallel work in Christian lands. The special preliminary training most needed is in:

(*a*) Pedagogy, especially for Sunday-school and educational work.

(*b*) The application of Christian faith and thought to social and industrial problems, which in the next decade will demand some workers of special knowledge and enthusiasm. The previous training should also include some knowledge of Japanese history, religious and social polity; but the study of the language, as a rule, can be effectively undertaken only after arrival in Japan.

2. Candidates, however zealous and well-equipped, should be long enough under home training to allow the elimination of those who through lack of large sympathies, adaptability, gentle manners, or self-discipline, are unfit for missionary work in Japan.

3. Present experience demonstrates the importance of a union language school to provide systematic courses of study, including lectures on Japanese history, religion, literature, etiquette, and related practical subjects, with extension courses for non-resident students. We would protest against the too common sacrifice of missionaries during their first two years of language study to the exigencies of practical work.

4. The training of missionaries should not end with the passing of their examinations. Old as well

as new missionaries are urged to organize and use, at summer resorts or elsewhere. lectures by specialists in the subjects named in ¶ 3 above, and to pursue prescribed courses of reading.

5. New missionaries as early as possible should be closely associated with experienced Japanese workers, thus acquiring familiarity with the people, their customs and habits of thought.

6. Ability to read the Japanese newspapers and magazines is a valuable asset to all classes of missionaries.

7. Missionaries in Japan should keep in close touch with the thought life of the western lands by continued study and wide reading.

8. Missionaries may render a great service by training and consecrating their own children, born and bred in this land to the up-building of Christ's Kingdom in Japan.

IX—CO-OPERATION

1. This Conference would put on record its profound gratitude to God for the very large measure of Christian fellowship and of observance of the principles of comity and co-operation on the part of Churches and Missions in Japan. The Conference records its conviction that the most effective promotion of the Kingdom of God in this land calls for wider application of these principles.

2. We believe that especially in education and in the publishing and distribution of literature there is a larger field for such co-operation. We also welcome the application of the same methods in evangelistic campaigns and in theological education, so far as is

practicable, and we would respectfully urge the Boards and Societies to encourage their Missions to enter into these co-operative forms of work.

3. We recommend the establishment of a special committee to be known as the Continuation Committee of Japan. This Committee shall consist of forty-five members, fifteen each appointed by the Federation of Churches and the Conference of Federated Missions, and in order to secure a more complete representation of the entire Christian body in Japan, these thirty shall appoint, or cause to be appointed, fifteen additional members. Members shall be appointed for periods of three years, five members from each of the three groups to retire annually. The functions of this Committee shall be:

(*a*) To serve as the organ of communication between the Edinburgh Continuation Committee and the ecclesiastical and missionary bodies in Japan.

(*b*) To consider such matters as affect the welfare of the whole Christian body. This Committee shall, however, have no independent initiative or executive power, but shall undertake such work as may be referred to it by either of the Federations or by any other body of Christian workers.

(*c*) To appoint, when invited to do so by the Edinburgh Continuation Committee, one or more persons (either members of the Continuation Committee of Japan or not) to attend meetings of the Edinburgh Committee as representatives from Japan.

4. In order to expedite the establishment of the Continuation Committee of Japan, the executive or standing committees of the two Federations are requested to appoint their respective representatives as soon as possible, each Federation designating the convener of its own group.

5. We would express our appreciation of the great value of the district conferences organized by the Committee on Distribution of Christian Forces, and recommend their continuation.

6. Because of the growing demand for missionaries to serve the whole Christian body as specialists, this Conference would ask the supporting Boards and Societies to respond favorably to calls for such workers when the enterprises concerned are endorsed by the Continuation Committee of Japan.

7. We urge Churches of similar faith and order, as far as practicable, to unite.

8. It is the sincere hope and earnest prayer of this Conference that all the Churches representing Christianity in Japan may be brought together in fuller unity in Christ. Realizing that no practical co-operation can take the place of that unity of faith which can come only by the gift of God in answer to prayer, and through a real desire on the part of all to learn the whole mystery of faith, not only as each body has received it but also as it has been given to others, we call upon all Christians in Japan to engage in united prayer for the realization of the unity for which Our Lord Himself prayed.

CHAPTER XV

THE EPISCOPAL GROUP

I—THE NIPPON SEI KOKWAI

By J. S. Motoda

Twenty-six years ago there met in conference in Osaka, the Bishops, clergy, and laity who had been sent out by the Church of England and by the Protestant Episcopal Church in the United States of America, together with the Japanese clergy and delegates representing the Japanese laity connected with the above Churches.

Composition

The conference resulted in forming a union, adopting the Constitution and Canons based upon those of the two Churches with certain modifications according to the local conditions of Japan. This union was then named the "*Nippon Sei Kokwai*," signifying the Holy Catholic Church in Japan. Since then from time to time in the General Synods, various additions, elisions, and amendments have been made in the original Constitution and Canons, but the fundamental doctrines and forms remain the same to-day as they were a quarter of a century ago.

Constitution

The principles of the *Nippon Sei Kokwai* are stated in the Constitution as follows: 1. It accepts the Scriptures of the Old and New Testaments, and believes them as given

by inspiration of God, to contain all things necessary to salvation, and professes the faith as summed up in the Nicene Creed and the Apostle's Creed. 2. It teaches the Doctrine which Christ our Lord commanded, and ministers the two sacraments of Baptism and the Lord's Supper which He Himself ordained, and also His Discipline. 3. It maintains the three orders of Bishops, Priests, and Deacons, which have been transmitted from the times of the Apostles.

Location

The whole *Sei Kokwai* is now divided into seven *chiho;* the North Tokyo and Kyoto *Chiho* being affiliated with the Board of Missions of the Protestant Episcopal Church in America, each with an American Bishop; Kyushu, Hokkaido, and Osaka, with the exception of a few Churches, being connected with the Church Missionary Society; South Tokyo, including a few Churches in the Osaka *Chiho*, being affiliated with the Society for the Propagation of the Gospel, each having an English Bishop; and the Central *Chiho*, which was created last year, in affiliation with the Canadian Church with a Canadian Bishop.

There is, however, a provision made in the Canons for the possibility of inaugurating a diocese with a Japanese Bishop, when six or more Churches in close geographical relation to one another, being self-supporting, desire to do so, and will be responsible for the payment of at least one-third of the salary of the Bishop and pay it into the central bishopric fund for one year in advance.

The central bishopric fund just mentioned was started at the Seventh General Synod held in Tokyo, 1902, for the purpose of helping dioceses in the payment of the Bishops' salaries. The amount of the fund raised up to the time of the last General

Synod was ¥8,702.51. At the last General Synod a question was brought up as to whether it was advisable to have a Japanese Bishop co-adjutor or a Japanese suffragan Bishop. The sentiment of the majority was against having either a Japanese co-adjutor or a Japanese suffragan, but favored a Japanese Bishop as soon as the Japanese Church is prepared to support him and his work.

Organization

The *Nippon Sei Kokwai* holds a General Synod called "*Sokwai*" every third year composed of the Bishops, and of clerical and lay delegates elected from each *chiho*, to determine matters that concern the welfare and progress of the Church. In the Synod, the Bishops vote separately; the clerical and lay delegates may vote separately or conjointly. Questions are determined by a majority of the Bishops. and a majority of the clerical and lay delegates. Each *chiho* holds a district council called "*Chiho-kwai*" usually every year to consider matters that concern the welfare and progress of the Churches of that *Chiho*. The clergy, catechists who are acting pastors, and lay delegates constitute the council.

To represent the whole *Sei Kokwai*, and to act for it when the General Synod is not sitting, there is an executive board called the *Kyomu-kyoku*, consisting of all the Bishops, and one clerical and one lay representative from the members of the standing committees of each *Chiho*.

The Chairman of the General Synod is *ex-officio* President of the Board, and the Vice-President is chosen from among its members. The actual work is, however, done by the chief secretary who is appointed at the general meeting of the Board. The Board issues every year a Church Almanac

entitled the "*Nippon Sei Kokwai yoran*" which gives various tables of lessons and Psalms, the Constitution and Canons, various statistics and forms, Churches and preaching places, and the names and addresses of the clergy, foreign and Japanese.

The *Nippon Sei Kokwai* has a missionary society which maintains two Churches in Formosa, one in Taihoku and the other in Tainan with a native priest at each place. The budget of the society is made at each General Synod on the principle of apportionment to each *Chiho*. As an auxiliary to the society, there is an organization of women's societies, called *Fujin-Hojo-kwai*, which had 1,821 members and contributed toward the Formosa dendo ¥1,382.34 last year.

Educational Work

The Central Theological College opened last year in Ikebukuro, near Tokyo, is the result of the thank-offering made at the Anglican Conference held in London some years ago. This is a union of divinity schools which have been hitherto carried on separately by the various missionary societies of the Anglican Communion in Japan. With the establishment of this College the *Seikyo-sha* Divinity School in Shiba was closed; the Trinity Divinity School in Tsukiji was practically given up, and the Trinity Divinity School in Osaka will probably cease. The College admits graduates from St. Paul's College (*Rikyo Daigaku*) in the Department of Philosophy, a course extending over four years after graduation from the Middle School. Legally this College does not belong to the *Nippon Sei Kokwai*, but practically it does, for it exists for the *Sei Kokwai* and is governed by those who are connected with the *Sei Kokwai*. Thus all the branches of the Anglican Communion represented in Japan

have now come together in unity of spirit and in the bond of peace, ecclesiastically and theologically.

With Constitution and Canons in common, with a Book of Common Prayer, with the faith once delivered to the saints, the *Nippon Sei Kokwai* is now a complex and yet a complete organism, fulfilling the part which is given to it for the spread of the Kingdom in Japan.

II—AMERICAN EPISCOPAL MISSION

By J. Armistead Welbourn

The work of the American Episcopal Church is divided into two districts; Tokyo, extending from the capital north to Aomori, and Kyoto, which includes the work around that city, some in Osaka, Kishu, Yamato, and the west coast from Miazu to Toyama.

Consecration of Bishop Tucker

The most important event of the Mission for the year 1912 was undoubtedly the consecration of Rev. Henry St. George Tucker, D.D., as Bishop of Kyoto. The consecration took place in Kyoto on March 25, and being the first consecration of its own Bishop that venerable city had seen, was an historic occasion.

The two districts have 3,645 communicants with 478 baptisms, 103 S. S. with 6317 scholars. In Tokyo district there are 13 foreign and 25 Japanese clergy, and 57 Churches and *kogisho*: in Kyoto, 4 foreign and 11 Japanese clergy, 58 Churches and *kogisho*.

Kyoto Diocese

Bishop Tucker writes as follows of the general work of the year; "There was a great falling off in country S. S. after the

anarchistic plot of several years ago, but the improvement was marked after the Three Religions Conference. During the year special evangelistic meetings were held all over the country with larger attendance than ever before. Four Churches pay their pastor's salary. Night schools are maintained in five places and there are three industrial schools and one commercial school. The work of Rev. W. J. Cuthbert in Kyoto for University and *Koto gakko* students continues very successful. There is an average attendance of 70 at services, and there have been over 300 baptisms in nine years. The *Hakuaisha* and St. John's Orphanage in Osaka are doing good philanthropic work, 150 and 25 children, respectively, being cared for.

The *Sei Kokwai* work is comparatively well established in the eastern part of the district, especially in Yamato, but we have done but little hitherto on the west coast. Reports from that section during the year indicate a weakening of the anti-Christian prejudice that has always obstructed the work and suggest the advisability of expansion in that section."

Rev. Isaac Dooman writes interestingly of the work in Kishu, where he has been many years. He and his four assistants have under their charge a chain of Churches and missions which practically surrounds the whole province with its million inhabitants.

Tokyo Diocese

In the Tokyo diocese there are encouraging signs. In the Maebashi district, "we have increased in power and influence in Kumagaya, Ashikaga and Shimmachi." From Mito, "two new places have been opened and the whole work is in a hopeful condition." From Akita and Hirosaki comes word of slow progress. "In Aomori our Church is doing well, congregations are large and the people are much in earnest." A rather new dis-

trict is being opened up from Hachioji. In the city of Tokyo we have nine organized Churches all making good progress.

Social Service

Rev. Mr. Sugiura, pastor of True Light Church, Fukagawa, Tokyo, has a very valuable work among the poorer people in that section of the city. In 1907 he organized a Laborers' Reform Union in which are converted thieves, drunkards, jail-birds, and he tells thrilling tales of men kept from suicide and murder as by the direct hand of God, and finally saved body and soul. His method is distinctly evangelistic and not merely philanthropic. There are meetings on the 1st and 15th of the month when the reformed men themselves preach. These meetings are held in two places in the houses of members and the whole work is carried on with very little in the way of plant or financial assistance. There are branches in various places, one in Hirosaki, one in Ogasawara.

Another work among the poor is that conducted by Mr. Goto in Shitaya, Tokyo. This was also begun in 1907, the foundation being a kindergarten. It has grown so that there is now a regular Christian congregation, with a large preaching hall on a main street.

Among the most important of our philanthropic institutions is the Orphange of Mr. Ishii at Oji, Tokyo. Started with a few girls after the great earthquake of 1891 Mr. Ishii found among the children an imbecile. In his efforts to do something for her his eyes were opened as to the sad condition of feeble-minded children in this country. His work gradually developed along this line and the orphans have been trained to teach and take care of the imbecile children of whom he has now over 50 under his charge. His

is the only institution of the kind in Japan. The Home Department recognizes this work and gives a small grant.

Kindergartens

Of kindergartens our Mission has 20, more than any other one mission, I think, and in them are 650 children. Their success and value in reaching the parents are evident. To supply the demand for teachers a kindergarten training-school was opened in April, 1913. This is situated at Sendai and is connected with our Bible woman's school there.

Girl's Schools

In Kyoto is St. Agnes School, the *Heian Jo Gakuin*. It has the privileges of a *Koto Jo Gakko* but is free to teach religion in the curriculum. At graduation about 50% of the girls are Christians. There are now 134 in attendance.

St. Margaret's School, Tokyo, since receiving a license as *Koto jogakko* five years ago has almost doubled in numbers. In April 1912, 226 girls were registered. In the dormitory are 40 girls, over half of whom are Christians. There are weekly Bible classes held at recess and a religious meeting once a week which practically the whole school attends. The school is rejoicing in a new building, very complete in appointments, finished in 1912 at a cost of about ¥50,000. Miss Heywood, the principal, says, "The prospects seem to be very bright for this school, both as a good educational institution and as a power for Christianity among young girls."

St. Paul's College

St. Paul's College with its *dai gakko*, *chu gakko*, and Chinese school, is the largest Christian school for young men in Japan. The middle school had 530 students with 83 graduating in March, 1913. The col-

lege department has had 40 graduates in its three classes and 72 students in 1911-12. 34 of these are candidates for the ministry. The school has a government license, but voluntary religious work is carried on with satisfactory results, and the dormitory boys are regularly instructed. Of the graduates last year 30% were Christians. In the Chinese school there are 54 pupils and 20% have been baptized.

St. Paul's has a plot of land at Ikebukuro in the suburbs of Tokyo and by September it is hoped to begin work on buildings for the college which is now crowded in with the middle school in Tsukiji.

Medical Work

The Mission has medical work in two places, the oldest being that in Osaka under Dr. Laning, who came out in 1873, and still with his son, Dr. George Laning, carries on St. Barnabas Hospital. During the year 1912 there were 15,425 cases. "Of these 2,929 were in-patients, while 1,118 were seen in their homes, the remainder being treated in the office. Most of the cases were Japanese, there being only about 600 foreign ones, and these scattered through a radius of 200 miles. Financial support was derived chiefly from hospital earnings, all cases paying as much as they were able. In recognition and encouragement of the charity work done by the institution, the Japanese Government gave a grant of ¥9,350, towards its support."

St. Luke's Hospital

St. Luke's Hospital, Tokyo, beginning in a small way ten years or so ago has had recent enlargements and improvements costing ¥50,000. The hospital is now a three story building having accommodation for 80 patients, rooms for dispensary, X-ray department, chapel, etc. Besides Drs. Teusler, Bliss, and Kubo, there is a staff of six assistant physicians. Room is provided for 35

in the nurses' home. The pupils all become Christians during their course of training.

Though primarily for Japanese, St. Luke's has become invaluable to the foreign community. It is interesting to note that 45% of the foreign patients are missionaries. This side of the work was really begun to provide funds for the support of the hospital. The Board of Missions gives only ¥3,600 and the running expenses last year were ¥70,000.

St. Luke's has been made the official hospital of the Department of Communications, which is a signal honor. Baron Goto has recently promised to give ¥50,000 for the furtherance of the greater plans for the hospital Dr. Teusler has in view.

III—CHURCH MISSIONARY SOCIETY

By H. Heaslett

The Church Missionary Society carries on work in four of the seven *Nippon Sei Kokwai* dioceses; viz.,—Hokkaido, S. Tokyo, Osaka, and Kyushu. The work done may be divided for convenience' sake under two heads: — Evangelistic and Educational. A certain amount of pastoral work is necessarily included under the evangelistic work.

Deputation Visit

The great event in the Mission during the past year was the visit of a deputation from the Home Society, consisting of the Hon. Sec. the Rev. C. C. Bardsley, and the new Sec. for our far eastern Missions, the Rev. F. Baylis. They were accompanied by Mrs. Bardsley and Miss E. Baring-Gould. The purpose for which

the deputation came was to investigate existing work, suggest new methods, and consult about plans for advance in the future. The results of their deliberations are to be laid before the supporters of the Society at home. The deputation saw and learned much of the problems of the Mission and the workers, and the Mission here received no small benefit from the wise counsels and investigations of two expert mission secretaries. We are more compactly joined together in hopes, plans, and ideals, than has been possible in the past.

Evangelistic Work

There are no features of the work in 1912 that call for special comment. We have not gained or lost conspiciously in any field. New work was opened in Ashiya and Amagasaki, both places between Osaka and Kobe. A new preaching-hall was opened in Osaka City, near Umeda Station. Two new ventures have been launched in Tokyo, one in Koishikawa and one in Fukagawa. Generally speaking, for the amount of work done, the response from the hearers was disappointing. Work was difficult. Men's minds were taken up with the great events of the year and spiritual questions were put in the background. The main feature of the work now is its hopefulness for the future.

Educational Work

Here great changes and advances have been made. The Momoyama Middle School has been removed to Tengachaya, on the outskirts of Osaka, and a building capable of accommodating 550 boys has been erected. There are 500 students at present where ten years ago the school had about 150. During the year more than four-fifths of the boys attended the voluntary Bible classes which are held every morning in the school.

The spiritual work of the school is good and baptisms of boys take place every term.

Women's Education

The women's training home, which was in Nagoya, has been moved to Ashiya between Osaka and Kobe. On a good site an attractive building has been put up, and there are many openings in the neighbourhood for practical work. A Church has been started and the outlook, from all points of view, is very bright.

It will thus be seen that during the past year changes have been made and new work opened in several directions, the results of which we believe will be justified in the the future.

IV—MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA

By C. H. Shortt

New Mission Organization

For us during the past year the one great outstanding fact was the constitution of the new missionary jurisdiction of Mid-Japan (*Chubu Chihobu*), involving the election and consecration of the Rt. Rev. Heber Hamilton as its first Bishop. Formerly, although the missionaries sent by the Church of England in Canada, were in neighbouring sections of the country, some in Aichi and Gifu, some in Shinshu and Echigo, for all practical purposes they were very far apart before the new Chuo Railway line came and connected us all. And although all were in the Diocese of South Tokyo, those of the southern part worked in connection with the Church Missionary Society of England while those of the north did not.

It was decided by the General Synods of both Japan and Canada that the time had come when all should be one and form a new diocese supported wholly by Canada.

Consecration of Bishop Hamilton

Last April the General Board of Missions, by an overwhelming majority in the first ballot, chose Mr. Hamilton to preside over the new work; and he went during last summer to Canada in answer to the call. On St. Luke's Day (October 18) in the Cathedral at Montreal, he was consecrated Bishop, and returned to Japan before the end of the year making Nagoya his headquarters. The new departure dates from the first of January 1913.

Changes and Equipment

Otherwise the work has gone on with no very striking events. We have lost by transfer to the Osaka Diocese, the Rev. Egerton and Mrs. Ryerson; and we have gained by the coming of the Rev. W. H. Gale from Montreal, now in Toyohashi. Our pioneer Canadian missionary the Rev. T. Cooper Robinson, has returned with his wife and younger daughter, and is now in Niigata. A new house has been built in Matsumoto and the work in that mission considerably extended. We now possess mission buildings in Nagaoka and Naoetsu through gifts from Canada, and both were opened during the autumn.

Woman's Work

Another piece of unification took place last year when the Woman's Auxiliary of Canada undertook the whole of the work amongst women and children.

There has been nothing much to boast about, but a great deal for which to be thankful; and we look forward with hope.

V—SOCIETY FOR THE PROPAGATION OF THE GOSPEL

By Egerton Ryerson

Matters of Organization

The work of the Society for the propagation of the Gospel in Foreign Parts, commonly known as the S.P.G., is so merged in that of the *Nippon Sei Kokwai* that it is difficult to give an adequate presentation of its activity apart from that of the whole *Sei Kokwai*, which is dealt with in another article. This is aptly illustrated in the work of the two S.P.G. Bishops, the Rt. Rev. Bishop Foss of Osaka, and the Rt. Rev. Bishop Cecil of South Tokyo. While they are supported entirely by the S.P.G., they have within their jurisdictions not only a number of self-supporting congregations, but also missionaries of the Church Missionary Society. Until last year the Bishop of South Tokyo was also in charge of the work of the Missionary Society of the Church of England in Canada, but this has now been constituted a separate diocese under a Canadian Bishop. In the S.P.G. dioceses the societies have no distinct spheres. Ecclesiastical order takes precedence of society organization. The society is but the handmaid of the Church.

Yet there are some questions that are the special concern of the society as such, and for dealing with these the Bishops are assisted by advisory councils of missionaries. A recent innovation has been the admission of Japanese clergy who are on the staff of the Mission.

Women's Education

The *Koran Jo Gakko*, Tokyo, a school for girls in connection with St. Hilda's Mission, was completely destroyed by fire on November 15th, 1910. New buildings on a new site in Sanko Cho, Shiba, were opened on Sept. 19th, 1912, by H.R.H. Prince Arthur of Connaught. Their cost, a little less than ¥20,000, was met for the most part by the contributions of the pupils and Japanese well-wishers of the school. One Japanese friend gave a supply of apparatus for the science room. The school is built for 150 pupils. There are only 60 on the roll at present but a considerable increase is anticipated in April.

St. Hilda's Mission

This school is but one of the numerous activities of the half dozen or so women in St. Hilda's Mission. In Azabu, in miserably cramped quarters as the result of the fire, there is a Divinity School for Women, an Embroidery School, and a Home for old women and orphans. In Koishikawa, there is a boarding house for girls of the Women's University. How some of the good ladies in addition to all this manage to find time to help in Sunday schools, women's meetings, and parochial visiting is a mystery to the outsider.

A group of ladies doing educational work live together at St. Mary's House, Kojimachi, where they have a hostel for upper class girls.

St. Andrew's Mission

St. Andrew's Mission, Shiba, is a Community Mission for men, founded, as was St. Hilda's, by the late Bishop Bickersteth. The clergy of the diocese and others have always found St. Andrew's House a centre of spiritual force and unfailing hospitality. The functions of the members are numerous and varied. Among other things a night school has been conducted

successfully for many years and there is a boarding house for Christian students and others. Pastoral and evangelistic work is carried on in several districts and the English congregation of St. Andrew's Church are indebted to the Mission for conducting their services.

Work for Seamen

A most interesting work is being carried on among the sailors in Yokohama. About five years ago the crew of one of the *Nippon Yusen Kaisha* boats were detained for three months in London while their ship was being repaired. A class was started by the Rev. William Smart, then on furlough, with the result that two men were baptized, one of them being Uematsu Kinzo. Not long after, Mr. Uematsu expressed a desire to work on behalf of his fellow sailors and was sent to the Theological College for a year's training. A suitable house in Yokohama was rented as a Sailors' Home and in February 1911 Mr. Uematsu began his work. His great earnestness and zeal has already borne considerable fruit. The Sailors' Club has 70 members, all baptized or under instruction for baptism. The splendid enthusiasm of the leader is taking hold of his followers and thus the influence of the Sailors' Home is reaching out far and wide over many seas.

School in Kobe

In 1912 the S.P.G. lost a valuable lay-worker in the person of Mr. H. Hughes who with Mrs. Hughes returned to England after 34 years' residence in this country. On his arrival in Kobe in 1878 an English merchant asked him to undertake the education of his sons and a school for them was opened at once. After about a year he began in accordance with his original intention a school for Japanese boys. This grew to such an

extent that the English School had to be dropped. It was of middle school grade and at the height of its prosperity had 170 boys on the roll. Eventually the increase and improvement of Government schools caused a falling off in attendance and an English school was opened again. The two were carried on conjointly until three years ago when the Japanese school was closed.

The English school, known as the S.P.G. Mission School, has now for its head-master Mr. F. B. Walker, a worthy successor to Mr. Hughes. There are three assistant foreign teachers and 66 names on the roll. An interesting feature, but one which greatly increases the difficulty of instruction is the variety in nationality. In one class there are two Portugese boys, one Japanese, one Danish, one Austrian, four English and ten Eurasians.

Kobe has also an S.P.G. school for foreign girls and a kindergarten.

The *Shoin Jo Gakko,* Kobe, is a school for Japanese girls with an attendance of 70. There are seven Christian teachers on the staff and twenty of the girls are Christians. Of the twelve who are boarders seven are communicants. Last year a new science room was erected and will prove a valuable asset. The prospects of the school are reported to be very hopeful.

In this report a larger place is occupied by institutions than is perhaps warranted by either the size or importance of this branch of the Society's activity as compared with direct evangelistic work. The country stations present little change from year to year. Moreover, what is of intense local concern, and, it may be, of no small importance in the spread of the Kingdom (such as the opening of a new preaching-

station) is of small *general* interest. Let it suffice to say that the reports from missionaries during 1912 are distinctly optimistic though there does not appear to be any extraordinary advance.

CHAPTER XVI

THE METHODIST GROUP

I—THE JAPAN METHODIST CHURCH

By Bishop Y. Hiraiwa

Organization

The Japan Methodist Church as an independent institution is but young, being organized with the late Rev. Y. Honda as its first Bishop in 1907 by the union of the three Methodist Missions. The Methodist Episcopal Mission began its work in Japan in 1873 with four missionaries, R. S. Maclay, John C. Davison, Julius Soper, and M. C. Harris; the Canadian Methodist Mission began its work in the same year with two missionaries, Geo. Cochran and Dr. McDonald; the Methodist Episcopal South Mission began work in 1886 with three missionaries, J. W. Lambuth, W. R. Lambuth, and O. E. Dukes.

When the union took place, the Methodist Episcopal South Mission occupied that portion of Japan which included Kyoto, Osaka, Kobe, Sanyo and the Inland Sea; the Canadian Methodist Mission occupied the central portion of the country, which embraced Tokyo, Yamanashi prefecture, Nagano prefecture with a part of Niigata prefecture, the three prefectures of the west coast and Shizuoka prefecture; while the Methodist Episcopal Mission occupied such large and scattered parts of the whole Empire as

Yokohama, Tokyo, Chiba prefecture, Gumma and Saitama prefectures, the whole of North Japan and Hokkaido, a part of Nagano prefecture, Aichi prefecture, a large part of Kyushu, Loo Choo Islands, and a part of Korea, so that the territory of the newly organized Church was very large and almost co-extensive with the Japanese Empire. This territory was for administrative purposes divided into two Conferences, the East and the West, by a line running east of Nagoya, and the Bishop had to superintend the whole territory.

Death of Bishop Honda

Since the union, the Church has been steadily growing and progressing under the guidance of Bishop Honda, but she was suddenly and sorely bereaved in his unexpected death which took place on the 26th of March, 1912, after full five years' service. At a special meeting of the General Conference called and held on April 6th in the Central Tabernacle, Hongo, Tokyo, just after the funeral service for the lamented Bishop, Rev. Y. Hiraiwa was elected to succeeded him as the second Bishop of the Japan Methodist Church.

The membership of the Church had reached 13,826 at the time of the Annual Conferences recently closed in March. At the time of the last Conferences, the roll was 13,285, so that the membership was increased by 541 this last year. The whole number of baptisms administered during the year was 1,499. The Sunday School children have increased from 22,285 to 23,186 in the year.

Co-operation With Missions

The three Missions, which founded the Church, are still co-operating with, and helping the Church, occupying nearly the same fields respectively as they did before the union. Especially the missionaries of the

Methodist Episcopal Church and those of the Canadian Methodist Church are working together with Japanese preachers without any discrimination, forming a part and parcel of the Conferences. And the Missions are also continuing to help the educational work of the Church. The lady missionaries of the three Missions are also carrying on their good work, promoting the interests of the Church in different parts. All are working most harmoniously for the edification of the Church and the extension of the Kingdom of our Lord Jesus Christ in this country.

Districts

The East Conference was divided into nine districts, and the West Conference into eleven in the beginning, but the number has been reduced gradually by combinations of smaller ones, so that there are now eight districts in the West Conference, Aichi, Hokuriku, Kinki, Sanyo, Chosen, Kyushu Hokubu, Kyushu Nanbu, Hoyo, and Okinawa, while the districts in the East Conference remain the same as at the beginning, Hokkaido, Hirosaki, Sendai, Nagano, Yamanashi, Tokyo Seibu, Tokyo Tobu, Yokohama, Shizuoka. The superintendent (formerly called either "presiding elder" or "district Chairman" of each district), is now called "*Bucho*," and is elected by ballot at the Annual Conference, and appointed by the Bishop for three years, being eligible to re-election. There are now seventeen such superintendents or *Bucho* in the two Conferences, two of whom are missionaries; they are superintending and conducting the work and workers of the districts under the direction of the Bishop. They hold district conferences twice a year for business and evangelistic purposes.

Superintendent

Self-supporting Churches

There were eleven self-supporting Churches in the East Conference, and five in the West before the union, but after the union, eight have been added to the number during the past six years, so there are now twenty-four self-supporting Churches in all. They are Ginza Methodist Church, Shitaya Methodist Church in Tokyo Tobu district, Kudan Methodist Church, Azabu Methodist, Aoyama Gakuin Methodist Church, Aoyama Chojamaru Methodist Church, Ushigome Methodist Church, Central Tabernacle Church in Tokyo Seibu district, Yokohama Horaicho Methodist Church in Yokohama District, Shizuoka Methodist Church in Shizuoka District, Kofu Methodist Church, Ichikawa Methodist Church, Kusakabe Methodist Church in the Yamanashi District, Sendai Methodist Church in Sendai District, Fujisaki Methodist Church in Hirosaki District, Otaru Methodist Church, Sapporo Methodist Church in Hokkaido District—these seventeen are in the East Conference—and Nagoya Methodist Church in Aichi District, Kobe Methodist Church in Kinki District, Hiroshima Methodist Church in Sanyo District, Nagasaki Central Methodist Church, Wesley Church, Fukuoka Methodist Church in Kyushu Hokubu District—these six are in the West Conference. They are paying their pastors from forty to eighty-five *yen* per month for salaries, besides paying all other expenses for support of the work, as well as their shares for the central funds. There are sixty-four aided Churches and appointments in the East Conference, and thirty-eight aided Churches and appointments in the West Conference, which are receiving more or less aid from the Mission Board.

All the Churches and appointments, both self-supporting and aided, in the two Conferences, gave for all

purposes of their own support, central funds, mission work, and benevolence the aggregate sum of ¥60,493.80 the past year. So, it will be clearly seen that the members of our Church are trying to do all they can for the support of the work and for its extension, and the self-supporting plan for individual Churches is fast and healthily developing. All the grants-in-aid that were given to the Japanese Churches by the three Missions and managed or distributed by their representatives hitherto are to be handed in lump sum to the Mission Board of the Japan Methodist Church and be managed and distributed by the Board itself from this year, to which plan the three mother Churches agreed. This has already been done as the Board is managing and distributing the money equal to the sum of some ¥40,000.00 for aid of those aided Churches and appointments above mentioned, from this month of April after the last annual Conferences.

Grants in Aid

We had very good Conferences this year and look forward with increased hope. Dr. Newton of *Kwansei Gakuin* wrote to the writer soon after the two Conferences were over, saying "We had the best and most spiritual Conference we ever had either before or since the union of the three Methodist bodies."

II—THE JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH

By C. W. Iglehart

The work of the Methodist Episcopal Church in Japan takes the three forms, evangelistic, educational

and publishing; its responsibilities in the two former being equally shared with the two other Methodist bodies co-operating with the native Japan Methodist Church. It is divided into two Missions, the West Mission, occupying Kyushu and the Loo Choo Islands, and the East, covering the territory from a little south of Tokyo North and East to the Hokkaido and Saghalien. Bishop M. C. Harris is in charge of both Missions whose staff totals a score of families.

Evangelistic Work

Fortunately the Japanese Church is so far developed as to be able to handle its own administration with only the occasional and especially solicited aid of individual members of the Mission. The work of the evangelistic missionary therefore is largely advisory and inspirational. A few preaching-places and aided Churches are still under his care, but for the most part his work consists of efforts to establish new centres for work, and of travelling among the Churches where he is invariably sought for and welcomed. A succession of sick leaves and furloughs has depleted the ranks of the evangelistic workers in this Mission, three of the four districts being now without a resident missionary. But this it is hoped will be only a temporary condition. During the past year Rev. F. W. Heckelman reports from the Hokkaido that all places he visits have increased in self-support, and each one has seen a considerable net increase in its membership. This the newly developed part of Japan is perhaps the most encouraging in the progress of Christian work. Hirosaki and Sendai Districts have seen normal growth, and the aggressive evangelistic meetings among the Churches have provided splendid opportunities for direct and decisive

personal work on the part of the missionaries. The Churches in the Yokohama District and the two Tokyo districts are comparatively strong and are without the full aid of any missionary, but Dr. Draper and other teachers at Aoyama Gakuin frequently preach and visit among them. The plan for a yearly decrease in the annual grant to the native Japan Methodist Church has been started this year and will doubtless result in increased strength and spiritualty in the work at large.

Educational Work

The educational work centres about the large school,—Aoyama Gakuin,—in Tokyo, with its Middle School, Higher English Department and Theological School, its six hundred and more of students, its faculty of over thirty Japanese and seven missionary teachers, its unique Government recognition; and with its broad and beautiful grounds it justly commands a large share of the attention and work of the Mission. Here boys in their early teens may come and through a course of five, eight, or eleven years fit themselves to go into business, to become qualified teachers in Government schools, or to enter the ministry of the Christian Church. The interest and financial aid given expecially during the last three years by the Alumni have done much to lighten burdens and give promise of broader development in the future. The school is full of hope over the recent choice of a permanent President in the person of Dr. Michitaro Takagi, an able scholar and administrator trained in the Canadian branch of the Methodist service and for years a teacher in the Theological Department of Aoyama Gakuin. The daily chapel exercises for the entire school and the Bible teaching which is included in the curriculum of the Higher Department are a seed-

sowing which results in an ingathering of students every year. The Theological Department under the direction of A. D. Berry, together with that of *Kwansei Gakuin* at Kobe, prepares and equips men to enter the ministry of the Japan Methodist Church, and since the action of that Church whereby only graduates of Theological Schools may be admitted to the ministry, it has become the sole training ground for those who wish to enter Christian work. Students are also sent by the Evangelical Church, the United Brethren, and the Protestant Methodist Church ; and the Goucher Scholarship Foundation provides for a number of Korean students each year. Altogether the enrollment is above thirty. There are two courses, Special and Regular, the latter comprising most of the students, and being a course of five years and maintaining a high standard of requirement.

Publishing Work

From the beginning of the Methodist movement and in all countries special emphasis has been laid upon the production and circulation of a Christian literature, and the Methodist Publishing House on the Ginza in Tokyo represents the development of this idea in the work in Japan. The first and central purpose of this concern is to aid in the production of Christian literature and to circulate that already existing, to assist in the extensive work of evangelization through tracts and apologetic works for the public, and to furnish mental and spiritual food for the development of all Christian enquirers and members. This involves many other things in its execution, and the range of activities has so far widened by natural growth that the business now includes the handling of a large stock of general literature, a widening foreign mail order business in both books and peri-

odicals, a job printing department, and the agency for several large publishers of English school books. The Japanese Union Hymnal and the Sunday School literature are permanent features of the work which are of benefit throughout all the denominations.

Influence of New Christian Literature Society

Indeed the impetus given to Christian publishing by the newly organized Christian Literature Society of Japan bids fair soon to make the task far too great and complex to be undertaken by any single mission. However, until some plan of united effort more nearly commensurate with the present needs of the thought and spirit life of Japan can be formulated and gotten into execution, the Methodist Publishing House together with the one or two other large Christian publishing concerns, upheld by the widespread support and sympathy of all the missionary body, must attempt even though inadequately, to meet the situation, with its unparalleled opportunity and urgent needs. The past year has been in many regards the most successful in the history of the Publishing House. The improved and reconstructed Printing Department is now under the direction of Mr. S. Kanai.

While the number of missionaries has decreased somewhat, new recruits are hoped for, and great hope and confidence comes from the fact that the Japan Methodist Church is increasing in strength so steadily that all the ideals and purposes of our work in Japan are sure of rooting and fruitage through its life in the years to come.

III—WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE EAST JAPAN CONFERENCE

By Anna Blanche Slate

Boarding Schools

Our four boarding schools have had a prosperous year and are looking forward into the future with hope. *Aoyama Jo Gakuin* in Tokyo, our largest and most advanced school, has been full of pupils and a large graduating class went out last March.

In Hakodate, the *Iai Jo Gakko* is doing a splendid work among the young women of the North, and is recognized everywhere for its "spiritual tone" and for the quality of the graduates which it sends out.

Our next school is in Sendai, the *Joshi Jijo Gakko*, and although small in numbers, is doing a fine work in the lives of its students.

The *Seiryu Jo Gakko* in Nagoya, is rejoicing in new pupils. It expects to obtain Government recognition, and is becoming a power for good in that great Buddhist city.

Day Schools

Our largest day school is in Hirosaki and is much beloved by the many young women who come to seek instruction there. Then scattered around in Tokyo and Yokohama we have fine schools which are doing a unique work in the lives and homes of hundreds of boys and girls.

Two of these schools are in Tokyo and three in the latter city. They have nearly all Government recognition and a distinctly Christian tone as well. They are also crowded with children.

Special Schools

The past two years have seen the Bible Woman's Training School in Yokohama crowded to the utmost with eager students, and a large class of nine graduates went out in March to their new fields of work.

The two Industrial Schools, one in Aoyama, Tokyo, the other in Tobe, Yokohama, have had successful years and are reaching a class of young women who, in many cases, would not otherwise come under Christian influence at all.

Of course our kindergartens are hopeful as ever. We have two in Hirosaki, two in Yokohama, one in Kamakura, and this year the good news comes that the new building in Hakodate will soon be finished and a new center of influence will be established in that needy city.

Our two Blind Schools are situated in Yokohama and Hakodate, the latter school having a dormitory and instruction also for dumb children as well. The new land has at last been bought in Yokohama and plans for a dormitory and school are going on rapidly here, so that we soon hope to have better accommodation for our Yokohama blind.

Evangelistic Work

There are centers for evangelistic work in Sapporo, Hirosaki, Sendai, Yokohama and Nagoya, and we have five ladies who are engaged in direct work. Last year Miss Griffiths gave a part of her time to visiting the Japanese work in Korea to the great benefit of the Church there. The Bible women and pastors are doing faithful work, but we long for more laborers to enter these white harvest fields.

Literary Work

Two of our number give all their time to literary efforts, sending out a magazine and many leaflets and cards to bless

and enrich the work of Christian literature in Japan.

Mothers' Meetings

The Mothers' meetings, a very important branch of our work, are looked after largely by the wives of several of our General Board missionaries, and have been productive of splendid results. One cannot but rejoice to see so many mothers gathered together in a Christian service and feel that it speaks well for the future of this land.

Sunday Schools

The work of the Sunday School is taken up eagerly by all our schools and Churches, and it would be hard to estimate the number of children who are reached week by week. Only the future will show what is going on now in the way of patient seed sowing in hearts, but we feel sure that the harvest will be forthcoming, and that it will rejoice our hearts by and by.

IV—THE WEST JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH

By Henry B. Schwartz

Personnel

It is with gratitude that we are able to report no serious losses during the past year, for never were our forces so depleted as during the latter half of 1912. The Rev. J. C. Davison and Rev. F. Herron Smith were absent on furlough, and in the early summer I was compelled by serious illness in my family in America, to go to them. Thus three missionaries were taken away at once from our small force engaged in evangelistic work.

The Rev. J. Ira Jones, at Fukuoka, has however now been graduated with honor from the Mission's

language course and is earnestly and effectively applying himself to evangelistic work. In the absence of Dr. Davison, the superintendence of his work has fallen to Mr. Jones. He reports a considerable interest at Yatsushiro and Hitoyoshi. The former is an old appointment where for years almost no progress has been made, but recently twelve persons have been baptized here and the interest still continues. At Hitoyoshi seven baptisms are reported. The town of Okura in the northern part of Fukuoka Prefecture is also the scene of quite a marked interest. This work has been carried on by the pastor and Bible women connected with the Wakamatsu Church.

All the pastors of this section were greatly benefitted by the meetings for the deepening of the spiritual life held by Rev. Joseph H. Smith D.D. at Futsukaichi in the autumn.

In the absence of Rev. F. Herron Smith, the wide circuit from Nagasaki to Sasebo has had but little attention, Messrs. Scott and Wheeler finding enough to keep them busy in Nagasaki itself.

Mr. and Mrs. Scott have been greatly interested in the growing work at Akanoura, across the bay from Nagasaki, where are located the great Mitsubishi Dock Yards. A regularly organized and properly housed Church will be located here not many years hence.

In the Loo Choo Islands

The work in the Loo Choo Islands is now carried on wholly as mission work. All the Churches in the district with the grants-in-aid connected with them were passed over to our Mission by the West Japan Conference at its session in 1912. The district includes the whole group of islands included in Okinawa Prefecture and part of the islands to the

north belonging to Kagoshima. It is appropriately called the Southern Islands Mission District. To this Rev. Henry B. Schwartz holds the dual relation of presiding elder under the Japan Methodist Church and of missionary in charge. The arrangement avoids any possible friction between ecclesiastical and missionary authorities.

During the year, a convenient Church and parsonage have been built at Yontan Zan, and a most excellent parsonage in connection with the Naha Church. Every Church in the district has some gain to report, although the work in Naha is beset with many difficulties. The old social distinctions are still vividly remembered in Loo Choo and it is almost impossible to bring people of higher and lower classes together in the same congregation. In Naha we find it especially difficult to bring the Japanese and Loo Chooans together. Almost no Loo Chooan women attend our Naha Church. The most cheering feature of the work in Naha is the fact that three very hopeful candidates for the ministry have come forward during the year.

Chinzei Gakuin, the school for boys carried on by this Mission, is pleasantly situated on Higashi Yama well above the city of Nagasaki. If all its buildings were as good as the new brick administration building it would be well housed. It badly needs a new chapel and a much larger dormitory. However, to the Japanese, pretentious buildings mean very little. They may not have heard Garfield's saying, that "a wooden bench with Mark Hopkins on one end of it and a student on the other makes a university," but it is the teaching force rather than the equipment which counts most with them. In this respect *Chinzei* has been most fortunate, the utmost harmony has pre-

vailed among the staff, and all have exerted themselves to the utmost to advance the work of the school. That their work is appreciated is seen by the following table of enrollment at the close of the year.

1st year	139	students
2nd year	100	„
3rd year	69	„
4th year	61	„
5th year	50	„
Total	419	„

About half the total number are either Christians or inquirers. A notable feature of the year has been the large number of inquirers in the first year classes.

Probably a great deal of the interest in Christianity shown by the day students is due to the systematic visiting in their houses and boarding-houses by Mrs. Scott and Mrs. Sasamori.

During the year the tuition was raised to ¥1.80 per month but there was no falling off in attendance in consequence. In fact, nearly a hundred applications have been refused during the year. Against a total expenditure of ¥14,500, the school has local receipts amounting to ¥10,500.

V—WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE WEST JAPAN CONFERENCE

By Miss E. L. Ketchum

Kwassui Jo Gakko of the Methodist Episcopal Mission was founded in 1879 by Miss Elegabette

Russell. From its beginning it looked forward to the time when higher education for women would find favor in Japan and built its courses accordingly. For twenty years it has been graduating young women from its academy and college departments—that is, seven years beyond the regular five years higher school course. In addition to this higher literary department there are a Bible Women's Training School established in 1884, the entrance requirement of which is graduation from the high school department; a kindergarten normal school begun in 1905; an industrial department probably the first of its kind in Japan, and a music department.

The school has government recognition, and during the past year has purchased the property of Sturges Seminary, the Dutch Reformed Girls' School which adjoins it on the south. This gives needed room for playground besides providing dormitory and classrooms. The school situated on East Hill overlooking the Nagasaki Harbor has one of the finest sites in Japan and the additional property will extend the view over bay and hills.

With the recent and more general agitation over higher education for women, the school is gaining in popularity there being at present in the higher departments above the five year high school course 42 students. In the whole school exclusive of the kindergartens there are 200 students. There were forty-two graduates from the different departments this year.

VI—THE JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH, SOUTH

By S. E. Hager

Last March the Mission suffered great loss in the death of Rev. W. P. Turner, a man of kind disposition, great practical common-sense, and furnished with ripe experience and uncommon talent for achieving results. Rev. C. B. Moseley, after twenty-five years of service, retired from the work.

Reinforcements

For the first time in seventeen years reinforcements to the men's evangelistic work were received by the coming of Rev. J. W. Frank and Rev. W. S. Ogburn; Miss Catherine A. Trieschmann and Miss Jane Fulton joined the missionary force in the Hiroshima Girls' School. The reinforcements for the evangelistic work hardly fill up the gap made by the loss of experienced men.

Kobe District

Evangelistic Work

During the past year there has been no expansion. Only two missionaries with five evangelists and four Bible women have been engaged in evangelistic work in four circuits in five large cities. There are marks of internal growth in the Churches and there is sufficient organization for aggressive work; but the visible results seem small in proportion to the means expended and the efforts and force employed.

Rev. W. A. Davis has had some encouragement in village work. Self-support has made very little progress. Congregations are everywhere small. The

number of baptisms was 28 and the net increase in membership in the Churches was 25.

Educational Work

The schools of the District have, as usual, had a prosperous year. With fewer handicaps as regards financial support and equipment and full working staff the schools naturally grow more rapidly than the evangelistic work which is always impoverished by lack of funds and workers.

Kwansei Gakuin

All departments of the *Kwansei Gakuin* have showed marked growth and results. Rev. Yoshikuni Yoshioka, D.D. was elected President to succeed Rev. Yoshiasu Hiraiwa, D.D., who had been elected Bishop of the Japan Methodist Church.

1. The Theological Department has come into a new era of activity and fruitfulness owing to adequate and modern equipment in a new *Theological Hall* and new Dormitory. There were four graduates in March.

2. A new College Department in the two sections of Commerce and Literature was organized in April with a first class faculty and 39 students, and backed by full recognition and privileges from the Educational Department of the Imperial Government. A unique feature of the curriculum is the adoption of the principle of elective courses and the recognition of this principle by the Educational Department. The future of the College seems bright. The main three-storied building will be available for the sole uses of the College from April 1913.

3. The Middle School had 382 students and graduated its largest class. The contract was let in November for the erection of a new middle school building with capacity for 600 students and to cost

about ¥50,000. This building will be ready for occupancy in April 1913, and when completed will be one of the best and largest middle school buildings in Japan. The location is most excellent. Two foreign and 18 Japanese teachers compose the faculty. Two of the Japanese teachers are graduates of the Imperial University and 14 hold teachers' certificates. Thirteen of them are Christians.

Lambuth Memorial Bible School

The Lambuth Memorial Bible and Training School had thirteen regular and two special students. Six women graduated in March; these all went immediately into the evangelistic work. Teachers and students engaged in Sunday School work in thirteen different places in or near the city of Kobe. A very successful Bible Conference for the graduates of the School and for other women workers was held September 18-23.

Palmore Gakuin

The Palmore Gakuin English Night School had a very prosperous year. The regular students numbered 330 and the enrollment was 667. In January Dr. K. Usaki conducted a series of special meetings when several young men expressed a desire to live Christian lives. Only one person was baptized and received into the Church.

Hiroshima District

Evangelistic Work

Three missionaries with the assistance of eight evangelists and three Bible Women have labored with some success in the four Mission circuits of the District. The old work moves on very slowly while the newest chapels and Churches make more rapid progress. Kure,

Okayama and Hiroshima showed the largest gains. In Kure Rev. T. Sunamoto is striving to plant Christianity among the working men of the dockyards, and he is succeeding remarkably well.

The Church at Okayama deserves special mention. This work was begun less than three years ago and has a membership of 44 and is making gratifying progress in self-support. There were 29 baptisms and a net increase of 26 in the District.

Educational Work

The Hiroshima Girls' School, with full equipment, full and capable faculty and full classes—the largest enrollment in its history—in all departments has had a year of prosperity and great results. Emphasis has been laid on Bible instruction, teaching of English and music, and the training of kindergarten teachers and upon Normal work.

The School, under the direction of Miss Ida L. Shannon, carries on a number of Sunday Schools in the city of Hiroshima which have an enrollment of 894.

Matsuyama District.

Evangelistic Work

On the average only two men assisted by two single women missionaries and seven evangelists and four Bible women have labored in the four large circuits of this district during the year 1912.

The return of Rev. T. W. B. Demaree, the District Superintendent, and the reinforcement by two

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Note:—This report takes no notice of the independent Churches and work of the Japan Methodist Church in the territory where the *Mission* has the above work, which *work* is a part of the Japan Methodist Church entrusted to us. We co-operate most harmoniously with the Japan Methodist Church.

new men give great joy to all in the District and the work becomes more hopeful. There were 25 baptisms and a net increase of 25 in membership.

Summary :—

Evangelistic missionaries .....men 9.....women 2
Educational missionaries .....men 4.....women 9

Evangelists	20
Bible women	11
Baptisms	82
Net increase in membership	74
Total members	644
Sunday Schools	53
Sunday School scholars	3,397
Students in schools	1,491

VII—JAPAN MISSIONS OF THE METHODIST CHURCH OF CANADA

By John W. Saunby

There are in Japan two missions of the Canadian Methodist Church, one of which, with a staff of nineteen men and their wives, represents the General Board of Missions, while the other, consisting of and including recent recruits and those now on furlough, twenty-nine elect ladies, represents the Women's Missionary Society of the Church.

Location

The territory occupied by these two Missions is identical, consisting of a solid block right through the heart of the main island with Tokyo, Hamamatsu, Tsuruga and Naoetsu at the four corners. Beyond the bounds thus

indicated, the Mission of the General Board has its educational work centered in Kobe, where it has united on equal terms with the Mission of the Methodist Episcopal Church South in the ownership and operation of the *Kwansei Gakuin.*

Concerning the operations of the Mission of the W.M.S. the following gleaned from their annual report by one of themselves will be perused with interest:—"For twenty-five consecutive years, the Japan Council of the W.M.S. has held its meetings in Karuizawa. This fact was a reason for special celebration and thanksgiving in July 1912 when the last session of the Council was held. At that time twenty members were present, while five were absent on furlough. On such an occasion, one is instinctively led to consider the amount of progress, or otherwise, made in the work with the passing of the years.

Kinds of Work

With well-established work in seven different cities, there is no lack of evidence of material growth to one familiar with conditions existing twenty-five years ago. We can now report three boarding schools for girls, with an aggregate attendance, during this past year, of about five hundred pupils, twelve well-organized kindergartens with five hundred and ninty children enrolled, a kindergarten training school with ten young ladies in the class, an Industrial School with thirty women and girls earning a comfortable living amid helpful surroundings, four small night schools for the poor, two orphanages for girls and regularly conducted classes in English and Domestic Science in several of our centres of work.

In addition to the above, direct evangelistic work is regularly carried on in eighty-four towns within

reach, by train and *kuruma*, of the seven cities where our workers, Japanese and foreign, reside. This evangelistic work takes the usual form of such work in Japan—women's meetings, children's meetings and meetings for women and girls in factories, and of house to house visitation for the purpose of Bible teaching. Also occasionally, special temperance or educational meetings are held when some well-known Christian teacher is invited to address audiences of teachers or of students.

Success

So much for material progress; but growth along moral and spiritual lines is not so easily estimated. But in glancing over recent reports of the different stations we find much to make us glad. About one hundred of these women and girls, among whom we have been working, have during the last year received baptism. Six have, of their own accord, offered themselves for evangelistic work among their own people, while one is preparing herself for work along social reform lines. In many places there are evidences of a better understanding of Christianity. There is, indeed, a growing conviction that it means more than a personal faith and personal salvation: that it means a deeper love for others and more readiness to deny self for the sake of others, while everywhere there is no doubt of a greater willingness to listen to the message of Christianity and a greater desire among Christians for Bible study. So, while the forces, within and without, are still strong against us, and there are many obstacles to fight, we thank God for the past and trust Him for the future."

Concerning the operations of the Mission of the General Board we may say that the year for which we are now reporting has been one of ever-widening

opportunity and of accordingly increased responsibility. Health has been kindly given, so that ranks are unbroken. Of the five recruits studying in the Language School in Tokyo two have completed their course and are out on the field and at work, while three more have come to take their places in the School. In a few months, every station, where we have already had a missionary will be occupied, and that with the sure and certain hope of opening up new work as soon as our junior missionaries complete their course in the Language School.

Kwansei Gakuin

Educational work at the *Kwansei Gakuin* furnishes a report as follows:—"The past year has been a record year in the history of the *Kwansei Gakuin*. A new Divinity Hall has been erected and a College of Literature and Commerce has been opened. In all departments a larger number of students has been enrolled than in any previous year. There have been twenty-nine students in the Theological Department, thirty-nine in the College and three hundred and eighty-four in the Academy, making four hundred and fifty-two in all."

We may add that the most recent advices show fully as great a degree of progress. The staff reinforced by the accession of Messrs. Outerbridge and Woodsworth, the success of the new College Department beyond a peradventure, the new Academy and Dormitory buildings nearing completion, an encouraging increase in the number of teachers and students all go to show what a power the Institution ought to be in contributing its full quota to the leavening of the social and intellectual life of this people with the law of righteousness and love in Jesus Christ our Lord.

Evangelistic Work

The direct evangelistic work of the Mission has, in common with all other missions on the field, felt the full stress of the persistent opposition coming from so many sources as to be positively bewildering at times; and yet notwithstanding the volumes that might be written on all the different phases of discouragement, distinct progress has been the order of the day. This has manifested itself especially in the opening up of work in the country villages of Nagano, Yamanashi, and Shizuoka Kens.

The Nagano work has been characterized by a much larger number of invitations for the missionary and his assistants to visit and preach in places where as yet the Gospel message has not been heard, and where now homes are thrown open to be used as preaching-places, and that, in not a few cases without money and without price. There is also a case of a man who has built a church all of his own accord and expense and then came and asked that a worker be sent to open up evangelistic work there. Nor is the work devoid of visible fruit. Here and there souls are being converted and are beginning lives of active service for their Divine Master.

Encouragement

Another cheering feature of the work is the increasing number of invitations coming from principals of common schools to give addresses to the students to which there is no let or hinderance in the way of giving direct Christian teaching.

A kind providence has also set before our workers in Nagano and Yamanashi Kens an open door for work among the railway men. It has become possible to have meetings in the railway club rooms, and the missionary has been invited to

speak on Christianity at regular meetings of the Club.

In Shidzuoka Ken, our missionaries are also encouraged by the way the Japanese Christians are taking hold of active evangelistic work. The following messages will serve to illustrate:—"One of the most encouraging features of the work here is the devout earnestness of many of the church members, four of whom, all young men, have formed a mission band for the work of which each subscribes one *yen* per month. This little band has bought a lot in the poorest section of the city and is now erecting a chapel used also as a kindergarten for poor children. The members of the Mission Band are in labours more abundant, not only in holding services in the preaching-places in the city, but accompanying the missionary and preaching in the various towns and villages within easy reach."

New Openings

Another writes as follows: "Everywhere throughout this field, farmers' houses are open for meetings, Young Men's Association buildings and public schools throw open their doors for the Christian message, while Christian literature is read with the greatest avidity. Inquirers are being made everywhere and from these a goodly number, most of whom are young men, are being baptized. The students also coming in to the mission stations from the surrounding country are seeking Christian instruction as never before. Indeed the signs of the times declare that 'The Lord, whom ye seek, shall suddenly come to his temple.'

K—— is a town of some seven thousand inhabitants. For twenty years it has been on our list of stations, but not until some seven years ago did the work really begin to grip the place. At that time the

present pastor went there with a new vision and a new purpose. With only four Christians to begin with, this enthusiastic servant of the Lord laid before them the project of completely evangelizing the town and also the necessity of raising money to that end. Caught up by the new inspiration they went to work with the result that there are now seventy-five Christians in connection with the Church, which is now making rapid strides toward self-support.

A year ago we undertook to co-operate with this pastor and his band of workers for the purpose of preaching the Gospel throughout the entire country. As a direct result of this forward movement we are now maintaining regular work in five new places. The first among these in importance is M——, seven miles from K—— in the extreme western part of the county where it the centre of a large number of villages all within easy reach of the evangelist recently stationed there. Here the response of the people has been so hearty that already we have a goodly number of earnest inquirers with prospects of several baptisms in the near future.

I—— is a mountain village two and a half miles from K—— in another direction. We have visited this place once a month holding meetings in the house of the principal of the public school. One evening last fall we baptized this man and his entire family, making seven in all. S——K—— is another mountain in the vicinity of K—— where there are several inquirers at whose invitation we came, and have been greeted with congregations averaging between seventy-five and a hundred who give us a most attentive hearing. One of the cheering features of this work is that the Christians from the K—— Church go along with us to this and other places and

heartily contribute their quota to the success of the meetings."

On the Hokurikudo there is far less to encourage than in the older sections of the work. It is still difficult to rent or buy property for preaching-places in many even of the larger towns, and in such as are open the intense opposition makes the matter of visible results very difficult. However the work is being extended in city and town and village by the thrusting in of evangelists, and by street preaching, Bible selling and tract distribution at the various religious festivals, with the result that at every centre of work there have been baptisms, and in one case eleven, of whom eight were very promising young men, received baptism at one time. In another case where two were baptized one of them, under severe persecution, has displayed a heroism in her loyalty to her newly-found Saviour, the knowledge of which is like a cup of cold water to the souls of the sometimes tired workers.

Along the line of institutional and philanthropic work the Mission has two orphanages with an aggregate of one hundred and forty-five children, three dormitories, one night school and a kindergarten all of which are affording the workers abundant opportunities of getting in close touch with the people and of influencing and moulding lives for Christ and His service.

CHAPTER XVII

THE PRESBYTERIAN GROUP

I—THE NIHON KIRISUTO KYOKWAI*

The latest official report of the *Nihon Kirisuto Kyokwai* contains the following items of special interest:

The present number of independent, i.e. self-supporting Churches is 66, two more than the previous year. There are 127 "Mission Churches." These are either connected with the co-operating Missions or with the Board of Domestic Missions of the Church itself. There are also 55 Mission Churches connected with the "Allied Missions."

The total church membership is 21,917, of which number 1,799 were received into the Church during the previous year.

Of the entire membership 10,911 are communicants.

The average number attending divine service on Sunday was 6,311, and that at the Sunday Schools 13,771.

The Church has 142 ordained ministers and 100 licensed preachers.

The total contributions of the Church during the

* As no report has been received from the official sources at the time of going to press we include the above items gleaned from the last annual report of the *Nihon Kirisuto Kyokwai* as indicating in some measure the scope of the work of this body.

year were ¥99,708.16, of which sum ¥4,998.44 was contributed for the mission work of the Church in Japan proper and in Chosen, Manchuria and Taiwan (Formosa).

The entire property of the Church is valued at ¥559,430.15.

II—THE JAPAN MISSION OF THE PRESBYTERIAN CHURCH IN THE U.S.A.

By Harvey Brokaw

The period of reaction seems ended. The year 1912 has shown a gradual change for the better in baptisms and spiritual growth. This change was expedited by the Conference of the Three Religions. Moreover, the name of the new era, *Taisho*, is proving a powerful leverage with which to pry open doors of opportunity. Nevertheless, some interference is still reported, especially with the children attending the Sunday Schools.

Missionary Force

The work of the Mission has been simplified by the tentative divisions of territory, giving definite responsibility. The agitation regarding distribution of forces caused us to take note of our personnel to see what the prospects are of accomplishing our task. Three startling facts confront us: (*a*) Nineteen of our seventy-six members are of the elder-statesman class. Although working on uncomplainingly, it does not seem right to compel them to bear the burden to the very end without any younger shoulders assisting. One by one they are dropping from the ranks. (*b*) In the three sections of the now united Mission, either by death, illness or

resignation, sixty missionaries have been lost to the service in sixteen years. Only thirty-one are here to take their places. (*c*) We are only cultivating our field in spots. Vast parts of territory, for which we must properly be considered responsible, are untouched. With present forces, we cannot reach them.

The death of Mrs. T. C. Winn, of Dairen, a really remarkable worker and a most saintly character, has been a great blow to the work. Mrs. Winn has left many lonely hearts to mourn her.

The Mission force has had one lone addition in the coming of Rev. T. C. Whitener, for which we are grateful. A great increase is imperative.

Equipment

The generous will of Mr. John H. Kennedy made 1912 a year of building. With one or two exceptions, the members of the Mission are now comfortably housed. Old residences have been repaired. School plants are all improved. Additional land was purchased for *Joshi Gakuin* and a heating-plant installed. Among the new buildings are the recitation-hall of *Hokusei Jo Gakko*, Sapporo; the science-hall of *Wilmina Jo Gakko*, Osaka; the gymnasium and re-built dormitory of *Hokuriku Jo Gakko*, Kanazawa; the kindergartens of Tokyo and Osaka; the residences of Sapporo (two), Tsu, Yamada, Matsuyama and Port Arthur; and the chapels of Sapporo, Fukui, Port Arthur and Onomichi. Funds were received to transfer the *Kojo Jo Gakko*, with one residence, from Yamaguchi to Shimonoseki. Later a union was effected with Sturges Seminary, Nagasaki. Land was purchased. Plans are now nearly completed. The new buildings will rapidly be built.

Educational Work

The girls' schools, kindergartens, *Meiji Gakuin*, Tokyo, and evangelists' training school, Osaka, have all had a fairly prosperous year, with more than the usual number of baptisms. Effort has been made in each school to secure a larger proportion of Christian teachers. Speaking of this matter, Miss Morgan, of *Wilmina Jo Gakko*, says, "When all America cannot (?) furnish enough educational missionaries to do the work, can we reasonably expect these mission lands to furnish a large supply of workers?"

That the schools are Christian on the whole is proved by the 24 baptisms in *Hokusei Jo Gakko*, 28 in *Meiji Gakuin*, 16 in *Joshi Gakuin*, 7 in *Hokuriku Jo Gakko* and 13 in *Wilmina Jo Gakko*. The students in girls' schools, *Meiji Gakuin*, and the evangelists' training school do active work in chapels and Sunday Schools, while the day and kindergarten pupils tremendously influence the homes.

Some interesting points in the educational work are as follows: The summer-school of *Meiji Gakuin*, theological department, with an enrollment of 50; the popularity of *Seishu Jo Gakko*, Otaru, in the matrimonial world, laying foundations for Christian Japanese homes; the contributions of students of *Joshi Gakuin* to the Christmas of Sado Island; the gift of ¥50 from the death-bed of a *Hokuriku Jo Gakko* graduate; and the effort of Miss West in the Bible-woman's Training School to develop the home idea and ideal, thus bringing the women into closer touch with the students.

Evangelistic Work

Rural evangelization has been the watch-word of the evangelistic work. Two of the missionaries have motorcycles and two have automobiles for rapid communica-

tion with the interior. By means of these, much literature has been distributed (50,000 copies by one of the four), new towns and villages reached, and small groups of inquirers established. The writer was able to reach, with the Gospel message, 223 towns and villages hitherto untouched, and to go 242 times into places more or less worked before. If this work is really successful, Japanese personal workers must be found to do follow-up work.

Other missionaries have done the usual amount of teaching, touring and as much of this new form of rural work as possible. In Manchuria, Dr. and Mrs. Winn traveled about 20,000 miles, until it "became second-nature to live out of hand-bags and lunch baskets." They were generally "rocked to sleep on a Manchurian train."

The Mission has thus proclaimed the Gospel of Jesus, and prays the Father to hasten the work through His Spirit, till that fuller Era of Righteousness shall reveal in earth as in heaven His love, might and majestic glory.

III—THE SOUTHERN PRESBYTERIAN MISSION

By H. W. Myers

The work of the Southern Presbyterian Mission lies in three provinces of Shikoku, in Kobe and in the districts that centre about Gifu, Nagoya, Okazaki and Toyohashi.

Evangelistic

The Mission has always considered its work to be primarily evangelistic, and has given this branch of the work the first place

in its budget and its plans. To preach the Gospel to every creature is our commission and our aim.

Encouraging progress has been made in Toyohashi, where a handsome new building has been completed; and the Christians are united and active under the leadership of Mr. Cumming and Mr. Imamura. The neighboring town of Okazaki, after being many years without a foreign missionary, has the Misses Patton stationed there, and the work is looking up. In Seto and Gifu, near Nagoya, faithful work has yielded gratifying results.

The Churches in Kobe are blessed with a group of exceptionally able and consecrated Japanese workers, and all have had goodly numbers of accessions in the last year. Mr. Naito, the pastor of one of the largest and strongest of the Presbyterian Churches of the city, has resigned his pastorate and taken up work under the Mission in one of the city chapels with the purpose of bringing it to self-support during the year if possible.

Marked progress is reported from Tokushima, where the Gospel leaven is working in a score of communities. Mr. Hirota, a former official in the Registration Office, is carrying on a notable work among the railroad employees. Mr. Kosumi, a former tax official, has been used in effecting some remarkable conversions, and is collecting the nucleus of a second Church in the city.

The First Church, with a membership of one hundred and forty, has just assumed entire self-support. Ninety-nine persons were baptized in the Province during the past year.

In the adjoining Province of Sanuki the number of baptisms reached a total of fifty-one. Last spring it is said that a million pilgrims worshipped at the

celebrated Kotohira Shrine in this province on the occasion of its three hundredth anniversary. An aggressive evangelistic campaign was carried on among these worshippers, when more than one hundred thousand tracts were distributed, and over four thousand portions of the Scriptures sold.

In the city of Kochi several very successful evangelistic services have been held, which have profoundly stirred the city. The Church is as firmly established in this center as in any of the smaller cities of Japan.

Educational

The Mission carries on its educational work in connection with three schools.

1. The Kobe Theological School has three foreign and four Japanese teachers, all of whom are also engaged in evangelistic work. The school has had a most important part in the development of the Presbyterian work of the city. There have been twenty-eight students in attendance during the year of whom five are in the graduating class. A new building has just been completed for the library with additional rooms for students.

2. The Nagoya Girls' School has had an enrollment of fifty in the past year. The school has been handicapped in the past by inferior buildings and equipment, but the carpenters are now at work reconstructing the whole school. A fine Christian spirit pervades the school, and few pass through it without being brought to Christ and salvation.

3. The Kochi Industrial Home is an institution conducted along unique lines by Miss Dowd. Poor girls are received who would otherwise have to work in the degrading surroundings of hotels or factories or worse places. These girls are taught to earn their

own living by sewing, embroidery etc., and while earning their own rice they are given an ordinary primary education, a good knowledge of the Bible and a surprising proficiency in music. The latter given as a reward of industry, serves as a spur to the laggards. This school outgrew its quarters, and a new building has just been erected, which is already filled by fifty girls. It would be hard to find a more positive evangelistic agency than this school has proved.

IV—JAPAN MISSION OF THE (GERMAN) REFORMED CHURCH IN THE UNITED STATES

By Christopher Noss

During the year the number of missionaries on the field, counting wives, has been reduced from thirty to twenty-six. Misses Hansen and Lindsey of Miyagi Girls' School and Rev. J. F. Steiner and Dr. W. G. Seiple of North Japan College have gone to America on furlough, while Miss Gerhard has returned to the College. Since the founding of the Mission most of our missionaries have usually been engaged in educational work, but at the present time just half of the twenty-six are in the evangelistic service.

Location

The Mission has a net-work of evangelistic stations that cover three-fourths of the counties in the prefectures of Miyagi, Yamagata and Fukushima. There are also nine stations in Tokyo and the country north of that city, and two in the prefecture of Akita. In all there are seventy-five places where the Gospel is preached or taught

regularly. Living in the rough climate of the north our workers are literally decimated every year or two by disease (tuberculosis), and some become unavailable for other reasons, so that it is not easy to keep the ranks filled. Our chief resources are in the schools at Sendai. It is noteworthy that of all the men who give themselves wholly to evangelism there are now seven that have studied in America, and yearly valuable recruits come from that source. On the whole the Mission has never had so many capable and determined evangelists as at the present time.

Yet progress is very slow. One cause is certainly the prevailing economic depression, which is especially severe in the North. Another is the disposition to regard the profession of religion as a specialty or hobby to be pursued by the few.

Encouragement

Everywhere Christian speakers are being asked to give addresses on "spiritual culture" (*seishin shuyo*) before various bodies of young men and women,—students, employees and farmers. Especially significant is the evident approach of many rural young men's societies (*seinendan*) toward Christianity. New interest is manifested by the student-class. Among the remarkable meetings of the year were a gathering of 700 girl-students in Sendai Church last June to hear an address by Miss Kawai, and a series of meetings for students conducted last September in Wakamatsu Church by six alumni of Aizu Middle School who are now studying at various universities.

The mother Church at Sendai, which was much weakened by the illness and death of a beloved young pastor and by other causes, has begun to recover under the leadership of Rev. S. Hagiwara, formerly of Kojimachi Church, Tokyo. The Synod

of the *Nihon Kirisuto Kyokwai* held its annual sessions in this Church Oct. 10 to 13,—the first time in its history that it has met north of Tokyo. The result has been to draw more closely the ties that bind our body to the united Presbyterian and Reformed Church.

Mrs. Schneder has been doing a remarkable work among the ladies of Sendai. The missionaries in that city generally have had cause to rejoice in the increasing regard for Christianity shown by those in authority. The governor on a recent occasion emphatically commended the Christian Orphanage and had the heads of counties (*guncho*) when gathered in conference go in a body to visit that institution.

Miyagi Girls' School (150 students), and North Japan College (450 students), both located at Sendai, have well maintained their efficiency and prestige.

Girls' School

At the Girls' School the Y. W. C. A. has been very active. It sent the largest delegation, twenty-two, to the national summer conference at Otsu in July. It also arranged for a sectional conference at the School in November, which was addressed by Misses Kawai and Yamada, Col. Yamamuro and others, and proved a great blessing to many. The authorities of the School are actively planning for the erection of the Domestic Science Building.

Tohoku Gakuin

In North Japan College (*Tohoku Gakuin*) there has been an unprecedented attendance of students; and a deepening of spirituality has been apparent, one evidence of which is the large participation of the students in the prayer-meeting held early every Wednesday morning.

V—NORTH JAPAN MISSION OF THE REFORMED CHURCH IN AMERICA

By H. Kuyper

Re-inforcements

The most notable event in the history of the Mission for the year has been the arrival of strong re-inforcements from the homeland. By the arrival of seven new missionaries our forces have been increased almost fifty per cent. The number of native evangelists employed by the Mission has also slightly increased, while the number of Bible women is almost treble that of last year.

Evangelistic

This year was the twenty-fifth anniversary of the beginning of our work at Morioka, from which city it has spread to many other towns and villages in the North. The members of the little group of believers who formed the first Christian body in Morioka, have been scattered far and wide, but it is pleasant to know that many of them have radiated a strong Christian influence wherever they have gone. The general condition in this part of our evangelistic field appears very favorable at present. In one place there is quite an awakening on the part of the local Christians, who seem filled with fresh zeal for the cause. At another point, where work has been carried on for quite a while without apparent results, some have been baptized, while several others are earnestly considering the same step. At still another out-station the Christians have been encouraged by the conversion of a man who for many years has been a gambler, and has several times been in prison.

The progress of our work in Shinshu has not been as marked as in the northern field, but in the fall of the year we were able to station one of our lady missionaries there and the good effects of her presence are already evident. In our Izu field one of our evangelists has begun a work among railroad men which appears very promising.

Self-Support

The Mission took the position last year that the local Christians in the various stations ought to pay the rent of the meeting-place and all other running expenses. In order not to place too heavy a burden upon them at once it was decided that the first year they should contribute one-fourth of the amount and an additional one-fourth each year till the whole amount was secured. The plan worked quite satisfactorily the first year, but this year's financial stringency has made it impossible to secure the desired increase. We hope that with improved financial conditions we may be able to attain our object.

Educational

Ferris Seminary reports not quite as large an attendance as last year, but the fact that all of this year's graduates are Christians is very encouraging. Of the present enrollment of 206, 85 are Christians. A number of the school's graduates are rendering very efficient service in our evangelistic work.

During the year several changes were made in the Japanese teaching staff of the *Meiji Gakuin*. The new teachers employed were all Christians, in some cases replacing non-Christian teachers, so that of the present staff all but two are Christians, and these are inquirers who will doubtless make profession of faith before long.

We are thankful to God for His blessings during

the year, especially for the large number of new laborers He has thrust forth into this needy field, and we trust that in the coming years He will open the way so that all these new forces may be used to gather in a great harvest of souls.

VI—THE SOUTH JAPAN MISSION OF THE REFORMED CHURCH IN AMERICA

By H. V. S. Peeke

With the exception of the work done at Kokura and Wakamatsu by the Presbyterians, all the work in Kyushu carried on in connection with the Church of Christ in Japan, is conducted by the above Mission. The force of missionaries is distressingly small in view of the work attempted, and the force has been depleted by ill health during the year.

Educational

Steele Academy (*Tosan Gakuin*) has had a very prosperous year. The grounds and buildings have been put into excellent shape, the corps of teachers somewhat improved, and the total enrollment reached two hundred and fifty-eight, a full school. It is great prosperity although without striking features.

Sturges Seminary (*Umegasaki Jo Gakko*) has maintained an enrollment of about seventy-five, quite as many as the school can accommodate. As an institution of learning and as a means of leading young women into the Christian life, the school has, during the past year, given a good account of itself. It is with regret, as well as with hope, that we announce that the plant has been sold to the adjoining Methodist School, and by April 1st, 1914, we

expect to open, at Shimonoseki in union with the Presbyterians, a better school about double the size.

A large work has been done for children and women in Kagoshima by Miss Lansing and her helpers; and the work in Miyakonojo, the single outstation in the lower third of the island, has been prosperous. We long for the day when this field, less isolated now than formerly, shall have again an itinerating foreign missionary and a half dozen outstations as was the case ten years ago.

Evangelistic

With Saga as a center, and with eight evangelists and one Bible woman, Mr. Peeke is carrying on work at Sasebo, Arita-Imari, Karatsu, Tosu, Kurume, Yanagawa and Shimabara. The fields of greatest promise are Sasebo, Karatsu and Kurume, although Saga also moves slowly forward. The twenty-seven Christians in the Kurume neighborhood were organized into a Mission *Dendo Kyokwai* in December. It has been a hard year with no striking movement. The absence of an inquiring spirit has been astonishing. An experienced pastor, Rev. T. Hirayama, begins with the new year a country work such as he has had in contemplation for many years. With no fixed and regular Sabbath preaching duties, he will constantly tour the large and thickly populated plain south of the railroad between Saga and Takeo, calling, preaching and using his own sermons and other printed matter. This will be an attempt at the purely rural evangelism of which so much is heard at present.

The other evangelistic field of the Mission is Oita Ken. Stationed at Oita, Mr. Pieters, with six evangelists labors in the Ken capital and in Nakatsu, Hiji, Beppu, Usuki and Saeki. Within three years the Mission has raised this field from a half-forgotten

back-pasture, to a well cared for center of vigorous activity. There has been healthy growth during the year. The striking feature has been evangelization by advertising, carried on at considerable outlay, by Mr. Pieters in connection with the Oita newspapers.

Methods

Advertising space was purchased, and almost daily brief articles on fundamental religious questions, passages of Scripture, etc., were published. An offer was made to send Christian literature, and as far as possible all letters of inquiry were followed up by literature and letters sent, and by personal calls made by evangelists. Some nine hundred applications for literature were received. The experiment was carried on for about nine months, and the following claims as to results can be readily substantiated.

(1) The message has been carried to remote places. (2) It has been made accessible to multitudes who had no access to it before. (3) Public interest has been excited. (4) The Gospel in the newspaper has gone where it could have gone in no other way. (5) Many have through these articles been brought into personal contact with the missionary and the local evangelists (6) The newspapers have been led to adopt a friendly attitude. (7) The newspaper work has led to new openings for the regular workers. (8) The workers of other missions have also been benefitted by this special work.

The work of the Mission is, on the whole, in a healthy condition, and is ready to join in the great advance when God's time to favor Zion shall have arrived.

VII—WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA

By Susan Augusta Pratt

The Woman's Union Missionary Society in its Girls' School established in 1871, its Woman's Theological School with its evangelistic work and the nine country preaching-places have had, on the whole, in spite of some hindrances, a year of exceptional privilege and advance, along many lines of work.

Girl's School

There was an entering class of 37 in April 1912 in the Girls' School bringing up the total enrollment to over 100. With a large entering class came fresh courage and inspiration for work. The teachers are all Christians and many of the older students feel a deep sense of responsibility for the younger girls. Sixteen are engaged in Sunday Schools, and one large Sunday School is conducted by them. Three Churches look to this school for assistance in their work. The school Y. W. C. A. has furnished a pleasant little room in Doremus Hall which is used for committee meetings and informal prayer meetings. Here the Christian Service League meets every Friday morning for a short service of prayer. Seven delegates were sent to the Y. W. C. A. Conference at Otsu and eleven attended all or part of the sessions.

A special service was held in the chapel Thanksgiving morning when the girls brought potatoes, rice or money as offerings. These gifts were distributed among 40 poor families. 300 gifts were made at Christmas time for the Osaka factory children.

Special efforts have been made to call upon the parents of the girls and encourage them to visit the

school. The teachers try by correspondence to keep in touch with the graduates. Three meetings for the younger graduates and three teas for the mothers have been held at the school.

An unusually promising class of eleven girls will be ready to graduate by the end of March. Fortnightly instead of monthly meetings of the Literary Society have helped to keep up interest in the class work which they aim to represent. A musical, and general oral examinations have given all the teachers an opportunity to know what is being done in the different classes.

Woman's Theological School

In the Woman's Theological School a spirit of consecration has been manifested in study and work. In June 1912 six young women were graduated, making 61 since the school was established. More than half this number are still at work, two working among Japanese women and girls in Korea.

The students have carried on their regular school prayer meetings and taught and carried on 24 Sunday Schools in Yokohama, while some also have had classes in the various Churches. The 900 or more children are being taught a regular course of lessons, preparation being made previously in the Normal Training Class. Besides going into the city two afternoons a week to conduct Bible classes and do house to house visitation, they also work in the Reform School for girls, in the Orphanage, in the Charity School and in the Hiranuma Jo Gakko. One of the preaching-places is near that school and the girls come every Sunday afternoon to listen to a Bible lesson and sing hymns. A number have bought Testaments. A social afternoon is given there during the week.

An interesting work is also being carried on in the Yokohama hemp braid factory.

Workers Conference

The sixth Annual Workers' Conference was held a few days after the regular Commencement in June. The mornings were given up to a devotional hour, Bible classes in Joshua and II Corinthians, followed by helpful and inspiring lectures. In the afternoon different programs were carried out. A Sunday School Conference was held, reports of the country work given by each Bible woman, and an interesting feature was the Conversazione when questions regarding the different phases of the work were brought up and discussed. A very impressive consecration service, closing with a communion service in the chapel, attended by all the teachers, Bible women and students, brought the Conference to a close.

Country Work

Decided interest has been seen in the country preaching-places. A goodly number have received baptism and there are many inquirers. The Bible women have been asked to open up new work in a few small villages and some of the teachers in the Bible School have visited the work holding special meetings. The study of the Bible has been emphasized and new classes formed. The Sunday Schools have increased in number and efficiency, some of the children having decided for Christ.

In some places the Christians are taking a vital interest in the work, realizing in some measure their responsibility.

One of the preaching-places has so increased in membership that it has been formed into a Union Church, suitable officers having been appointed.

CHAPTER XVIII

CHURCHES AND MISSIONS

I—BAPTIST

By J. F. Gressitt

American Baptist Foreign Mission Society, Women's Baptist Foreign Missionary Societies of the East and West

1912 will be remembered as a year of deepening conviction on the part of the Japanese nation as to the need of religion. The "Era of Enlightenment" is followed by the "Era of Great Righteousness." From practically all our stations come reports of increased attendance upon evangelistic meetings and in Sunday Schools.

Missionary Staff

During the year the staff of missionaries was augmented by the return of twelve from furlough, and by the designation of two new missionaries to the Japan field. But before the year had ended, on October 30, one of the former, Mrs. J. H. Scott, was called by her Master to higher service. She had spent twenty years in Christian work in Japan. In 1912 four members of the Mission returned to America, so that the total number on the field at the end of the year was fifty-three.

Evangelistic Work

Evangelistic work has been pushed both intensively and extensively. In accordance with the advice of the com-

mittees on the occupation of the field, attempts were made to evangelize more of our several fields than we were doing formerly. The work of these committees will surely do much towards the systematic and thorough evangelizing of Japan. The workers, both Japanese and missionaries, are brought to face more directly their opportunity and responsibility. From the Morioka field, Mr. Topping writes: "We worked more towns in the four counties hitherto touched, and entered two counties hitherto unworked, finding many open doors, and are encouraged to continue as far as means permit." Mr. Steadman speaks of a greater desire on the part of the people in Hokkaido to hear the Gospel message. The most significant movement, however, is that in the Liu Chiu Islands. Writing of this, Mr. Thomson says, "While the ingathering has not been as great as last year, yet the interest continues, and the open air meetings are held every day." "The method of evangelism," writes Mr. Axling, "is the good old method, upon which there can be no improvement. The Gospel message is passed from mouth to mouth. It is the personal method. Parents lead the children, and the children the parents. Relatives tell the good news to relatives, and neighbors tell their neighbors. One hard-working mother has led scores of women to the feet of the Master where they have found a new womanhood. As we went from village to village the homes of the Christians and inquirers were everywhere open for meetings; and if we could send word in advance of our coming, there was always a Cornelius who was waiting for us, 'having called together his kinsmen and his near friends.'"

City Work

The city evangelistic work has presented many encouragements, but in general

there was less response than in the country work. At the Central Tabernacle in Tokyo, in addition to active preaching in evangelistic meetings, there were carried on the varied activities of an institutional Church,—an evening school with nightly chapel periods and Bible classes, an afternoon school for young women, a nursery-kindergarten, and adult Bible classes, while Saturday Christian lectures reached large numbers with moral, social, and religious messages. Besides these forms of work, a monthly magazine furnished opportunity for religious and intellectual culture for Christian workers throughout the Empire. In Kyoto a new church edifice was completed and dedicated. In the eleven stations there are 3,580 members of Churches, and during the year there were 391 baptisms. The church members raised ¥7,687 for all purposes. The Sunday Schools had a total enrollment of 12,500 children. In all there were sixty pastors and evangelists working in 182 centers. There are 32 organized Churches, 22 of which are provided with houses of worship.

Educational Work

The educational work of the Mission is carried on in a theological seminary in Tokyo in co-operation with the Southern Baptist Mission; in a boys' school with middle and higher departments in Tokyo; and in four girls' schools, located in Tokyo, Kanagawa, Sendai, and Himeji. In Osaka there is a Bible Women's Training School with an enrollment last year of eighteen. In addition to these there are evening schools in Tokyo and Yokohama, and a Kindergarten Teachers' Training School in Tokyo. From the Theological Seminary a class of nine was graduated,—the largest in the history of the school.

The Christian dormitory maintained for the

benefit of the Christian movement in Waseda University has continued in close affiliation with the Waseda Christian Association, and has had the hearty support of the officers and professors of the university. Evangelistic meetings have been held in the university auditorium, and occasional lectures have been given on various phases of Christian thought and living. Mr. Benninghoff has continued his connection with the University, giving two lectures a week on the Philosophy of Religion.

Policy

In both evangelistic and educational work there has been the closest sympathy and co-operation between the Japanese workers and missionaries. Two joint conferences were held within the year, one at Arima and the other in connection with the visit of the foreign secretary of the society, Dr. J. H. Franklin. These conferences dealt with the larger questions of policy in the main. It was decided, in view of limitations of resources and the relatively thorough degree of the occupation of the Hokkaido field, that we give up our work in Otaru and Sapporo, and concentrate energy and means in the ten stations on the main island and the Inland Sea. For the latter work we are calling for reinforcements of workers from America and adequate equipment.

The Japan Mission of the Southern Baptist Convention

By C. T. Willingham

During the spring of 1912 our missionary force was decreased by the going home on furlough of brethren Dozier and Rowe with their families. One missionary was added to our force during the year,

Miss Grace Anne Hughes of the Northern Baptist Mission being transferred to us when she married Mr. E. O. Mills of our Mission.

There have been no deaths among the missionaries, but the Mission feels it has sustained a great loss in the death of the most influential layman in our ranks, Mr. Tsuruhara of Moji. He was well known in southwest Japan as a man of splendid Christian integrity.

Self-Support

One of the most gratifying things in our year's work was the fact that our Moji Church undertook to be self-supporting. Several of the members met and decided that they would guarantee monthly an amount sufficient for the Church to become self-supporting. This is the first time any Church connected with our Mission has taken such a step.

Generous Gifts

Another thing that brought us joy was the gift of one layman in the homeland of $12,500.00, the amount our Mission was called upon to provide in purchasing, together with the Northern Baptist Mission, a splendid lot for the Japan Baptist Theological Seminary in Tokyo. The lot has been secured and we hope it will not be long before we shall be able to erect suitable buildings on it.

Educational

Our Mission has been interested in a night school conducted by our force residing in Fukuoka. As reported last year, the school started off with a good enrollment and a fine attendance was maintained during the whole year It is considered a success. A beginning in kindergarten work was made in Fukuoka in the fall but it is too early to report much concerning it.

Literature

During the past summer the *Fukuin Shoten* (Gospel book-store) was moved from Nagasaki to Fukuoka. Special efforts were put forth to push sales and enlarge its sphere. The result was that the record of sales surpassed that of previous years. A report concerning it says "the best sellers have been the Bible—including portions thereof—the Hymnal, Life of Christ, "The Common People's Gospel", "A Word of Advice to Young Men", Sunday School books and supplies, tracts, and books for children."

Except for the interests referred to above our missionary force devotes most of its attention to what is usually designated as evangelistic work. We have missionaries located in Shimonoseki, Kokura, Fukuoka, Kumamoto, and Kagoshima who look after the evangelistic work in these cities and the adjoining territory. We also have one missionary family located in Tokyo, where some evangelistic work is carried on in addition to teaching in the Seminary.

II—THE KUMI-AI CHURCHES

By T. Harada.

The year from April 1912, to March 1913, records a most successful National Council, held in Kyoto, in October, the organization of the Laymen's Volunteer Missionary Movement, the opening of mission work in Formosa, the striking progress of mission work among the Koreans, and the continuance of the Extension Evangelistic Campaign in the principle cities. Among other important actions taken at the meeting of the National Council was the change

of the name *Nihon Dendo Kwaisha* (Japan Missionary Society) to centralization of the organization of the *Kumi-ai* Churches. The Extension Evangelistic Campaign, through its success of the previous year, gained encouragement for continuance; and action to that effect was taken, ¥1700 being pledged upon the spot to meet an appeal for ¥2,000. for the work.

The Laymen's Volunteer Missionary Movement also was an outgrowth of the same council gathering, being launched soon after the meeting. This is believed to be the first movement of the kind in Japan, and already it has given not a little impulse to the activity of the Churches especially in the large cities.

Work among the Koreans, opened in June, 1911, less than two years ago, has developed marvelously. The last statistics, at the close of 1912, reported 35 Churches, one Japanese minister, one Korean preacher, and 1758 members.

The year is noticable for its church-building operations. New churches have been completed in Maebashi, Kyoto (*Rokkyo*), Hokkaido (*Tokachi*), and Osaka (Umeda). The Kujo church in Osaka has been enlarged. Sunday School buildings at Naniwa in Osaka, Niigata, and Tosa have been erected.

Statistics at the close of the year 1912 show 74 self-supporting Churches, 29 chapels, 31 chapels under the care of the American Board Mission, 39 Korean Churches, a total of 169. Adult membership 19984, children enrolled 913. During the year 1190 members have been received by baptism and confession. ¥125,098. has been contributed.

The American Board Mission in Co-operation with the Kumi-ai Churches of Japan

By F. A. Lombard

"Not to be ministered unto, but to minister"

The principle of the life of Jesus is the guiding principle of every true missionary. The mission of the American Board in Japan is one of co-operation. Organized without denominational name, though representing for the most part a Congregational constituency, it welcomes every opportunity of fraternal co-operation; and in particular holds itself an ally of the *Kumi-ai* Churches. Opened in 1869, the Mission finds itself to-day in the realization of many of its early hopes. Its policy of local independence has been abundantly justified both in educational and in evangelistic work. Doshisha University and the National Body of *Kumi-ai* Churches are the ripened fruitage of its ministry. Co-operating in all ways with these institutions, to the faculty of Doshisha in particular assigning a large number of its members, the Mission has its own allied educational and evangelistic activities.

Educational Work

This work, which is no less evangelistic for being educational in method, embraces schools ranging from kindergarten to college. Six kindergartens are situated, in Kyoto (2), Kobe, Maebashi, Tottori, and Miyazaki. In Okayama is a primary school in connection with social settlement activity. All other schools under the care of the Mission are for girls, and include girls' homes in Matsuyama and Miyazaki, a day and a night school in Matsuyama, a school, college, kinder-

garten training school, and evangelistic school in Kobe. Educational work for young men is centered in co-operation with Doshisha.

Evangelistic Work

Statistics of evangelistic work are misleading for its avowed method is that of fostering small congregations until they attain self-support and become part of the independent *Kumi-ai* body. All stations of the Mission carry on evangelistic activity, an honorable part in this work being taken by women of the Mission in connection with kindergartens, local Churches, and touring.

The Mission enrolls twenty men and forty-eight women, five of the latter being not under appointment. The Mission maintains twelve stations. In accord with the desire of *Kumi-ai* Churches the Mission renews its request for reinforcement. One man and one woman are under appointment, and three families are promised. Still others are needed to fill places recently left vacant.

Doshisha University

On the 25th of March Doshisha completed its 38th year, its first as a recognized University, graduating from all departments a total of 131 students out of an enrollment of 1164. The Girls' Departments graduated 26 from an enrollment of 214. During the year 63 students have united with the Doshisha Church.

A convenient Administration building has been erected; and the College Hall of the girls' department, the gift of the Woman's Board of the Pacific, has been completed. Prof. Hino, Dean of the Theological Department, is spending the year in America as the first encumbent of the Doshisha Fellowship in Andover Theological Seminary, Cambridge. Four of the Theological graduates go to the

States to continue their studies. A new department, that of Japanese Literature, in addition to the Departments of English Literature and Domestic Science will be opened with the new year in the College Section of the Girls' School which during the year has received recognition as a *Semmon Gakko*.

III—THE AMERICAN CHRISTIAN CONVENTION

By E. K. McCord

Prominent incidents in the past year were the graduation of three promising young men from our full theological course, and the ordination by the annual conference of six young pastors.

Changes of Method

This left us with only two theological students and it seemed the wiser course to close our own school temporarily and ask the aid of the schools of other bodies for these two.

During the latter part of the year our evangelistic work has been prosecuted with more than usual activity and under changed methods.

Influenced to some extent by the work of the Committee on Distribution of Christian Forces of the Conference of Federated Missions, and following along lines already pretty well tested by Miss True in her work, a more intensive and thorough country campaign has been carried on in both the Tohoku and Tochigi Ken districts.

Evangelistic Work

No new central points have been opened, but working out from already established centers, we have undertaken to preach the Gospel as nearly as possible in every

mura in six counties connected with our Tohoku work.

A similar though not so extensive work has been the ideal of our Tochigi district.

In the attempt to give everyone an opportunity, at least, to hear the Gospel we have gone quite beyond the larger villages, and often in outlying farmhouses and in roadside tea-houses have held very promising meetings.

In a very large number of places, day-time addresses to the school-children on subjects of morality and temperance have been eagerly welcomed by the principals and teachers, and in a few instances the use of the school building for the actual preaching of the Gospel has been freely offered by the principals themselves, the students of the night schools (carried on in a large number of country school-houses) forming the main part of the audiences.

In connection with this work at some more favorable points Dr. Woodworth has carried on for periods of about three weeks nightly Bible schools, in Japanese, for young men. Regular attendance at these schools has ranged from eight to fifteen, and Dr. Woodworth reports that several of the young men manifest a strong desire to enter the ministry.

During the year a privately owned church building has become available for the use of our Church body at Utsunomiya, at a nominal rent.

At Ichinoseki negotiations are in progress looking toward the purchase of a building site with the prospect of erecting a chapel during the coming summer.

Mr. Fry returned from furlough in April 1913 and Mr. Garman and family left on furlough in May.

IV—CHURCHES OF CHRIST MISSION

By A. W. Place

Advance

Last year the Foreign Christian Missionary Society, with its head-quarters in Cincinnati, O., undertook to raise a million dollars for equipment on the mission fields. Their campaign met with such ready response that, before the million had been subscribed, they decided, upon the substantial suggestion of several business men, to make it a two million rather than a one million dollar campaign. Japan's share in this is to be a little over $200,000. The Mission in planning for this increase in our equipment and working force has gone on record as favoring the intensive, rather than the extensive, plan of work. "Will this increase in equipment promote greater efficiency?" is the test we wish to make the deciding factor in all our plans. So far our plans call for an increase of evangelistic missionary families to be located in the smaller cities in the territory where we have work, and the strengthening of our work in the large cities by adding equipment to our stronger Churches which will enable them to do institutional work. It is the consensus of opinion among the missionaries that if a missionary is to be of the greatest service to the Japanese Church he must get close to it both in body and spirit. If the spirit is lacking perhaps long distance evangelism is preferable. The first steps in developing an institutional work in connection with the Tennoji Church in Osaka have been taken. Money is now in hand for a chapel and theological school building in Takinogawa, Tokyo, where our girls' and boys' schools are located. This building is to be so arrang-

ed and equipped that it will meet the requirements for evangelistic work among students. It is hoped by most of the missionaries and Japanese brethren that a possible combination may be made with some other theological school by which greater efficiency and saving of both men and means may be accomplished. Through the students in our schools we have a great opportunity to reach our whole neighborhood.

Educational

The *Joshi Sei Gakuin*, our girls' school, was granted by the Government this year the *Shite* privileges. The direct result of this is that the entrance class this year is several times as large as in any previous year. In our boys' school we feel that the opportunity for acquaintanceship and fellowship with the students that is made possible by coming in touch with them in their games has been sadly neglected. We have been unable to buy more land for a base-ball field, but we have worked out a plan by which we can make a fair ball-ground out of the land we have by the removal of some trees, hills, etc. This we have done and we are going to make the most of this added opportunity.

Evangelistic

It is the testimony of the Japanese pastors and the missionaries associated with them that there has been a marked advance in the spiritual growth of the Church this year. This was especially marked in this year's annual meeting. The lay members, especially, are taking a greater responsibility and a more active interest in the growth and work of the Church. The dilemma of the Government over the problem of the development of the character side in the education of Japan's sons has had a marked influence on the

members of our faculties, both Christians and non-Christians. The young men's Club of the school Church is very active.

In this brief sketch it has been impossible to more than hint at the movements that are under way and the opportunities that are opening up. They are a challenge to the Christian forces in Japan.

V—THE EVANGELICAL ASSOCIATION

By Paul S. Mayer

The most important event in the history of our work for the year was the election by the annual conference of the first Japanese presiding elder. The man thus honored is Rev. M. Tayama, who has enjoyed a liberal education in America and who has been identified with our work for a number of years. We trust that the increased co-operation between missionaries and native workers made possible by this step and that the added responsibility devolving upon the Japanese Church will augment to a marked degree the results of the work.

Advance

Our work has made substantial progress. The gain in membership over the previous year is one hundred persons or nine per cent. At Chikko, Osaka, a piece of ground has been rented at a reasonable rate from the government and on it a church, parsonage, kindergarten and a missionary residence are to be erected. The church and the parsonage are now under construction and will be completed in a short time. The old Yotsuya church has been re-erected at Hikawashita, Koishikawa, and

will form the center of a social work for the poor of that community.

Kindergartens Added emphasis is being placed by our Mission upon kindergarten work. The Azabu kindergarten has been crowded to its utmost capacity. The average enrollment has been forty-five and at the recent graduation exercises sixteen children received diplomas. A kindergarten teacher has also arrived from America and in the future all kindergarten work will be under her supervision. In the course of the coming year, at least two kindergarten buildings will be erected; one of them at Chikko, Osaka, and the other at Mukojima, a suburb of Tokyo. The latter building will be used largely for the children of the mill hands of the extensive Kanegafuchi Spinning Company.

Social The factory work under the supervision of Miss Bauernfeind is a very successful feature of the activities of our Mission. Work is now conducted in a hat factory and in the Kanegafuchi Spinning Company of Mukojima. The work in the hat factory is of recent origin and the results are not yet apparent. In the spinning factory the work is in every way encouraged by the managers. Formerly only two meetings could be held in a month, but since last September the number of meetings a month has been increased to six. The Christmas celebration was attended by two thousand women and the manager, although not a Christian, made an address greatly encouraging the work. More than three thousand tracts are distributed monthly. Baptisms are constantly occurring. Lately one of the overseers of the factory received baptism and many more would enter the Church, if they could receive permission from their families.

We are sorry that conditions make it imperative for Rev. J. P. Hauch and family to return to America. He is our oldest missionary on the field, experienced by many years of service at home and in Japan, and his counsel and leadership have been a valuable asset in the management of our Mission affairs. Under his supervision, the Mission has made notable progress. We pray for him God's rich blessing upon his work in the homeland.

VI—EVANGELICAL LUTHERAN MISSION CO-OPERATING IN JAPAN

By J. W. F. Winther

"We are fighting it out upon the same lines as indicated last year with about the same success. In as much as the work is practically the same, there is no need of a detailed account."

This is the full report from our station, and we all agree that it has been a quiet year. The influence of the religious conference last year was not strong enough to make itself felt in those parts of Kyushu, where we have our main work. Even the much talked-of religious revival in connection with the death of the Emperor did not reach us.

Opposition

In one of our stations there has even been a good deal of opposition. A private kindergarten employed the pastor's wife as teacher. By her influence two members of the congregation were also employed, and they had the practical management of the whole affair. Then an anonymous pamphlet appeared, stating that it was

an "Amen-kindergarten." The parents were warned of the great danger and were urged to withdraw their children or rise up and cleanse the kindergarten of that pernicious doctrine of Jesus, which otherwise would crush out the beautiful virtues peculiar to this land of the gods, pollute the morals of the people and destroy the state. The opposition has subsided, and things remain as they were. But it shows that we are in "unopened Kyushu", far from the center of all things. We are endeavoring not to flee from these conditions but to better them, to "open" the island, and the year has not been so quiet that we have not seen real progress.

New Work

All the old work has been maintained, and some new work has been started. An experienced pastor has been located in Tokyo, whose chief duty is to care for those of our Christians who continually are drawn to this vortex. A hostel for students has been started and the work will be extended with the special purpose of gathering and helping Kyushu men. The first baptism in this our only station outside of Kyushu took place last fall.

Here in Kyushu one new kindergarten has been started, a lot for a permanent building has been secured for another. Four new street-chapels have been opened. Most of the doctors in a rather large hospital have been gathered into a Bible class.

Work for Children

In the city work some stations have put an increasing emphasis on work for the children, so that the number of Sunday Schools has been increased by four in one station alone. Meetings in the Christians' homes were reported last year. They have not only been kept up but extended. Another congregation made a trial of it in one home and the result was two baptisms. This kind of

activity seems to be specially fruitful and will be still more extended.

Just one example. A young man, recently baptized, made a hasty remark to his mother, but seeing he had pained her, he at once apologized in such a fashion, that the mother's opposition to Christianity was overcome, and the home became a "center"; weekly meetings were held, the mother was soon won, and a young daughter, though hardly sixteen years old was also baptized. Half a year later she astonished Christians and non-Christians alike by her wonderful joy, as she was translated to a better home. Many neighbors witnessed her last hours and carried away deep impressions of that remarkable power with which this ordinarily very quiet child had spoken in exhorting them to become Christians. After her death the neighbors actually came to offer congratulations instead of condolences, such a manifest victory had her death been. The father himself, a very prominent and wealthy man is pledged by a solemn promise to his dying child to become an active Christian.

Evangelistic

Country work has been carried on in two places. In one place where there is a railway station and the work is nearly twenty years old the report is that it is as successful as the city work. The town-council has exerted itself to help the kindergarten which is the center of the evangelistic work.

The other place is more than twenty-five miles from the railway; the work is new; opposition has taken place. It is easy however to gain inquirers even in large numbers; many are seemingly convinced. But the influence of the family system is far stronger and more binding than in the cities, and it has fully

sufficed to prevent open confession. Some have been baptized after removal to other places, but hitherto only one, a farmer, has been baptized in the town itself. The lower classes still seem to have an innate fear of "*Yaso*," and at times it amounts to positive hatred. Still the children are accessible and impressible and a few years of patient work will doubtless bring changes even here.

Educational

Theological work has been carried on; there are six students, but sickness has sorely hindered the work. Close study seems hard and perhaps too difficult for those who have not kept at it continually since childhood. We are now looking forward to the day when the middle school can furnish students for the ministry.

Kyushu Gakuin has now finished its second year with 200 students. We have every reason to believe that it will start its third year with 300. Hitherto more applicants have been turned away than admitted.

The Christian work has been hampered in various ways. There has been no chapel; this will be built now. The teachers have had their hands full, so they have not been able to do nearly as much evangelistic work as desired or planned. But a man eminently suited for such a place, has now been secured, and has already come to devote a good deal of his time to direct Christian work. The outlook is thus far better now. What has been done has been done outside of school-hours, and the attendance has been absolutely voluntary.

Results

The results so far are: of the twenty boys nearly one-third are earnest inquirers; most of them come from the dormitory, only one out of every four dormitory boys is still uninfluenced, but of

the day-scholars hardly one in twelve has become an inquirer. The first ten were baptized Easter Sunday. Several more were considered ready for baptism, but it was impossible to obtain the consent of the parents.

Next month we all join in the celebration of the twentieth anniversary of Lutheran work in Japan, determined to "fight it out on the old evangelical lines"; in the past we have been encouraged by the results obtained, and have been upheld by that mercy which is new every morning.

VII—JAPAN EVANGELISTIC BAND

By Paget Wilkes

The Japan Evangelistic Band, an interdenominational body of workers comprising members of all the leading denominations, has been at work eight years. The foreign staff inclusive of wives of missionaries numbers seventeen. The Japanese staff is much larger. There is some variety in the work though all of an evangelistic order.

Missionaries and Japanese workers when labouring in fixed stations, act as coadjutors of other Missions such as Church of England, Presbyterian, Methodist, etc.

Others both foreign and Japanese give themselves to the special work of conducting missions and conventions and thus travel all over the Empire.

A third part devote themselves to work among special classes, e.g., policemen, factory hands, fallen women, etc.

Others give most of their time to literary labours.

Work in Fixed Stations

During the past year reports have come to hand of definite conversions from all our workers in the Sanindo, at Saseho, Taishui, Nakatsu, in the Tokushima district, Banshiu, and at Kobe. In the last mentioned place there is a very bright band of open-air lay workers, as well as a band of young men in training for future work.

Special Missioners

The work done in this line has been very encouraging. Many very bright conversions among all classes are reported, while we have been cheered by subsequent correspondence which has revealed the abiding and permanent character of the work done. There has been signal blessing at the Conventions held in various parts of the country.

Special Class Work

Mr. Cuthbertson labouring amongst the police with an excellent staff of five Japanese, reports bright conversions all along, meeting with much kindness and civility from the authorities. He has got good openings for preaching the Gospel to large bodies of men; while the personal work of visiting the men both by day and night as well as their families has resulted in not a few very happy conversions. Within the year work has extended to Yokohama, Chiba and Osaka. The latter place is very encouraging.

Factory Work

Miss Holland having retired from the work in the Osaka factories has asked us to undertake it. Miss Cribb with a staff of four workers is now in touch with twenty-two factories and hospitals attached. The congregations of factory hands are good, ranging from 50 to 600. Cottage meetings, one nearly every day, have been arranged in the homes of men living

in the settlements or *Shataku*. Since we undertook the work in May there have been six or ten bright conversions here, and the workers are encouraged to go on. At present the work in the factories is mostly seed sowing. Personal touch with the girls is hard.

Rescue Work Miss Penrod of our Mission was invited by the W. C. T. U. early in the year to undertake rescue work. She has been busy getting things into shape and is at present in America raising funds for the extension of the *Jiaikwan* in Tokyo.

Literary Work The "*Christian News*," a Gospel paper still continues its large circulation and is much used by missionaries and Churches of all denominations. "*Living Bread*" a 50 page magazine for Christians with a circulation of 600 per month has been used of God to bless and strengthen many.

VIII—THE GENERAL EVANGELICAL-PROTESTANT MISSIONARY SOCIETY (GERMAN-SWISS)

By D. Emil Schiller

Personnel Looking back over the year 1912, we have not to report remarkable or extraordinary events, but we are glad that our work has made a good and sound progress. Our workers' force is necessarily small on account of financial reasons; it musters only two missionaries (one in Kyoto and the other in Tokyo, and the latter has been absent almost half the year), four ordained pastors, four evangelists and two Bible-women; but

a number of voluntary helpers have to be added, of whom some have done regular and excellent work. With our small working force we have to serve six congregations (two of them in Tokyo and one each in Chiba, Oyumi Otsu and Kyoto) and about a dozen preaching-places (located in Tokyo, the Chiba-District, Toyohashi, Tahara, Tsuruga, Zeze, Kyoto and Osaka). In almost all these places we have flourishing Sunday Schools; we have some Young Men's Associations, of which the most influential is in Toyohashi; we have Bible classes everywhere and also some women's societies. The statistical growth of our Church, the *Fukyu Fukuin Kyokwai*, has not been so large as in the years before, but the whole work has been consolidated and the congregations better united.

Educational

The two missionaries have also the care of the German Protestant communities in Tokyo, Yokohama and Kobe, as well as some work in the schools for German children in Yokohama and Kobe. We do educational work by means of one kindergarten in Tokyo, German night-schools in Tokyo and Kyoto, and an English night-school in Otsu. During the last year also the plans ripened and the preparations were made for an enlargement of this work, especially in Tokyo, but also in Kyoto. The money was collected also for a students' hostel to be built in Tokyo, which will be completed in the spring of 1913. A second students' hostel on a smaller scale was the gift of one of our church members in Chiba. Our literary work is chiefly done by our monthly magazine *Shinri*.

Publication

Besides this our Pastor Akashi has published a number of articles in other magazines as well as pamphlets and

books. Our largest publication during the year has been the book "*Gendaiteki Kiristokyo,*" (Christianity for the present generation), edited by Pastor Aoki, a systematical representation of Christianity, a revised version of a German book written by D. Ehlers in Frankfurt am Main. This book of 520 pages besides the prefaces was published by the *Keiseisha* and has already done some excellent work by leading readers to Christianity.

When looking back, our hearts are glad that we have been able to do all this work for the furtherance of God's kingdom in this country. If we take into account our small financial resources and the small number of our workers, we may claim that we have contributed at least our due share to the Christianization of Japan. The result of our work too has proved the truth of the word: *Vexilla regis prodeunt!*

IX—THE FREE METHODIST MISSION

By S. E. Cooper

The outstanding feature in the development of the work of our Mission during the past year has been the marked improvement in the already cordial relationships hitherto maintained between the missionaries and the Japanese workers. That measure of mutual confidence and respect for which we have long prayed and hoped is rapidly becoming a pleasant reality. This, of course, is based upon a frank and honest mutual understanding which we believe points the way leading to the greatest possible degree of

mutual helpfulness on the part of the missionaries and the Japanese in carrying on the work.

Relation of Missionaries and Japanese Helpers

Last year we reported an action of our Mission by which was outlined a happy solution of the question of the relationships that should be maintained between the foreign missionaries and their Japanese co-laborers during the progress of the development of the work towards independence. This action has received the careful attention of our Board, and as a result, our missionary Secretary, Rev. B. Winget, has been especially commissioned to visit this field with a view to studying conditions and making a final decision in reference to this important matter. We regret that, owing to an extended visit in China, he will not be able to make his decision in time to publish the results in this issue of the Christian Movement.

Evangelistic

During the past year our work has continued to enjoy its usual measure of prosperity. In Osaka there have been several seasons of special evangelistic effort during which a large number have turned to the Lord. During one month alone the reports show that over one hundred were converted at one chapel. The holiness convention held at Sakai last summer was a source of much blessing to our work in Osaka.

The building of new street car lines has interfered somewhat with the work at *Nippon Bashi*, and has made it necessary for us to change the location of our chapel at Imamiya, but happily, in the latter case, we have been fortunate enough to secure an excellent site in the new park known as "*Shinsekai*."

In the Akashi district the work in the interior villages especially has developed to such an extent

and the results have become so encouraging that a new evangelist and his wife as well as a new Bible woman have been found necessary in order to look after its interests. We are especially pleased to record that our efforts during the past three or four years to open regular work permanently in Kakogawa, a village about twelve miles west of Akashi, has been crowned with success. New work has been opened up at Hayashi Mura and at Tanaka Mura during the year. The work at Miki has enjoyed a steady growth.

The work on the island of Awaji has many encouraging items to report in spite of the fact that for unavoidable reasons it was practically without the aid of a resident missionary from July, 1912 until February, 1913. Special progress is to be noted at Ei Mura and vicinity. The pastor at this place has consecrated himself anew to evangelistic labor, and as a result of his unusual zeal and industry the work there is entering upon a new era of prosperity. During the latter part of the year a regular appointment has been created and maintained at Iwaya.

The pastor at Shizuki has also become imbued with a similar spirit of enthusiasm and is restless to extend his work. A favorable opening having appeared at Karia through the generous offer of a layman to furnish a chapel free of rent, arrangements have been made to take advantage of this open door to begin regular work there.

The brief visit of our Missionary Secretary and his wife on their way to China brought a measure of courage and inspiration to the weary toilers in our part of the vineyard that was as rare as it was refreshing. It is with anticipations of much pleasure

and profit that we look forward to their early return to this field for a more extended visit.

X—FRIENDS MISSION IN JAPAN

By H. E. Coleman

There has been no special development of the work in the past year, but we have been conscious of some internal growth. The number of mission stations remains five outside Tokyo, but we have recently begun a new meeting place in Nippori. The movement towards self-support, although still in its infancy, has made some advances. The completion of the brick Meeting House in Mito showed the Christians the desirability and possibility of owning their own places of worship, and stimulated three other congregations to start building funds. The Tokyo Meeting devoted one tenth of all its income to this building fund. Recently a non-Christian teacher in a Normal School in Mito said, "The Friends' Meeting House is the pride of Mito". It is a substantial building, and very well planned for the needs of the work. At the formal opening of the building as a place of worship in January, the Governor of the Prefecture and the Mayor were present.

Evangelistic

The evangelists in all country stations have out-stations which they visit regularly for Sunday Schools and special meetings. One of the Christians in one of these smaller places feels that it is the great task of his life to build up a Christian congregation and to erect a Meeting House in his native village. Our Tokyo evangelist has had very cordial receptions at many

of the middle schools and others of the same grade in the prefecture for giving moral lectures from the Christian standpoint.

Progress

With the securing of Government recognition for the Girls' School in Tokyo, an advisory committee was appointed, of which Dr. Nitobe is the chairman. The Museum has been fitted up with new cases and new specimens, and the library is growing gradually. Extensive repairs were made in the domestic science building fitting up a better foreign dining-room, and a laundry, with rooms for home nursing.

The Japanese Christians have taken up the Japanese "*Friend*," our monthly publication, as never before, and we feel this will be instrumental in stimulating initiative and aggressive efforts on the part of all our Christians.

A Japanese room was added to the Bowles' residence, and this has been of great use in the work for women, for personal Bible lessons and classes, for Japanese guests, and for a meeting for aged women.

One feature of the work for young men in Tokyo was the Annual Bible Conference of one week, attended by seventeen students who spent about three hours daily in Bible study or lectures on Christianity. Another feature was a camp for students opened for the first time at Miyogi San.

Almost all our missionaries are interested in some one or more lines of general Christian work or allied interests, such as peace, temperance, purity, anti-tuberculosis, Bible study, &c.

At least nine Sunday Schools have been conducted by the workers in Tokyo, and a number of Sunday Schools and two girls' clubs in Mito have been carried on with very encouraging results.

XI—HEPZIBAH FAITH MISSION

By F. L. Smelser

Meetings at the Mission Hall

Meetings at the Mission Hall have continued nightly throughout the year. About four hundred have professed salvation. God only knows how many of these were saved and how many are standing true. The greater part of those who professed salvation are not residents of Yokohama but are those who come sight-seeing, on business or just passing through. We lose touch with many of them while we keep in touch with others and send them the "Christian News" a Gospel paper. We find it a great blessing to those who cannot attend meetings and get other help. One says in a letter from Korea "I have been in the hospital for a long time but am nearly well now. When the 'Christian News' came I was pricked to the heart. I repented of my sins once more and God forgave me and blessed me so that all the night through I sang, prayed and praised God. I am no more lonely for Jesus is with me."

Among those saved were some remarkable cases. One was that of a Japanese bandit chief in Manchuria, who alone had escaped to Yokohama while the rest of his following were killed. He was saved at the Mission Hall and is now attending the meetings, a wonderfully changed man.

We believe God is blessing the seed sown and is often working where we know not. A man from a far interior town, who was saved at the Mission some time ago, called to see Miya San (our head worker). He told of the blessed work that is going on in his

village. He is a very quiet man but lived and testified in his own Buddhist village until many began to inquire and study the Bible for themselves. Last year among others a head official was saved and is now holding meetings and preaching to the people. The president of a Young Men's Association of this same place was also converted and is now having the young men taught the way of salvation.

Special Meetings

The Naval Review, held on Nov. 12th, offered splendid opportunity for Gospel work. We held two meetings in the afternoon and two at night. When one meeting finished the inquirers were taken up stairs and dealt with personally while another meeting went on down stairs. After one service eleven remained to inquire, ten of whom professed salvation. Some of these are still coming to the meetings and are proving true. Mr. and Mrs. Wood who have had a mission in the slums of Liverpool for twenty-seven years assisted us in these as well as a week of other special meetings. They were a real blessing and inspiration to us all and their help was much appreciated.

The women's work has been quite encouraging although comparatively few women come into the Mission Hall. One of our Bible women has been in touch with about fifteen whom she has led to Christ. Only a very few of these are able to come out to the meetings as they are mostly servants or wives of men opposed to Christianity. A head nurse the other day asked for some one to go to the hospital and have meetings so all could hear. Another nurse is dying with tuberculosis but bright and happy, and ready to go.

A woman passing through Yokohama on her way to America stopped at a hotel over night.

When she inquired as to a good place to spend the evening, this hotel not only advised her to go to the Mission but sent a servant with her. She remained among the inquirers, gave her heart to God and went on her way rejoicing.

Sabbath School Work

The seed of the Word has been sown in the hearts of the children of ten Sabbath Schools through the year. Some few of these pupils have given evidence of salvation and at least one-fourth of the seven or eight hundred have learned to pray to the true God. We firmly believe they are at least spoiled for idol worship. Mrs. Wood had a special meeting for the Mission Sabbath School children and when the meeting closed she asked all who wished to be saved to remain and go up-stairs. Nearly the whole school of eighty pupils went up in a body. The teachers prayed with their own classes. It was a touching sight. Some were deeply convicted and wept aloud as they prayed for forgiveness of sins. As there is joy in heaven over the finding of one lost sheep there certainly is joy also over the finding of all these little lambs.

Rag-Pickers

The work among these children rag-pickers has continued throughout the year as usual with the exception of a short time we had to close up for fear of spreading the cholera. The free bath has evidently had a good effect on the children for some of them really come with clean faces now. The class held twice a week has done well. Most of them have finished the first reader. These children are only those who have no other chance to learn. One mother came the other day and said, "Thanks for teaching my child. I can read and write myself and

was not always in this condition. I wished very much to send my daughter to school but could not. Since she came to the class she is so happy and wishes to study all the time at home. I would like to let her study but cannot keep her so am planning to put her out to work in the spring." She is one of our brightest girls, nine years old. Others will be sent to the factories or kept in the rag business. The Sabbath School is well attended and the children learn well. We are praying for a Japanese worker (and his support) who feels called to work especially among these people. So far we have confined our work to the children and yet the police testify to the whole neighborhood being changed and giving them less trouble.

The Bible and Tract Work

By the assistance of the American Bible Society we were enabled from the first of June to the last of November to spend half our time in colporteur work in the rural districts, towns and cities. We would, on entering a village or town, canvass all the houses selling Bibles and giving out tracts. The evenings were spent in street meetings which gave us an opportunity to preach to thousands who had never heard the Gospel message before. As to the effects of this work the following cases will serve to illustrate. We visited the fishing village of Tateoka, selling Bibles and holding street meetings. We invited the fishermen to come to the M. E. chapel at night. The house was quite well filled. They listened attentively to the preaching. Later a man from the village came to our Mission Hall in Yokohama and testified that a revival spirit was manifest in the village and asked us to come again and they would pay our expenses.

A man came to our house one day in December with a five *sen* Testament in his hand and asked some questions about it. He said he had bought it at our Mission on Theatre St., about five years ago and put it away without reading it. He said he had been making a special study of Buddhism for several years but could find no satisfaction. Just lately he became anxious to read the Testament. He had read as far as St. Luke and said he found it to be a wonderful book. He could not understand some things but one thing he found himself to be a sinner. He prayed and asked God to save him and has since been coming to the meetings.

The total number of Bibles and Testaments sold during the year was 3557. Several thousand Scripture portions and about 60,000 tracts were distributed. During a heathen festival in Tokyo which lasted several days we were given the privilege of selling Bibles and giving out tracts in the Buddhist temple compound. Also at a town between Tokyo and Yokohama we were granted the same privilege.

Because of lack of funds we had to give up the Bible work in the interior at the end of November but have since been selling in front of our Mission in Yokohama. We sing and beat the drum till a crowd gathers then we give them a short sermon and offer them the Word of God. In this way we preach to from five to ten crowds every evening before the regular night service begins.

XII—METHODIST PROTESTANT MISSION

By E. H. Van Dyke

The present special feature of the work of the Methodist Protestant Mission is the operation of a principle adopted a few years ago of reducing the missionary force to the minimum and increasing the Japanese force to the maximum. Let me say however that the adoption of this principle applies only to the work of the parent or general Board. The work of the W.F.M.S. is organized and managed separately and independently. Though it is supposed to harmonize its efforts with those of the general Board, which it usually does, it is nevertheless free as to plans, methods, and principles in the conduct of its own work. With a separate organization and representive of its own in the Conference of Federated Missions no further mention of it will be made in this article further than to say that it is admirably conducted.

Educational

Our educational work consists of the Nagoya Gakuin (College), the Yokohama School of English, a small school for the blind in Tokyo, and an English night school in Yokkaichi; the latter being an amalgamated work started and still largely managed by Rev. W. de L. Kingsbury, independent missionary and U. S. Consular Agent. The school for the blind had last year an enrollment of 31. The Yokohama School of English has an afternoon department for girls and an evening department for boys and young men. The total enrollment for the last year was 298; girls' department 32, boys' department 266. It reaches many of the coming business men of the city. The

Nagoya College needs a word of explanation. This school had its beginning some twenty-five years ago in day and night English classes, the first Christian educational work ever begun in this city. It was soon enlarged and organized into the Nagoya Anglo-Japanese College. This school continued a precarious existence, doing good work but receiving a very meagre patronage, until six years ago, when the college course was temporarily suspended and the grade lowered to conform to that of the Government Middle Schools. As a so-called Government Middle School the patronage of the school gradually increased until one year ago the attendance numbered about 300. At that time it was again reorganized with several prospective departments, one of which should be the Middle School, and renamed the Nagoya Gakuin or Nagoya College.

At present however the Middle School department is the only one in operation. In this department we have an actual attendance of 400. At the opening of the new school year the first of April we had 161 applicants, but were obliged to turn about thirty of them away as 400 is the utmost limit of our present capacity. Even this is over crowding, as our chapel or assembly hall cannot possibly accommodate more than 350 even when packed in like sardines. Moreover the reception and social rooms have had to be given up in order to provide class-room accommodation, Since the opening of the present school year the morning chapel services have been especially well attended. There are seldom vacant seats in the hall, while some stand.

During the first three years of the so-called Government *Chu Gakko* regime there developed in

the school a decided and persistent anti-Christian spirit and grave anxieties were engendered. To the great joy of all concerned the efforts put forth to meet the situation prevailed and conditions have completely changed. Not only has the anti-Christian spirit disappeared, but there is now not only a respectful but even an interested attention given the claims of the Christian religion whenever and wherever presented.

Evangelistic

The evangelistic work of the Mission consists of 15 fully organized Churches three of which are half self-supporting; 14 provisional church organizations, and 86 other chapels and preaching-places each having its Sunday School, children's and other special meetings. There are in the work 14 ordained Japanese ministers of the Gospel, with 22 preachers and evangelists. For the conduct of three schools with 729 scholars, the care of 29 churches and 37 other missions, there were on the field last year only two male missionaries and their wives, one family being at home on furlough.

If any Mission in Japan is over-stocked with missionaries it certainly is not ours. On the other hand it is not hard to see that we have pressed this principle too far already. Whatever may be said for or against the principle of a minimum missionary and a maximum Japanese force facts are facts, and the facts are that since the time this principle was put into operation with us, the annual number of converts or baptisms has grown less, and the *per capita* contributions from the members for all purposes have declined. The question raised by these facts is, When, and in what proportion can larger responsibilities be safely laid upon our Japanese brethren? It may be that by the natural force of circumstances the

transition period must needs show a loss that will be more than retrieved in the years to follow.

XIII—THE OMI MISSION

By W. M. Vories

History The Omi Mission began eight years ago as the personal work of a Y.M.C.A. teacher in a Government school. Favored by the grace of God and the persecution of bigots in the conservative Buddhistic Province of Omi, forty per cent of the students in the school joined Bible classes and forty per cent of the graduating class were baptized; and then the teacher was dismissed and left penniless to continue his work as an independent missionary,—supporting the Mission by the practice of architecture, with the help of a few contributing friends.

The third to the fifth year witnessed a substantial practice built up; workers increased to seven, two being Americans; and special work being done for students and railway men in five towns with a central building at Hachiman.

From the fifth to the eighth year the workers increased to five Americans and sixteen Japanese; the work branched out to reach farmers with a three acre farm as a base; to reach dwellers in inaccessible parts by newspaper notices, a circulating library of evangelistic literature, and a monthly magazine in Japanese; to reach the passers-by a rest house on the chief road provided with tracts and an invitation to call in town and inquire about Christianity; besides evangelistic preaching, four Sunday Schools, two Y. M. C. A. dormitories, Bible classes, and other regular missionary efforts. The equipment includes

six pieces of property with nine buildings. A Gospel launch to reach the population about Lake Biwa is being built. The projected new efforts include a Training School, a Kindergarten for *Shin Hemin*, a sanitarium for tuberculosis sufferers, a printing press, a Y.M.C.A., and the addition of several new workers.

Purposes

The Mission has three definite purposes: 1) The evangelization and reformation of the 800,000 people of Omi. 2) To serve as a laboratory for testing new methods of mission enterprise for the benefit of all mission bodies; to blaze the way for the evangelization of the long neglected rural districts of Japan. 3) To advocate and to demonstrate the possibility of co-operation and union efforts among differing denominations and races of Christians. To which end we have among our own workers representatives of seven denominations and the monthly conference of all of our workers gives equal voice to all.

The results are as yet small, as the work is new and in a virgin field; yet already they exceed the expectation of the workers. The reasons for this are, first, that the work was not of man's planning, and second, that the human agencies have been emphatically *personal* and *plastic*, meeting special conditions with specially evolved methods.

Omi Mission Personnel

(Foreign missionaries) 1912-1913

Wm. Merrell Vories, (1905).
Lester G. Chapin, (1910).
Rev. Paul B. Waterhouse, (1912).
Mrs. Bessie P. Waterhouse, (1912).
Joshua H. Vogel, (1913).

Address, Hachiman, Omi, Japan.

XIV—THE UNITED BRETHREN MISSION

By Alfred T. Howard.

Two of our congregations, one at Harajuku and the other at Shimo Shibuya, Tokyo, last year enjoyed their first year in new church buildings. Because of the new buildings "better" could be written all over, through and around, the work of these Churches.

Methods

A Kindergarten was started in Shimo Shibuya that has been filled almost to its limits from the first.

A lot for a church site in Nihonbashi Ku was acquired within the last few weeks. It will be a privilege to see the congregation in that great business center worshipping in a proper building before many years.

In conjunction with the American Bible Society a Bible selling evangelist was supported in the western portion of Chiba Ken. Many people were discovered who had formerly heard the Gospel while students in Tokyo. They were glad of the new message, many becoming inquirers; and several have already accepted Christ as their Saviour.

Gains

Our Churches generally reported substantial gains in their finances. It was in this respect the most satisfactory year in the history of our Church in Japan. Two supervising pastors rendered excellent service in the development of all the Churches.

Our Sunday-schools also gave a pretty fair account of themselves, though changing the method of reporting numbers from that of enrollment to average attendance gave our Sunday-school statistics a rude jolt, with a loss of nearly three hundred.

The interest of our pastors at least was never so

general, genuine, and eager for direction in Sunday-school matters as now. A committee was appointed at our recent annual conference on Sunday-school work with a view to the securing of better teachers, the improvement of methods of teaching, and the elimination of too much story-telling to the detriment of real Bible instruction.

Nineteen hundred and twelve left a fairly good record in the Church of things well done, and we all enter upon the work of the coming year with increased zeal for the glory of God and the up-building of the kingdom of Christ in Japan.

XV—THE ORIENTAL MISSIONARY SOCIETY

By E. A. Kilbourne

The past year while marked with peculiar difficulties in the work has proved to be a very fruitful one indeed, both in the Bible Institute and the mission work in the city and country alike. The new location for our Central Gospel Mission in Tokyo, (opened the first day of the year) is an improvement on the old place, and meetings to the number of 1102 have continued regularly every day yielding a blessed fruitage of no less than 1200 souls *(kesshinsha)* for the twelve months.

Reports from the other city missions and interior stations show progress in most cases, and in some a revival spirit has existed at times almost equal to the Central Mission work.

Country Work

In the rural work we have given special attention to the systematic distribution of portions and tracts in the homes of the people, doing county by county, visiting every home. In this manner we have finished five of the six counties of Tottori Ken, and all the counties of Tokyo Fu. One missionary with a band of Japanese helpers is giving all his attention to this work, and other missionaries will soon arrive to do the same, as it is the intention eventually to visit every home in Japan. These workers not only distribute the Word but do personal work wherever they find an eager listener; preach in hotels or halls and on the streets, taking the names of all interested ones which are sent into headquarters for further dealing with by mail. The results have been surprisingly good and we have already several hundred names of interested people. One result of this village work worth mentioning is the little body of believers at Senju to whom we send a worker weekly from the Bible Institute.

Publication

In the publication department, books and tracts to the number of 1,333,000, aggregating over 12,000,000 pages have gone forth.

Hono no Shita became a weekly from January 1st, 1913.

Special Service

Special work among the railway, postal and telegraph employees continues to be carried on by a special evangelist with good results and wide open doors. The monthly magazine *Denshi* circulates among these people with a good influence; and not infrequently the evangelist's sermons are reported in the official gazettes of these departments. The Word

has gone forth to these classes from Hokkaido to Korea and Taiwan.

Altogether 1912 has been in many respects the best year in our history—to God be all the glory.

XVI—SEVENTH-DAY ADVENTIST MISSION

By Chas. N. Lake

The last year has been one of progress with our work in this field. Though only one new place of work has been opened up, we have been busy strengthening the work already begun in other places. Quite a number of new members have been gained and for the greater part old members have remained faithful.

Success has attended the labors of our three tent companies. A fourth tent will be manned the coming season.

Publishing

In the printing and publishing department likewise, encouraging results have been seen. *Owari No Fukuin*, our missionary paper, has been changed from an unbound 12-page semi-monthly paper to a magazine of 24 pages, with a two-color cover. It now makes its appearance monthly and being more attractive than formerly sells readily. Its circulation has also been increased by about five hundred copies.

An illustrated edition of *Steps to Christ* has been issued. No other new books have been published during the past year however.

The number of our foreign workers has been decreased by the return to the States of two families. Their places have been partly filled by new arrivals.

XVII—THE UNITARIAN MISSION

By Clay MacCaulay

The Unitarian Mission, known now to the Japanese under the name *To-itsu Kirisuto-Kyo Kodokwai*, has just closed the most prosperous and useful year in its history. Its activities have been directed under four chief departments—

1. Church extension
2. Education
3. Social service
4. Publication.

Church Extension

Under Church Extension, the Mission has been in co-operation with the Tokyo Unitarian Church in Mita, Shiba, where regular meetings for worship every Sunday and thirty-three special meetings, altogether having an attendance of nearly 13,000 persons, have been held. The church membership in March 1912 was 62; it is now 162. In the Sunday School are 150 children with eight teachers; the children being mostly from the families of working people and small shopkeepers in the neighbourhood of Unity Hall. A Bible class of nearly twenty young men conducted by the Rev. Kato is held every Sunday morning before the church services. A Unity Club of thirty members, young men and women, has regular monthly and special meetings for social and literary purposes. Devotional meetings for the church members and friends take place every Thursday evening under the guidance of the minister of the Church Rev. S. Uchigasaki.

Education

In the department of Education, classes numbering twenty-eight young men, under

the direction of Professors Minami and Okada have met on Tuesdays and Fridays since October last, until March, especially for the study of the works of Eucken and Bergson. The young men have had the pleasure of hearing directly by letter from these leaders of modern religious and philosophic thought. There was also a Summer School in July last, attended by students in classes averaging 50 each for the six days of the sessions. Eleven lecturers, specialists in ethics, philosophy, and religion, and prominent in various religious and educational institutions volunteered their services for the week, and took for their themes some of the specifically timely topics of their departments. A similar course of lectures is proposed for the coming summer.

Social Service

Throughout the year the department of Social Service has been active in various important directions. It has supported since October last a "Bureau of Legal Advice" giving free legal counsel to persons needing it, and who are unable to employ attorneys. Thirty-seven complex legal entanglements have been satisfactorily solved by this agency. Popular lecture meetings have been held semi-monthly, having audiences numbering from 300 to 400, composed chiefly of the working people of the Shiba district Out of these meetings the "Friendly Society", a constitutional organization, consisting now of 530 members has developed, under the presidency of Mr. B. Suzuki, the secretary of the Japan Unitarian Association. The Association has for its object mutual helpfulness and the promotion of knowledge, character and the art of life as citizens. The Society publishes monthly the *Yu-ai Shimpo*, 1200 copies, to advance its purposes. The lecturers before the Society have been well known men of

Japan, in literature, law, politics, medicine and the various sciences.

Publication

The Publication Department has been occupied chiefly with the care of the *Rikugo Zasshi*, the oldest and now one of the most important and widely circulated of the Christian magazines of the Empire. The issue of the magazine has increased from 1000 copies a year ago to 1800, and is widely circulated, not only in Japan, but in Hawaii, China and among Japanese in America and Europe.

In addition to these mere notes, we can report the beginning of negotiations for a location in North Tokyo on which to erect a new Unitarian Hall, to which the general activities of the Japan Unitarian Association will be transferred, leaving the present Unity Hall free for specific Social Settlement and educational work in the thickly settled manufacturing districts of the southern part of the city.

Other interests of the Mission might be placed on record here, but the space allotted to us has already been filled.

XVIII—UNIVERSALIST MISSION

By G. I. Keirn

During the past year, as in recent years, the Universalist Mission has placed its emphasis on the distribution of its message through the printed page. Though organized work has not been its point of emphasis, its Churches, Sunday schools, Bible classes and other institutions were never, as a whole, in better condition than they are to-day. There is a growing

disposition among the native Christians to assume responsibility and in general there has been brought about an improvement. So far as outward facts are concerned the following will give an idea of the organic work of this Mission.

Organic Work

There is a Church and Sunday School in Nagoya; a Church, Sunday School and night school for boys with fifty pupils in Shidzuoka; a Church and Sunday School in Akita; a Church and two Sunday Schools in Tokyo. Besides this regular church work, Mr. Lobdell has a Bible class on Wednesday evening for young men, and Mrs. Lobdell a class for children on Sunday in their home. Two miles from the central Church in Tokyo is the Blackmer girls' home where we have our second Tokyo Sunday School. On the grounds of the home is our free kindergarten with eighty pupils, at which school is taught a Sunday School lesson each Saturday. With the exception of the Shidzuoka night school and the above kindergarten, we have no schools and have not had for years. We think it best to leave secular education to the government schools and confine ourselves to the more direct religious work for which we came; especially since we have more of this than we can do. The Blackmer home is a Christian home where girls of good character may live under Christian influences while they are going to school. For the past few years there has been an average of seventeen such resident girls in the home, and usually four or five of them are in training for Sunday School teaching or other Christian work. Including all religious services, Sunday Schools, lectures and other gatherings, there is an average of twenty-five meetings each week throughout the entire Mission in which the Bible or some phase of the Christian religion is taught. The aggre-

gate attendance on all these occasions is somewhat more than five hundred per week. Besides these many others are reached every week through individual work.

Staff

The Mission has five native ministers, four of them active. There are six other paid teachers and workers, three of them giving all their time to the work of the Mission. Many of the church members render valuable volunteer service as they do in the home Churches. The church membership, resident and non-resident, is about five hundred. There are three hundred and fifty members in the Sunday Schools. In Tokyo the Mission owns the land and buildings of the Central Church, the Blackmer Home and the Blackmer Home Kindergarten, and in Nagoya it owns a chapel on rented ground. In other places private houses are rented for church services. The following statement will show the facts in brief.

Summary

Missionaries four; Churches four; native ministers five; other teachers and paid workers six; Sunday Schools five; night school one; kindergarten one; girl's home one; church buildings two; other buildings two; total church membership about 500; members of Sunday Schools 350.

Publication

More than a half million copies of ten different tracts, each containing in some form the special message of this Mission, have been published during the past three years and nearly that number are now in the hands of readers. Numerous testimonial letters have been received from all parts of Japan, and from Korea, China and Formosa. Upon the whole the year has been the best the Universalist Mission has known for some time.

XIX—THE GREEK CATHOLIC CHURCH

By F. E. Hagin

A brief report of the Greek Church in Japan is as follows:—

Organization It has 266 Churches which are divided into parishes of thirty each, in order to be controlled by the presbytery. The number of workers is 161, of which 44 are pastors and 118 are evangelists. Besides that we have ten workers and teachers in the Surugadai Theological School and head-office.

The baptisms of the last year were 1,019 in number, and the deaths numbered 342. The present enrolled membership is 33,377. Membership in the Sunday Schools is 1,561, showing a decrease of nearly 200, compared to last year.

The money contributed by Japanese in the church work in their several districts amounts to ¥21,527.29. The sum of money paid by the Russian Missionary Society was about ¥80,000.

Progress There is no remarkable change, but the Church is making gradual progress and is especially hopeful in Hokkaido. The work begun in Formosa last year, had to be given up, owing to lack of workers, but as we have Christians there, we send someone to visit them occasionally, to help and cheer them. Our present force of workers is not sufficient to properly man work already started on the main islands notwithstanding the fact that we have 91 students in our boys' Theological School and 80 in the school for girls with an average of 15 or 16 graduates every year from the two schools.

Archbishop The church experienced a great loss in the death of Archbishop Nicolai, but we are grateful for Bishop Serge having been given to us. He is most earnest in the spread of the Gospel. His plan is to carry out the ideas of the late Archbishop Nicolai, excepting in the matter of church politics. He wishes to train the Japanese that they may be more efficient for a voice in church government. For that purpose, a counsel, consisting of Japanese workers and members has been organized to discuss church government, and thus the Japanese and missionaries co-operate in all the departments of the work.

CHAPTER XIX

CHRISTIAN ENDEAVOR SOCIETIES

By James H. Pettee

The Japan Union of Christian Endeavor held its twenty-first annual convention at Tokyo, March 28-31 of the present year. Organized Endeavor has thus come of age and it is trying to naturalize itself so as to be of more efficient service in Japan.

Annual Convention

Special features of the recent convention were its being held in a Methodist Church, the Central Tabernacle; the presence of a Korean delegate to report the organized work begun in Chosen this past year; an excellent musical program with genuinely enjoyable solos and choruses by Japanese; an A No. I. Junior Rally "the best yet;" the decision reached after a full and frank discussion to lay special stress the coming year on efforts to increase attendance at Church and mid-week services; also to send Sec. Sawaya to the Los Angeles Convention this coming July, and President Osaka to the World's Convention next spring at Sydney, Australia; the awarding the Clark banner to *Chosen* (Korea) and the voting to hold next year's convention at Nagasaki.

Korean Testimony

The most dramatic incident of this or any other recent meeting was the listening to the report, calmly, unostentatiously

given after much urging by the Korean delegate, of the rough-house treatment awarded him by his fellow Christian countrymen studying in Tokyo because of his willingness to join with Japanese Christians in holding such a meeting. He pled with them to accept the political situation, imitate the Scotch, and thus prepare themselves to play no insignificant part in the united Empire of Japan and Korea, the Great Britain of the Far East. His assailants were thirty to one, the affair taking place in a Japanese restaurant on Sunday afternoon. They attacked him first with arguments and then with fists. Serious consequences might have resulted had not two Japanese policemen come to his rescue, and sent him back to his hotel where he was cared for by C. E. friends. The audience was deeply affected by the recital of these experiences, fervent prayers were offered and brief but very helpful remarks made by President Osada, Revs. Messrs. Fukuda and Ishimoto. In some of the other cities where Mr. Ko tarried on his return trip he was threatened with further indignities by enraged Koreans.

Twenty-nine new societies were organized last year and work was begun in Korea.

Work of the Society

The Japan C. E. Union with no salaried officers is dependent on the services of very busy men, but many Churches appreciate the helpful stimulus given to work for children and young people by this organization. It is subsidized by the World's Union to the extent of $1,000. a year. This with the funds raised in Japan is expended on tours among the Churches by secretaries Makino, Fukuda and Sawaya, President Osada and others.

The society publishes a monthly magazine, *Kwas*

Sekai (Endeavor World) of which Rev. A. Ebisawa of Osaka is chief editor.

There are in all Japan 154 enrolled societies with a membership of 2800 and representing nine different denominations.

CHAPTER XX

THE SALVATION ARMY

By Commissioner Hodder

The Salvation Army during the year that has gone, has passed through an experience the like of which it has not had before.

We are comparatively speaking a new people, and have been largely created, as the late Doctor Ian Maclaren once said of us, "from the non-Christian communities," and were remarkably favoured by God in being privileged to have our Leader and Founder so many years in our midst, viz., General William Booth, but during the past year his sword was exchanged for the Crown. Our loss is great, and we shall continue to miss him for a long time.

Work Continues Though Leaders Fall

The General taught his Army to believe in God the Father, God the Son, and the personality and abiding presence of God the Holy Ghost. The result is that notwithstanding all the sceptical ideas as to the stability of the Army when the General died, we find in all parts of the world the Army is continuing just as before. Not one of our Japanese Officers was moved or shaken, but to a man we afresh reconsecrated ourselves, buckled our armour the tighter and have been marching forth to Victory under the leadership of General Bramwell Booth, a worthy successor to his father.

A Year of Advance

So far as Japan is concerned, it has been a year of steady advance. Additional Societies have been opened, new work has been undertaken and some thousands of souls have publicly come forward, have knelt at our Mercy Seats, have renounced sin and have declared their intention to henceforth serve the living God. For instance, one man who had spent thirteen years in prison, having read while there the Common People's Gospel, written by Lieut.-Colonel Yamamuro, arrived at the Colonel's house one night to enquire as to how far the Army could help him, for he wanted to start afresh and give the remainder of his life to God. He was sent to our Prison Gate Home, and quickly found salvation in one of the Colonel's meetings at Kanda, and since then he has been doing his best to help others into the same Christian life.

Illustrations from the Work

A rickshaw man recently converted was trying to encourage others to start in the same way by stating in his testimony, that during the year God had helped him to save three hundred and sixty *yen* instead of wasting it in evil. Another story is that of an incorrigible youth. In school they could do nothing with him, and after four years of effort his school-days came to an end. He was then apprenticed, but only stayed a matter of a few days. He went from place to place until his situations became legion and the old proverbial saying of being a "Jack of all trades and master of none" certainly applied to him. On one occasion he fought with his master and even tried to murder him with a drawn sword. He was attracted to the Army's open air meeting, from thence to the Hall, where he sought the Saviour.

As a proof of his sincerity, I might add that he

persistently saved his money until he was able to pay off his old debts amounting to fifty *yen*. He is now a uniformed Salvationist, notwithstanding the tatooed demon (*Hangya*) on his back.

Mid-night Meetings

During the year one of our officers considered it would be helpful to some of the unfortunates if he conducted some mid-night meetings in Ueno Park, and certainly many were helped through those meetings. One case is that of a modern prodigal, a graduate of an Agricultural School, who tramped his way after many defeats in life in the north, to Tokyo, in the hope of being able to find life more agreeable, but soon fell lower and got down deeper still than the occupation of feeding swine even. He could find nothing to do, and so decided to end life, but while meditating upon the act he was arrested by the singing and aroused by the talking of a band of Salvationists. He saw there was a chance and as the drowning man clutches at the rope thrown to him, he decided to try Salvation, and proved to the satisfaction of the soul and the redeeming of his life, its glorious power.

Work of Young People

Our Young People's Work has made good advance during the year. It may not be known to the readers of this book that the Army many years ago realized the need of rearing a class of officers who would be in advance of those accepted for service in its earliest days, and in consideration of the fact that a great number of young people were growing up around us it was decided to encourage them as far as possible to offer themselves as future officers. These were called Corps Cadets, the age limit being from fourteen to twenty years of age, and during this time they should do monthly lessons on Bible and doctrinal subjects, and

the government of the Salvation Army. There should also be weekly meetings to assist them in mastering these subjects, so that a young person becoming a Corps Cadet at fourteen years of age would by the time he was old enough to definitely enter the ranks for Officership, have a good all round knowledge of the Bible.

Throughout the world there are some 6000 Corps Cadets, and already in Japan we have 125. It is interesting to know that in the countries where this has been in operation the longest, 80% of those entering our Training Colleges have been Corps Cadets.

Sunday Schools

Sunday Schools have been organized in connection with all our Societies at which there are upwards of two thousand regular attendants. Our teachers are increasing. Sunday School Lessons are published half yearly. Each child receives a mark for early and regular attendance and good conduct, and those who merit the same, receive a prize at the end of the year. Last year the number of prizes doubled those of the previous year, and it is interesting to know that the cost of these was raised locally. Books were the chief prizes, many of them costing one *yen*.

We have a yearly system of examination for the scholars and 90% of the questions were correctly answered.

We have also encouraged the children to early decide for Christ. A pledge card has been signed by six hundred, and these children declare themselves by the grace of God to be saved. They also promise to live a good and consistant life, and to help all others to do the same.

It is beautiful to hear these young people break

forth into prayer whenever the opportunity is given.

A very interesting story is that of a little girl who had to remain at the back of the Sunday School meeting because she was forced to come with the baby on her back. Her mother was ill, the Doctor and the neighbours anticipated her death, she had not tasted food for a fortnight, and just as the end was expected the little girl said "Mother I will pray for you". The mother had never heard of Jesus and could not understand the child's prayer, but while she prayed, God worked, and before she had finished the mother threw up her hands and exclaimed "Jesus you have done it". She embraced the child. The next day she told the Doctor and the neighbours, giving all the praise to God, and further declaring she was not only restored in health but was converted. She is now quite well.

We heard of one case in a certain town where a teacher of a primary school was opposed to the children having Christian teaching and intended to stop them from going to Sunday Schools. When asking the boys to signify if they attended Christian meetings by raising the hand, the only boy who did so was one of our scholars, and as he was acknowledged to be the best boy in the School the teacher was non-plussed and concluded by advising the whole class to go to the Salvation Army.

Space will not permit of my giving particulars of our Hospital work, our Men's Social work, and our Women's Rescue work, all of which have been doing effective service.

CHAPTER XXI

THE INTERNATIONAL CHRISTIAN POLICE ASSOCIATION

By James Cuthbertson

History This Association was commenced in England about thirty years ago by Miss Gurney. A branch was established in Japan a few years later by the founder. The work, passing through various vicissitudes and hands, became more or less known to those specially concerned. Mr. Taylor, (Japan Evangelistic Band) took up the work in 1907, but had to leave for home in 1910 where he resigned on the ground of ill-health. The writer came out in the spring of 1910 to take his place. This work is very little known to the general public, but as it is not the youngest of the many branches of Christian work in Japan, I think that it deserves its place in any public record which professes to give a comprehensive view of the Christian movement in Japan. Three years ago the staff of workers consisted of one evangelist, (an ex-policeman), a Bible woman, my wife and myself. Now "we are seven," three evangelists, two Bible women and ourselves. Three years ago the work was limited to Tokyo, and even there, principally to English speaking (more or less) police of various ranks. Now, by God's blessing, we have planted the work in five of Japan's large centres, to wit, Yokohama, Osaka, Kobe, Chiba, and of course, Tokyo. The work is

planted and is taking root downwards, but we are not yet reaping the "whitened harvest" in all those places. But in these three brief years, by sanctified energy and determination, we have made an impression; we have adjusted the fulcrum, and with coats off and sleeves up, are bearing down heavily on the lever, expecting, in faith, a mighty movement to result.

Some Details

We hear and talk a good deal about strategic points, the governing centres. In Tokyo we preach the old, old story, in the old, old way, (familiar to Paul and his confréres, but perhaps a little out of fashion in these days of education and progress) in the Police Training School twice a month. Every new policeman hears something of the Gospel three or four times before he departs "on his beat." Strategic? We have the whole of Tokyo in a nutshell. I am the more or less official English teacher to the police interpreters of three ken, Kanagawa Ken, Tokyo Fu, Chiba Ken. Attendance in Tokyo and Yokohama is voluntary, in Chiba compulsory. The class time in all places is divided into two parts, the first is occupied with simple English study and the second with the study of the Bible. We have permission to preach at certain police stations at such times as police duties permit. We conduct meetings, blessed, holy meetings, in the Institutes at all centres. We take possession of the Christian houses in rotation, and encourage the households and awaken the neighbourbood by singing the songs of Zion, even in this "strange land." No spirit of the captivity damps the hearts or voices of our workers. We visit homes, boxes and stations, assiduously, seeking the lost. Of course being on "police duty" we must report for night work as well. At 11 p.m. on certain nights we sally forth into the

deserted streets and star-lit skies. The lonely meditative policemen are longing for a chat with anybody,—all this spells priceless opportunities. In the early hours we crawl home, tired and cold but happy, to enjoy a rest.

Results The results are hundreds of members, as numerous and varied as the Lily Tribe, some almost beyond identification as members of the family at all; some impressing us with their colouring, bright, dashing, keen; the odour of others filling the house, and reminding us, by association, of Heaven; Christians of the real stamp, hall-marked, with a true ring, bearing the image clearly cut.

Enquirers? Many. Some inquiring for they know not what, others, knowing their need and determined to get it. Between two and three hundred have decided during the last three years, and many of them, are enjoying God and His gifts; many of them, thank God, having turned to God from idols, are waiting for His Son from Heaven.

Needs 40,000 policemen, besides firemen, prison-warders, wives, relatives and connections of all kinds, waiting, *needing* the Bread of Life. 46 *Ken* in Japan! We need a married evangelist and a Bible woman in every *Ken*. We need money to put the Bible into every station in Japan. We have succeeded in doing this in all the stations of Tokyo Fu and to a degree, in Chiba Ken, and are now waiting for the remaining money to come in.

Our Aims Our aim is at least two Christians, saved, Spirit-filled, witnessing in every station in Japan; also free preaching in every station where it is physically possible for us to go; a big ambition? Yes, but not so big as God's, for *He* aims at a whole world, and we are working with Him.

It is splendid to be in the company of some of the Christians. One big policeman says, "If we are not in earnest, we might as well give up." Another one when he has opportunity, preaches the Gospel to the poor condemned prisoners as he escorts them to prison. A police wife accompanies one of our Bible women as she visits, in order "to learn how to do it," and their love for God's Word is an inspiration. We do indeed thank God for His living Presence in the International Christian Police Association.

CHAPTER XXVI

JAPAN SUNDAY SCHOOL ASSOCIATION

By Henry K. Miller

This society was formed in 1907, when Mr. Frank L. Brown came from America in the interests of Sunday School work. Although only six years have passed since then, 32 district organizations have come into existence (including 5 in Tokyo), with 414 schools, 1,576 officers and teachers, and 16,678 scholars. Rev. H. Kozaki, pastor of the Reinanzaka (Congregational) Church, Tokyo, is President, and Rev. T. Ukai, of the Ginza Methodist Church, has until recently been Chairman of the Board of Directors, at the same time performing the duties temporarily of General Secretary. The Federated Missions are represented by Revs. H. R. Coleman and F. E. Hagin, whose standing in the Board of Directors is that of associate members.

Financial

Last year's financial statement (see below) gives an idea of the Association's resources and of its work:

RECEIPTS.	Yen	EXPENDITURES.	Yen
Last year's bal.	54.540	Expenses act' Gen. Sec'y	551,000
H. J. Heinz, per Internat. S.S. Assoc'n..	1,997,000	Clerk	300,000
Federated Missions...	262,710	Office expenses	214,465
Sustaining members...	105,790	Rent	192,000
Royalties	152,325	Literary work	450,000
Miscellaneous	20,560	Text-book revision ...	91,510
		Convention expenses..	222,070
		Association paper ...	80,000
		Prizes	79,750
		Institutes	100,000
		Transf'd spec'l acct ...	312,130
Totals	2,592.925		2,592,925

Institutes During the year institutes were held in various places, including Korea, and a number of prizes were distributed among teachers and scholars. Moreover, the series of scholars' and teachers' helps for the eleven years' course of Graded Sunday School Lessons was brought to completion. Rev. N. Tamura, from the first actively identified with the Association, but now retired from the Directorate, deserves most of the credit for this achievement. The Association also provides a Teachers' Training Course and a Course of Reading for Teachers.

Convention The seventh annual Convention was held in Osaka April 1-3, 1913. In addition to the interest usually manifested by the Convention itself, special enthusiasm and encouragement were afforded by members of a party of twenty-nine Americans and Canadians who had previously arrived in Japan on their way to the World's Sunday School Convention to be held in Zurich, Switzerland, next July. These visitors, with Mr. H. J. Heinz, of Pittsburg, Pa., at their head, included Commission IV,

appointed by the World's Sunday School Convention held in Rome in 1907, with instructions to visit Hawaii, Japan, China, Korea and the Philippines, and to report to the Zurich Convention the result of their investigations on three points: (a) The condition and extent of Sunday School work in the lands visited; (b) The needs and opportunities in a Sunday School way; (c) How the Association can be of assistance.

Policy It is the policy of the Japan Association to produce more and better literature, including the publication of an Association organ; to emphasize the training of teachers; and to secure the services of experts in Sunday School work. A committee has been appointed to revise the course of Graded Sunday School Lessons, and Mr. Heinz has promised to pay for the translation of any books recommended jointly by the Association and the Sunday School Committee of the Federated Missions.

Personnel Circumstances have made it inevitable that the work of the Association should hitherto have been carried on by men busily engaged in other important duties. However, recently the Directors elected Rev. Harutoshi Kawasumi, formerly pastor of the Sendai Methodist Church, as General Secretary. In addition American friends will endeavor to secure support for a number of Japanese specially selected to study Sunday School work abroad. It is also planned to secure, if possible, a missionary who will make a specialty of developing Sunday School work in Japan.

An important matter brought up for informal consideration, though not in open Convention, was the subject of closer relations between the Association

and the different denominations, with a view to hearty support of the former by the latter.

Revs. H. Kozaki and K. Ibuka, D.D., both of Tokyo, and Mrs. Hiraoka, of Osaka, were elected delegates to the Zurich Convention.

An invitation is to be given to the World's Sunday School Association to hold its 1916 Convention in Tokyo.

CHAPTER XXIII

YOUNG MEN'S CHRISTIAN ASSOCIATION

I—THE JAPANESE ASSOCIATION

By G. S. Phelps

Religious Work

The current year has been a banner period in the religious work of the Association. During the spring and fall months special efforts were made on behalf of both the student classes and city young men. The visit of Messrs. Smith and Robbins, with the International Association Quartet in February, was a great stimulus to the religious work. They spoke to crowded houses in all the chief cities. In Tokyo, Kyoto, Osaka, and Kobe memorable mass meetings were held. In Kyoto 2000 men crowded into the hall and several hundred were turned away at the gates. The culmination came with the visit of Dr. Mott and Mr. Eddy. Dr. Mott especially spoke to the student classes, holding great meetings in Tokyo, Kyoto, Osaka, and Kobe. In these meetings 2500 men signed cards promising three things: first, to pray to God every day; second, to diligently study the four Gospels; and third, to follow the dictates of reason and conscience wherever they might lead. Over 800 men signed cards declaring that they were then ready to

become disciples of Jesus Christ. The inspiration and stimulus of this campaign to Christians in general was incalculable. In connection with the religious work, the Association has emphasized Bible study throughout all its branches. Splendid results were achieved in the Bible study work at the summer conference. Social service has been greatly stimulated by the visits of Mr. Raymond Robbins and Dr. Henderson, with their inspiring messages and wise counsel. One medical student Association has opened a free dispensary. The student Association in another city has joined with the Salvation Army in certain relief work for the poor. The Tokyo, Osaka, and Kyoto city Associations have established employment bureaus. So great has been the success of these that the Home Department especially commended the work of the Tokyo and Osaka employment bureaus.

Physical Work

The development of the physical work of the city Associations has been marked. Following the lead of the Dalny Association in this department, Nagasaki, Kobe, and Kyoto have marked progress. One marked feature of the Dalny work has been the great popularity of a business men's class. In Kobe basketball is popular, and in Kyoto the Japanese sports, jujitsu and fencing, have maintained their popularity.

Hostels

The past year has seen marked improvement in the quality and *esprit de corps* of our student hostels. The number of hostels has increased to twenty student and three city Association hostels. New hostels are in the course of erection for the Tokyo Imperial University, the Kyoto Imperial University, the Kyoto City Medical College, and the Kyoto Commercial School. Of the men who have become Christians through the influence of the

Association during the past year, in each city the nucleus has been developed in the hostels. The value of this work may be judged from the fruitfulness of the Tokyo Imperial University hostel. From it have gone forth upwards of 125 men, two-thirds of them still active Christians. They have become governors of provinces, members of Parliament, lawyers, professors, and financiers. An eminent barrister recently appointed by the Crown for special service has dwelt with gratitude upon the benefits he has derived from this Association hostel. It has yielded practically all the national Y.M.C.A secretaries, has been the chief agent in leading the first three university graduates into the ministry, has kept alive the zeal of men who are now pillars in the Church, and has greatly contributed to the supply of directors of our city Associations.

Educational Work

The educational classes of the city Associations have increased in number of students, in efficiency, and in fruitfulness in leading young men into the Christian life. In all Association night schools religious meetings are held. In Osaka, during the fall, nearly 150 night school students became avowed seekers after Christian truth. Altogether there were about 1700 students in the night school classes in the various Associations. Osaka led with 600 students.

Conventions

The past year has been made memorable by the high-water mark reached in the Triennial Convention held in Kyoto in July. The printed report of the National Committee was a record of steady progress and the program adopted for the next three years gave evidence of growing grasp of the possibilities before the movement. The splendid leadership of the

Japanese secretaries and laymen was a matter of significance. No one who saw that body of 75 intelligent delegates representing the Associations of the National Union could doubt that the Association has taken permanent root in Japan.

Statistics

The reports presented at the Triennial Convention showed that the membership had grown from 4363 in 1909 to 7227 in 1912, exclusive of the 1000 railway men. The valuation of equipment had leaped during the same period from ¥309,000.00 to ¥661,000.00. One-sixth of this total amount was raised in Japan, a notable achievement, considering the small numbers and resources of the Christian communities.

Building Program

During the past year the Kobe City Association building has been finished and dedicated. Work has been begun upon buildings for the Tokyo and Kyoto Imperial Universities and Kyoto City Medical School and City Commercial School. A lot has been purchased for the new national headquarters building.

National Union

The past year has brought gratifying progress in the work of the National Union in added resources and increased prestige. This has been due to the incorporation of the Union under the national laws, to the enlarged powers entrusted to it by the recent Triennial Convention, to the acquisition of an admirable conference site near the foot of Mt. Fuji, and to the gratifying beginning of an endowment fund. But the most promising gain has been made in the personnel of the leadership of the Association Movement in general. Splendid young leaders have risen up to re-enforce the group of "elder statesmen" who have made the Association Movement what it is.

II—CHINESE ASSOCIATION TOKYO

By R. K. Veryard

For China, the past year has been one of unprecedented change. The establishment of the Republic has gone on rapidly, and there is evident proof that the upheaval which commenced in the autumn of 1910 was not a sudden momentary convulsion, the effects of which would as speedily disappear in a return to the previous condition of Manchu control, but a permanent movement toward improved conditions. Whatever may be the final outcome, one thing is certain, the previous regime has disappeared, and a new order has been introduced.

Uncertainty

This new order is not without numerous problems, and the Chinese students in Japan are by no means at peace in their minds as they seek to look into the future to discover the secrets at present hidden from them. Possibly at no previous point in their experience has there been so much of final uncertainty. The tendency to party strife in national politics, the unrest in public life, the lack of confidence in the motives of some of the leading men, the tardiness of recognition on the part of the world powers, are some of the factors which combine to sustain the feeling of uneasiness, and emphasize the pessimistic outlook which many of the men experience. The question which is always confronting the students is whether after all there is sufficient moral vitality left in the nation to sweep away merely personal ambition, and through the establishment of a true spirit of altruism, attain to the place for which their ambition craves. They put it something like this. What is required at the

present juncture is men of experience and integrity; but this type is unfortunately very rarely met with. They are realizing that at a time of crisis like the present, youthful ardour does not supply experience.

Christian Schools Find a Response

These circumstances have produced a state of mind which makes the presentation of Christianity more than ever a necessity. The emphasis placed on character by Jesus Christ, and the offer of inner power to attain to His ideal for men, lend an attractiveness to the Christian message which finds a ready response on the part of many of them. The truly extraordinary success of Dr. Mott and Mr. Eddy in China, as well as amongst Chinese students in Japan makes clear the eager longing which exists in every quarter for something satisfying. There is no suggestion of a return to the old attitude of cynical superiority, but on the contrary, there is everywhere a desire to know what Christianity has to offer which makes it superior to other religions.

Present Opportunity

How long this present opportunity of open-minded enquiry will last, it is not easy to estimate. Recently, a Christian worker of experience, whose opinion carries great weight expressed himself as believing that a very few years will see the change, if there is to be a change. He said that careful study of the problem had suggested the possibility of three courses. That China will become a Christian nation; that there will be a revival of Buddhism or some other form of non-Christian religion; or, as a third alternative, that materialism will win the day. He suggested a period of five years in which the tendency to one of these three positions will develop sufficiently strongly to make the final outcome evident. This makes the

present opportunity of unparalleled importance. From this centre men will return carrying an influence either Christian or materialistic. Materialism is already attracting a good deal of thought and attention, and unless something can be done to combat this tendency in its early stages, it is impossible to calculate the extent of such influence on the thought of Young China.

Results of Recent Meetings

The recent Mott-Eddy meetings opened a wide door of possibilities, and have provided an opportunity for work among the four hundred men who signed cards promising to devote serious attention to Christian study. Of these, eighty-two took the Christian pledge, and already twenty have received baptism.

The past year has seen increased facilities for carrying on the efforts to reach the students in Japan with the Christian message. The new building which was formally opened in October 1912 has proved a centre of attraction to a great many of the men in the city. Educational classes, which had during the period of revolution in China and immediately preceding it dwindled to a disappearing point, have with the arrival of a large number of new men, boomed. Other branches are equally popular. New students are arriving in large numbers, which further increases the pressing necessity for a strong work at this centre. Recent additions to the staff have greatly increased the general efficiency of the Association, and the outlook is bright with the promise of "greater things."

III—KOREAN ASSOCIATION TOKYO

By R. K. Veryard

Outlook

The past year has been one of increased success in every department of the Korean work. In spite of the fact that up till the present the members have been compelled to meet in a small Japanese house, their enthusiasm has not waned, and money for a new building has been received right along fulfilling the promises made at the Student Conference in 1912. The outlook in regard to the new building is now much brighter, as a piece of land has been secured, and in all probability the building will be erected this year. It is hoped that with a new building and adequate equipment, every one of the 500 men in the city will be brought personally into touch with Christian influences.

During the year a pastor has been sent over from Korea to oversee the Student Union Church, with very good results. The attendance at the church services ranges from eighty to a hundred or over, which is a very high proportion of the total number of men in the city.

A recent Conference, held at Hayama, was a time of inspiration to those who took part in it. Two speakers came over specially from Korea to help in the Conference, and their presence was greatly appreciated.

New Relations

At the National Convention of the Chinese and Korean Associations held at Peking in December 1912, it was decided to separate these two movements. Recent arrangements have been completed whereby the Korean Movement has been affiliated with the Japanese

Union. This marks an important epoch in the history of this interesting Association.

There is no sign of a decreasing interest in the Christian message on the part of the students, and the workers feel that they have a right to be enthusiastic in their recommendation of so truly successful an effort among so influential a class of young men.

CHAPTER XXIV

YOUNG WOMEN'S CHRISTIAN ASSOCIATION

By A. Caroline Macdonald

Secretaries

The calling of Miss Michi Kawai, Bryn Mawr, 1904, to the position of National Secretary is the most important Association event of the year 1912-1913. Miss Kawai was for a number of years a teacher in Miss Tsuda's English School and still retains some connection with it. The money which made this new step possible on the part of the National Committee was obtained entirely in Japan.

On the first of February of the current year Miss Tei Ninomiya, Smith College, 1910, was called by the National Committee to investigate the needs of young women in Yokohama with the view to beginning some type of Association work, if such were believed to be necessary. The investigation of the needs and the financial response, particularly by the Japanese, have made it practicable to begin a regular Association in the comparatively near future.

Miss Mary C. Baker, Leland Stanford University, and Miss Emma R. Kaufman, have come to be associated with the National Committee and are at present studying at the language school.

Conferences

At the regular Summer Conference held in July, 1912, near Yokosuka, there were present 228 students and others, representing in all 21 schools. Although a much larger hotel had been engaged than for any previous conference, accommodation had to be found for nearly forty outside the inn itself. The necessity for some permanent meeting place is becoming imperative. Among the twenty-eight non-Christian students who were present, a large number of them have subsequently been baptized.

From November 29 to December first a conference under the auspices of the Student Association of the Miyagi Girls' School was held for the young women of the Tohoku district. The students took entire charge of the arrangements and of the meetings as well. A number came from outside the city as well as many from Sendai itself. Miss Michi Kawai, Miss Chiyo Yamada, Mr. Yamamuro, and others spoke at the meetings. The peculiarly interesting feature of the meetings was the large number of ladies as well as students who sought personal interviews with Miss Kawai and Miss Yamada. Such a conference could well be duplicated by almost any other student Association in the country.

An intercollegiate conference of the various student Associations in Tokyo was held early in the current year at the *Joshi Gakuin* to discuss the special problems of the Associations concerned.

Probably the most striking conference of the year was the one held from April 1-5 of the current year, in connection with the Y.M.C.A. at the time of Dr. John R. Mott's visit to Japan. There were present over 130 young women representing schools from Sapporo to Nagasaki. During the conference sixty-five of the

delegates outside of Tokyo met at the national headquarters, and had tea together, and listened to a talk by Mrs. Mott. The delegates from outside Tokyo were entertained at the two student hostels and at the national headquarters.

Residential Club

In November of last year a Residential Club where foreigners might be put up for a longer or shorter time was opened under the auspices of the National Committee of the Y.W.C.A. and under the direction of Miss M. J. Dalton, for some years principal of Havergal Ladies' College, Winnipeg. She has at present associated with her Miss Agatha Cassels of Toronto. That the Residential Club is filling a very greatly felt need in Tokyo for a quiet and comfortable place for visitors to Japan or residents in Japan to stay while in Tokyo is being illustrated by the fact that the Club has been quite full for some time past. The address of the Residential Club is 10 Hinokicho, Akasaka, which is one of the pleasantest parts of Tokyo.

Chinese Work

For six months of the past year, Miss Jessie Ding was engaged by the National Committee to help with work for Chinese young women studying in Tokyo. Miss Ding worked in conjunction with Mrs. Elwin's Hostel work in Koishikawa and was the means of finding a number of new girls and of touching a number very deeply. Her unfortunate illness in September put a stop to any further work by her, but her influence is still deeply felt, not only among the Chinese whom she touched but also among a number of Japanese young women whom she came to know.

There are already in the two Japanese hostels three Chinese young women, with an expected addition of a number of others within a short time.

New Associations

Two school Associations, the *Kinjo Jo Gakko* in Nagoya, and *Kobe Jo Gakuin*, Kobe, and one general Association in Muroran have been organized during the past year.

Tokyo

During the past year work has been begun in one of the Tokyo factories, where about 1800 girls and women work. A meeting is held on the third of each month.

Work for nurses has also been begun. A Bible class is held each Sunday at the Tokyo headquarters, and nurses from four hospitals have attended. The head of a hospital has recently added a room to his building which he has set aside to be used by the Y.W.C.A. to help the nurses. A meeting was held there on the Day of Prayer for Students and was attended by the nurses of several hospitals.

On the sixth of April a meeting for women was held at Fujimicho Church to hear Dr. Mott. Over 600 were present, and at the end 210 persons of whom 57 were non-Christians gave in their names as desiring to enter Bible classes. Practically all were afterwards located and put in charge of those to whom they would naturally belong. The residue for whom no one in particular was responsible made the nucleus for several additional Association Bible classes.

There are at present under the direction of the Tokyo Association twenty weekly Bible classes with an enrollment of 172 students.

In connection with the two hostels and the national and Tokyo headquarters, neighborhood Sunday Schools are carried on by a number of students. They make a splendid training-ground for some of the younger Association members.

The work which has absorbed a great deal of time in the Tokyo work during the past year has been the financial campaign for the new hostel and social centre which is to be built in the very near future. Over ¥7485 have been already raised in Japan, and the rest which is necessary will soon be forthcoming. It is expected that the new building will be in Kanda and will be used as a centre for students and others. The money which has been given by Vassar College and by Miss Mary Gouldy will be added to that raised in Japan to complete the building and buy the land.

The student hostels have been as usual tolerably full and the students represent a large variety of schools and prefectures throughout the country. There are at present over fifty in the two hostels.

During the past year the Association work reached such proportions as made it necessary to have separate headquarters for the Tokyo and the national work. The latter is situated at 12 Sanchome, Tamachi, Ushigome, Tokyo.

The Y.W.C.A. of Japan is to be represented at the World's Student Christian Federation Conference at Lake Mohonk in June by Miss Ume Tsuda.

CHAPTER XXV

WOMAN'S CHRISTIAN TEMPERANCE UNION

By Ruth Frances Davis

Growing Interest

To begin with, it is well to take stock of the encouraging features of the temperance movement which have been evident in Japan during the past year. First may be mentioned the growing interest on the part of educators and business men. In the Manual of Ethics, recently issued by the Educational Department for the use of teachers, several pages are devoted to information regarding the effects of alcohol and tobacco, which the teachers are enjoined to impress upon their pupils. During the year of 1912 scientific temperance addresses to the number of several hundred have been given by representatives of the Men's Temperance League and W.C.T.U. in government schools of primary, middle and normal grade. A few months ago an invitation to address the Normal School at Maebashi was sent to Mr. Taro Ando by the students themselves. It seems to be the general experience of all who have made efforts to introduce temperance speakers in the government schools that the principals are more than willing to allow a hearing, providing the speakers confine themselves to what is referred to as "educational temperance".

Lion Tooth Powder

The influence of the late Mr. T. Kobayashi, of the Lion Tooth Powder Firm, who proved that the insistance of total abstinence principles on the part of his employees is not only not a hindrance, but is rather a great help to the building up of big business, is still being strongly felt in the commercial world. His temperance sentiments were widely known throughout Japan, and a number of employers affected by them have invited Mr. Ando to speak before their employees, in some cases work being shut down for an hour or more. Other employers have subscribed for large numbers of the *Kuni no Hikari* to be put into the hands of their operatives.

Juvenile Temperance Bill

On the 4th of March the Hon. Sho Nemoto presented for the thirteenth time before the Lower House of Parliament his Juvenile Temperance Bill. As usual the bill called forth some vehement speeches from the opposition, one of the speakers laying great stress on the fact that the presentation of this bill before the Diet was only an indirect means used by Mr. Nemoto for advocating Christianity, since the two went hand in hand. The Lower House passed the bill, but it was subsequently quashed in Upper House. Mr. Nemoto, however, is nothing daunted. Every year he wins a few more supporters, and means to persist in proposing this law for the prevention of the sale of intoxicants to minors until he succeeds in getting it through both Houses.

Social Purity Efforts

The campaign carried on by the joint forces of the Y.M.C.A., W.C.T.U. and Salvation Army against the rebuilding of the Yoshiwara, while it failed to achieve the definite object for which it was undertaken, was

by no means waged in vain. There have been many evidences during the past year of its value in the way of educating the public conscience; among which might be mentioned the crusade instituted by the Waseda students last October against the disreputable quarter in the vicinity of the University, and the fact that by order of the Chief of Police all postcards of the Yoshiwara and similar resorts have been confiscated, the police even going so far as to seize upon all films which were to be found in the city.

Growth

While the Japanese National Union has not made any great strides in increase of societies or membership during the past year, the reports given at the last national convention showed that more conscientious and faithful work has been done in the different departments than ever before. The only new society in our ranks was organized last autumn in Mito with a membership of over thirty women, and it is hoped that before long an organization will be effected in Taihoku. The subscription lists of both of our temperance papers, are steadily increasing, the total number of the *Fujin Shimpo* published monthly being 1,200 and of the *Shonen Shimpo* 11,000.

Work

There have been three special responsibilities this year resting upon both our Japanese and foreign workers; first, the raising of the sum required for National Headquarters, second the support of the Rescue Home and the securing of the money needed for its enlargement, in order that the work of the preventive and reform departments may be separated; and third, the care of the Mita Night School. The gift of ¥10,000 secured by Miss Spencer from Mrs. Helen Gould Sheppard will go a long way towards making the enlargement of the Rescue Home possible,

but the raising of an endowment fund is absolutely necessary for the carrying on of this more extensive work. Miss Penrod, superintendent of the Home, is now in America, soliciting funds for this purpose.

Schools The Mita Night School, known as the *Airinjojiku* is making good progress. Between thirty and forty young women are now enrolled and it is a great pleasure to see how earnestly they work and how much they appreciate what is being done for them. A good sewing teacher is employed and a primary teacher, a member of the Mita Methodist Church, gives several evenings a week gratis. One evening each week is devoted to a song service and Bible lesson, and a number of the young women from this school have been baptized in the Christian faith.

Loyal Legion Without doubt the most encouraging of all our work is that being done for the children through the Loyal Temperance Legion, the direction of which is in charge of Miss Azuma Moriya. Miss Moriya has spent several months of the past year in travel, speaking in government primary schools, Mission and Sunday Schools and to mothers' meetings, and has added ten new societies to the National *Shonen Kinshu Gun*. If there were more space at my disposal it would be interesting to record a few of the cases constantly coming to our attention which show how exceedingly far-reaching in the home is the influence of the child who has received temperance instruction in the Sunday-School or Legion.

Needs During the past year there have come so many requests for material in English from missionaries wishing to prepare temperance addresses that we are hoping before another year to obtain

from various temperance societies abroad a large supply of literature which will fill this need. Another need, long felt by many missionaries in evangelistic work has been that of a set of temperance lantern slides. One of twenty-four pictures, half scientific and half of popular style has been prepared and will be supplied upon order. The W.C.T.U. is constantly on the lookout for ways in which it can render service to the missionaries in their efforts for the temperance cause and any suggestions along this line will be most gratefully received.

CHAPTER XXVI

MISSION WORK IN KOREA

By Jas. E. Adams

Organization at Work

The Missions from foreign countries in Korea are the American Methodist Episcopal; the American Methodist Episcopal, South; the Australian Presbyterian: the American Presbyterian, North; the American Presbyterian, South; the Canadian Presbyterian; the English Church Mission; the Salvation Army; the International Y.M.C.A.; the Seventh Day Adventists, and one or two other small independent missions conducted by single individuals. The total number of adults, men, single women, and wives is 499. The statistics below however cover only the first six Missions mentioned, as the statistics of these alone are at hand. They represent the bulk of the work of the country.

Relations

Comity agreement, federated effort, work carried on through union organizations is well advanced. In 1909 the final adjustment of territorial comity agreements was effected among these six Missions and since that time missionary operations have been carried on in harmony with them. Each year increasingly demonstrates their value to harmony and efficiency of service. By removing causes of friction they contribute greatly to the building up of federated and union work.

General Council

In 1905 a General Council of Protestant Evangelical Missions in Korea was organized, but was wholly advisory and without authority specifically delegated to it by the constituent Missions. In 1913 it was transformed into a Federal Council, a delegate body, with a constitution and powers approved by the Missions. In 1911 an educational federation was effected, with a governing senate appointed by and representative of the Missions. It practically has entire charge of the system of Christian education in Korea, determining the number of institutions, their character, their standard, setting the graduating tests, and awarding diplomas. This year it has acquired a general secretary, and is gradually taking over the various functions delegated to it.

The one collegiate institution of the country is a union one. There is also a middle school for girls and one for boys operated in the same way. Publications of common utility are carried in common, through the Korean Religious Tract Society, a union organization.

Evangelistic

During the past year in the Churches connected with the six Missions mentioned above, there were 11700 baptisms. This includes infant baptisms but the bulk of them were upon profession of faith. The other mission statistical sheets do not give the separate items, but in the American Presbyterian Mission, North, alone, 7075 catechumens were enrolled during the year. Also in congregations of this Church 1055 Bible classes each running not less than four days in length, and often much longer, were held, with an aggregate attendance of 43398 persons.

Educational

The Union College at Pyeng Yang maintained by the American Methodist Episcopal and American Presbyterian Mission, North, had an enrollment of 68 students; in the 30 mission stations scattered over the country, 26 academies, either for boys or girls are carried on, and have a body of 1400 students enrolled. Among these there are but 21 who are non-Christians. Of these between 800 and 900 are boarding students, and the student body in tuition and similar fees exclusive of charges for board, pays about ¥7,000. per annum. The total running expenses of these schools was about ¥70,000. and about ¥10,000. was handled in self help or industrial departments.

Statistics concerning the Medical College in Seoul, and the general medical missionary work carried on throughout the country are not at hand.

Bible Circulation

The American and British and Foreign Bible Societies during the year have disposed of 9624 whole Scriptures and Old Testaments, 33,651 New Testaments, 201,943 portions, or a total of 245,219. They have carried a force of 392 agents, some of whom have been partially supported by the Missions and many from Korean sources.

The Korean Church

The six Missions mentioned operate in connection with three Korean Churches, the Church connected with the Methodist Episcopal Mission, the one in connection with the Methodist Episcopal Mission, South, and the Presbyterian Church connected with the four Presbyterian Missions. This last, has, since 1907 had an entirely independent organization. In the three Churches there are 2571 congregations all of which have definite organization, and meet regularly.

The majority of these are imperfectly organized, without ordained leaders. There are about 85 ordained clergymen and 500 unordained helpers on salary, having the superintendence of Churches. The great majority of these are supported by the Churches. The total roll of full communicant members comes to 68,195; probationers or catechumens 46,175; other adherents enrolled and regularly attending, 64,797, or a total of all classes of 179,167. There is an average attendance in the Sunday Schools of 109,855. There are 774 parochial schools, mostly small and primative, but teaching the ordinary primary branches, with 18,287 scholars in attendance. These are mostly maintained by the Korean Church, last year's contributions to them from that source being about ¥62,619. The total offerings for all purposes of the Churches during the year amounted to ¥191,598. There were 334 students in attendance in the theological seminaries (two), of whom 50 graduated during the current year. The great majority of these are men of many years' experience in practical church work.

Marks of Progress

The Church seems to have about passed through the first stage of large and rapid expansion. As was inevitable under such conditions there was a considerable percentage of unconverted swept in. During the last two or three years the conditions have radically changed. Under the hand of God the Church has been put through a testing, purging process. It is still in the midst of it. It is resulting in this unconverted portion being swept out but the Church which remains is better and stronger for it. We are now entering the second stage, of internal development. The Church is growing in independent strength. Its

organization is becoming better knit. Its leaders are increasingly competent. Its spiritual life is deepening and maturing, and withal its evangelistic effort continues to be such that a goodly stream of converts continues to come to the faith.

Sunday School Work in Korea

By M. L. Swinehart

With the arrival of the new missionaries sent to Korea by the Executive Committee last fall, came the answer to a problem which we had endeavored to solve for some time, viz :—how to reach more of the children of heathen families.

How to Reach the Children

The question of reaching them has been serious only because of lack of foreigners to give proper supervision to the work, and not because there was any opposition to it. On the contrary the heathen children, ranging in age from 6 to 16 years, respond eagerly, to our invitation to come and receive instruction.

There are three reasons for this :—

First :—In this land of top-knots, self respect and squalor, there is a passion amounting to mania for learning. Social position, if such exists, is measured and determined by the standard of knowledge not dollars, the most respected and honored man in a village often living in the meanest house, but possessing an intimate and affectionate acquaintance with "han moon" (Chinese).

He spends his life sitting cross-legged on a stone floor, swaying back and forth, back and forth over those cabalistic hieroglyphics invented by the devil to prevent their easy acquisition by the missionary, to

the exclusion of thoughts of science, physics or hygiene.

Second:—Children are permitted to wander at will within certain prescribed limits at all hours of the day. An invitation to come to our classes is sufficient to attract them from the very simple games which occupy their time.

Third:—The respect shown the missionaries by nearly all Koreans. It is perhaps for the same reason that respect is accorded the Chinese scholar, but is a valuable asset and offsets many "liabilities" in the great work of presenting the "Truth".

Thus, I say, the number of heathen children to whom we present and teach the Gospel truths, is limited by our numbers and our zeal.

Methods of Work

Here is a concrete case, in no manner an exaggerated one but which can and will have hundreds of parallels in Korea soon.

January 7th, 1912, Miss Meta L. Biggar, two Koreans and myself crossed the hill back of the Mission compound, and through a driving snow storm, went to the little village of Sa Tu.

There was one family of professing Christians in the village, but they did not work much at their "profession."

After walking through several narrow, muddy lanes, called streets, inviting the children to come and *Chu il kong po* (Sunday study), we went to the home of Mr. Cho with the little procession following. When we took stock we found 32 little fellows, counting singles one and "doubles" two.

There was no room into which we could take them and we stood in the open, the wet, falling snow ruining hymnbooks and Bibles as we sang and taught

them. When I recall my lack of faith as to the outcome of that service, I blush with shame.

We kept on Sunday after Sunday, changes in assignments of work taking Miss Biggar away from this village, and supplying Miss Anna McQueen, the biggest little missionary in Korea in her place. Attendance increased until we had an average attendance of 60, when Mrs. L. T. Newland was placed permanently in charge of the work. How the work has prospered under her direction is attested by the women's prayer meeting, held every Saturday night, averaging 45; and the men's class on Thursday night with 25 in attendance. Nearly all these are parents or relatives of the children in the Sunday School.

Last spring a good friend sent me $20.00 and I "erected a church" with the money. That single room, 10 by 12 feet, with mud walls and a straw roof answered our purpose very well for a time, but we soon outgrew it, and were forced to hold the overflow meetings in another room.

In April 1912, I could not resist the mute appeals from the pleading eyes of those dear boys, and opened a day school.

This school started with 16 boys, as bright a lot as one could find in America. The boys kept applying for admission until I was persuaded to raise the limit of those whom we could accommodate from 20 to 25; then to 30 and finally to 32, where I have remained firm, for it seems a physical impossibility to get more than that in the little room.

In the fall of 1912, Mr. W. H. S. Sprunt of Wilmington, N.C., heard of the work through a friend, and sent me a check with the request that we erect a suitable building for the school, which can be used for

prayer meetings and Sunday Schools as well. His Sunday School class of young ladies has undertaken the support of the teacher and the running expenses of the school ($5.00 per month), and we expect to move into a fine little brick building with a tile roof in about four weeks.

Let us take stock—Sunday School with an average attendance of 80 :—women's prayer meeting with 35 ;—men's prayer meeting with 25 ;—day school, 5 hours daily, one hour and 40 minutes of which is given to Bible study, catechism, song and prayer with 32 in attendance. Are you surprised at my endeavor to get a similar organization in every village in Korea ?

Since proving the practicability of the proposition, the good folks of Kwangju Station have provided sufficient money to provide a few small buildings and the temporary rental of others, and we now have five similar Sunday Schools in and adjacent to Kwangju, having a total average attendance of nearly 400.

These are in addition to our main Sunday Schools with 400 attending, making a grand total of 800 in Sunday School each Sunday in Kwangju, where work was opened only seven years ago.

We have also started one other day school, one night school and at several places the children are taught two afternoons a week. You will understand this work is entirely for heathen children, the older schools and Sunday Schools caring for the needs of the children of Christians.

Our other stations, Kunsan, Chunju and Mokpo, responded nobly to the call, and we now have each Sunday in our Mission in Korea alone, 1500 heathen children receiving Christian instruction, none of whom knew fourteen months ago that Jesus had lived and died for them.

CHAPTER XXVII

MISSION WORK IN FORMOSA

I—NORTH FORMOSA

By Duncan MacLeod

The Christian community in North Formosa is over 9000. In South Formosa it is about 20000. This means that in 3,000,000 population about 30,000 are within the Christian community or one in every 100. This recognizes only Chinese.

The year that has just closed was singular for its floods and typhoons. Probably not for the last fifty years have the people of North Formosa experienced such high floods as covered the whole of the Taipeh plain last fall. They resulted in a great loss, and the people in general will have reason to remember the year 1912: but the Christian people of both North and South Formosa will have good reason to remember with thanksgiving one happy event which took place during the year.

Union Union is now an accomplished fact: over two years ago the World's Conference at Edinburgh referred to Formosa as a likely soil for the bringing about of this kind of co-operation. By that time the proposal for union had already considerably materialised. The movement met with

A MISSIONARY MAP
OF THE
ISLAND OF FORMOSA
BY
Rev. Wm. CAMPBELL, F.R.G.S.
English Presbyterian Mission.
Taiwan-foo.
120
121
122
25
24
23
Kim-pau
Douglas Pt
Mosu Penin
TAM-SU
Pat-li-hun
Go-ka-khu
Chu-tsi
Sin-tang
Bang-kah
Pang-kia-thau
Pen-sob Pt
Pitou Pt
I
II
KE-LUNG
Tua-a-tang
Thu-ong-kha
Sok-kau
Sin-tiam
TAM-SUI
IV
V
Ang-ming-kang
Tokebam
Sa-kah-ong
III
Ku-soa
(Scoop I.)
Tsar-tek-kun
Ki-lip-tan
Ta-ma-uan
Hoan-si-thau
Bulloan
Ki-bu-lao
Ki-lip-pan
Tang-ming-chai
Ka-e-oan
Sau-hutt
Ki-bu-lau
Ta-ngi-tsui
Is-ntsu-li-kan
Pi-kiau
Lam-hong-o
Dome Pt
TEK-CHHAM
VI
SIN-TEK
Tiong-kang
Au-lang
VII
West Pt
Mt Sylvia
1,300
Dodds Ra
VIII
Tai-kah
Tai-kah R
Go-chke
Lai-sia
Toa-sia
Gu-ma-thau
Po-SIA PLAIN
Gu-khuu-sou
Toa-lan
Ok-lan
BUBON
Chock-e-day
Lok-kang
CHIANG-HOA
IX
CHIANG NOA
X
PO-SIA
Hoan-oah
Ji lim
KAN-TA-BAN
XIX
Lake Candidius
Sai-kang
Po-tau-a
Ka-tang-a
Be-liau
Haw-boe-R
XI
Tau-lak
Pak-kang
XII
KA-GI
Mt Morrison
12,850
Pho-a-kha
XIII
KA-GI
Giam-cheng
Tiam-a-khau
Po-te-chhui
Gu-ta-oan
Tak-kau
Zinklan
Ka-poa-soa
Thau-sia
Hoan-a-chhan
XV
Poah-be
XIV
Tsan-bun R
Kam-a-na
Kong-a-na
Bak-sa
An-peng
(Light)
TAIWANFOO
TAI-WAN
Chion-pai
Chim-kong-o
Piam Sua Prefecture
Double P
Jissan R
Ka-lan-po
XVI
A-li-kang
XVII
Kio-a-thau
Po-song
HONG-SOA
Hoa-sio-su
(SamaSana)
Takow
Ku-au
(Light)
PI-THAU
A-kau
To-kun-eng
Lau-chhu-tsng
Twana-pee
Kiam-po-a
TANG-KANG
Mt Hambroek
Lam-gan
Tak-a-kha
Pang-liau
Liu-khiu
(Lambey I)
Pang-soh
XVIII
Chi-tong-kha
Malfaen
Hong-kang
Long-kiau
HENG-CHHUN
HENG
CHHUN
Ang-thau-Su
(Botel Tobago)
Lit. Botel Tobago
Niau-shi
Long. East
Go-loan-phi
(Light House)
from Greenwich
PESCADORES CHANNEL
PACIFIC OCEAN
INDEPENDENT (Aborigines)
English Miles
0 10 20 30 40 50
RED---Presbyterian Church of England-1865
YELLOW-----Canada -1872
GREEN Uncivilized Aboriginal Tribes
Names of 70 Mission Stations are underlined

very little opposition from the beginning. The Union was consummated on the 24th of October at Ching-hoa, mid-Formosa. Rev. Wm. Campbell, the oldest missionary now in the island, was unanimously elected as Moderator of the newly formed Synod. We have now one Synod, one Presbyterian Church of Christ among the Chinese of Formosa.

Hospital Opened

Another reason for calling 1912 a notable year is due to the fact that the MacKay Memorial Hospital was formally opened just before the end of the year. On December 26th it was opened by the acting Civil Governor (representing the Governor General), who came with several other Japanese officials. All our pastors, preachers and representative elders, and many other foreigners as well as Christian friends, were present. The Civil Governor read an address in which he expressed his sympathies with the work represented by such an institution. In the establishing of such an institution and the erection of such a splendid building Dr. Ferguson and Mr. Gauld feel indeed relieved of a great burden since its completion and formal opening.

On December 26th the hospital was opened, and on the following day about a thousand people from various districts met at the same place to commemorate the fortieth anniversary of Dr. MacKay's arrival in Formosa. It was a red-letter day in the history of our Mission. The opening of the new hospital was a most fitting introduction to this Memorial service.

Progress in Self Support

There is one other matter of interest which helps to make the year a notable one. The Sustentation Fund has been launched under very favourable auspices. About

¥1300.00 has been already subscribed during 1912 for this fund, and about ¥1100.00 has already been realized of this amount. The fund was established for two reasons. The first and foremost was to enable the Chinese brethren to realize more fully the duty of self-support and thus work toward the ideal of a native Christian self-supporting and self-propagating cause. It originated with the Chinese themselves. The object is a worthy one indeed, one which will always receive every support and encouragement from those who have come to help to reach this goal. The other reason was with a view to bearing a reasonable share in the raising of the salaries of preachers who have for several years been underpaid, owing to the steady increase in the cost of living. The salaries were raised by the unanimous wish of the Presbytery, and the members of the Mission Council, who have *ipso facto* a vote in the Presbytery, were led to make provision for meeting their share in this increase. The purpose of the Christian brethren is to continue increasing their share of the responsibility yearly and thus making our share proportionately smaller from year to year.

Evangelistic

Most of the work done this year in this department may be put down under pastoral visitation.

In the south end of the field where we have a very promising cause, several visits with the native brethren in a new district afforded the opening of a new street chapel which has been giving promise of good work ever since. This district is north of Taikah, our most recently established station, and by far the most flourishing cause in the whole field.

Indeed we can say that the type of Christianity established so far is very much different to any district in the North. This new station, Oan nih, is really an off-shoot of Taikah. Two years ago there was not one in the whole district who knew much about the Gospel. Last spring when the foreign missionary with a group of Christians visited that district, at one house they were threatened with bamboo beating. One woman who stood sentinel at her door with a bamboo stick, swearing in a passionate voice that she would never worship our God, travelled the following Sabbath about seven or eight miles to the nearest chapel and has continued regularly ever since to worship the true and living God. She laboured with her own hands until she earned enough money to buy four seats that would be an offering at the opening of the new chapel in their own district. There are now between twenty and thirty in the district who have definitely cast in their lot with these first believers. Over ¥100.00 has been contributed by them for the rent of the chapel. There are several other heathen centres at present where the invitations have been extended to us to open preaching chapels, but we have not the men to go.

In almost every station throughout the field the Sacrament were dispensed at least once during the year. During these visits there is always more or less preaching to the heathen, yet very little of direct evangelistic work has been done throughout the year. During the last twelve months a great many people heard the Gospel for the first time at the street chapel opened a year ago near our Mission Compound at Taipeh.

Special Services

Two weeks of special meetings were spent in the spring in one of the neighbouring villages where we have a chapel. During these special services hundreds of tracts were both sold and freely distributed. Some of the leading men of the town came out for the first time in their lives to listen to the Gospel. What the results of these efforts will be cannot be readily estimated. Sowing the seed and praying for the showers of refreshing, this is our task, and if done in faith the harvest is sure.

Results

From reports to hand, we find that over two hundred have become hearers of the Gospel for the first time, during 1912. Seventy-nine adults have been baptized, and over one hundred have been admitted to full communion during the year, and this in spite of the fact that we have for the last two years been purging the rolls. After the church membership has been put on a proper basis, we trust that the actual progress of our work may be more apparent; but more important will be the assurance that it will be more pleasing to God to have the standard of Christian living more in line with the Gospel of the Lord Jesus Christ.

Sunday Schools

The report on the Sunday School work reveals conditions very similar to last year. About eight or nine hundred received instruction in Sunday Schools. About one hundred and forty have learned to read during the year. More scholars have received diplomas this year for memorizing the verses prescribed by the General Assembly than ever before. Nevertheless, Sunday School work is far from being established on a satisfactory basis. This is a very important part of our church work. We need more labourers in the field

to overtake the work that is growing all around us. In North Formosa there are reported nearly eight hundred children who are in the fellowship of the Church through the sacrament of baptism. These need nurture and protection. The Sunday School here, as at home, is the nursery of the Church. The Chinese brethren seem to get proficient in this special branch of our work very slowly indeed. We need more help speedily. May the Lord of the harvest send it now.

Native Self-support

We have already referred to the Sustentation Fund which has been recently established; we can furthermore give a very favourable report of the financial state as a whole. The whole contributions for 1912 amounted to ¥7929.26, an increase of ¥775.86 over the preceding year, and an increase of over ¥200.00 for preachers' salaries, besides ¥1100.00 already received for the special fund. To appreciate these quotations more fully, we must bear in mind that the last two years have been unusually trying to the people on account of the general failure of the crops and a consequent increase in the price of things in general.

The Home Mission Fund, established with a view to opening up work among the savages, has now gone over a thousand *yen*, but as nothing definite has yet been done in this matter, the fund has never been touched.

At present there are seven self-supporting Churches. Three of these have settled pastors of their own, and a fourth is about to present a call to one of our pastors at the next Presbytery. Presbytery is to meet next in Taikaj, where the largest church in our Mission has been built; a place where three

years ago was a heathen centre quite untouched by Christianity. There we are to meet, being invited by the Christians, and we trust that our meetings there may have good results.

Prospective Preachers

There are at present four candidates among our preachers who have passed the first part of their examination with a view to becoming licentiates. The full course of study covers three years. By the time they have finished this course we trust there will be some congregations ready to call them. In fact, one of the three remaining self-supporting charges is just waiting until their present preacher has passed his full course of studies. This will greatly relieve the foreign missionary from a great deal of pastoral visitation and will enable him to give himself more fully to the work of reaching the thousands of villages still untouched by the Gospel.

EDUCATIONAL

Theological School

The work done during the fall term has been very similar to the preceding year. Thirteen new students entered in September. Thus the total number of students attending College in the fall was thirty-three. There are in all seven teachers. Thus a very full curriculum is provided. Our Japanese and Chinese teachers have given good satisfaction and have manifested a good deal of interest in their work.

The students in the theological department are being taught, in a rudimentary fashion, practically all the subjects taken in Western Seminaries, except the

study of the original languages, which give place to Chinese and Japanese.

Bible Training School for Evangelists

A committee was appointed to consider what could be done to train evangelists. No steps being taken so far, our Council decided to make provision in our own College for the training of such men. Six men, all of them over twenty-five years of age, have been accepted, and they began studies in January. They have all been brought out from heathenism themselves, and can enter more fully into sympathy with those who are yet in heathen darkness. They are to go through a course of special training for four years, and we trust that they may be of great value in the years to come, in bringing the Gospel to those who as yet have not known the name of Christ. This means an extra burden, as they cannot fit into the regular course for students. Nevertheless, we have been able to provide a profitable course of studies for them, and they seem to be very earnest in their work. Some of them have arranged for their wives to receive instruction in the women's school, and thus become more fitted for their future work.

Thus the number of students attending College is thirty-nine. Many of them, however, are practically carrying on middle school work. Should the Middle School be established next year, most probably the first year students would enter the second or third year of the middle school course.

Higher Standard

It is imperative that the standard of education be raised in view of the progress made in Japan in its system of education. A well trained ministry is as essential here as elsewhere; but the goal cannot be reached without

good material. The process of raising our standard in theological work will be a slow one, and always a precarious one, when the needs are so great and so few feel disposed to give themselves to this work of self-sacrifice when other callings are more remunerative. We still hope that the union of the two Colleges in the north and south will find a way of uniting in this work of establishing a thoroughly proficient theological curriculum for the Christian youths of Formosa. Notwithstanding the fact that a feeling of disappointment followed the giving up of the evangelistic work for a year, there is now a sense of gratitude to God for the singular privilege of spending the year with these young men who are soon to be co-workers in the ministry of the Gospel. This is a great compensation for other privileges lost; and we trust that the benefit derived may indeed be a mutual one.

The Girls' School

In the spring of 1912 a change was made in the school term in order to conform to the Japanese school year. The term begins now in April and ends in March. On March 29th the closing exercises were held. Four of the girls who had completed their six years' course of study received diplomas. Seven girls who had studied for three, four or five years, left school, but on the third of April eighteen new scholars were received. Accommodation at the Girls' School being scarce, some were taken into the Womens' School.

Four graduates agreed to stay for another year. They taught four hours a day while taking lessons themselves in more advanced work. One continued her study of English, some their study of Chinese character and Japanese, while all continued their

lessons in instrumental music. They have all done satisfactory work and have had a good influence over the younger girls.

Women's School

There were fifteen women in attendance at the Women's School, some for one term and others for the whole year. The youngest women who have families to care for cannot as a rule stay longer than one term. This year four preachers' wives attended classes, two as boarders and two as day pupils. The wife of our Tamsui preacher used to get up in the early hours of the morning, get through her washing and cooking for her husband and four children, and then attend classes from nine o'clock until noon.

Of those who came last year, eight were church members, and two were baptized during the school term. All learned to read before they were many weeks in attendance. The older women spent a great deal of their time in preparing Bible lessons and reading hymns. The younger women took up a course of studies in Bible instruction, in Chinese character, Japanese, arithmetic, singing and physiology.

The school reaches very few women of North Formosa, and the need for women evangelists is becoming very urgent indeed.

The Middle School

The Middle School is not yet in existence. We have already referred to the fact that to make up for this great lack in our work we had to make provision for young men in our College and prepare them for theological work. It is anything but satisfactory.

Book Room

During the year, as in the past, the Book-room has been instrumental in furnishing to our Christian community

at minimum cost Bibles, Bible portions, hymn books, commentaries, tracts, text books and magazines. The sales for the year of the above literature amounted to ¥845.56.

The books represent also the British and Foreign Bible Society of North Formosa. In connection with this Society a colporteur was employed. He sold in twelve months over 3,000 copies of Bibles and Bible portions.

In recent years scores of religious as well as other works by leading western authors have been rendered into Chinese. Many of these have been partly responsible for the regeneration of China. The books can be obtained at reasonable cost. We will shortly undertake to procure a consignment of these useful books. Such books placed in the hands of the people will not only enlighten our own Christian community, but will also help to bring many to the knowledge of Christ.

Medical Work

Two or three years ago our Council requested the Home Board to grant us the removal of both the hospital and College to the city of Taipeh, the capital of the Island. Over two years ago the request was granted, but much time was spent in securing land. The erection of a new hospital was also granted, and as has already been reported, the building is completed, and the institution has been in operation since the first week of the year 1913. From the very first there was not a doubt as to the wisdom of this change of policy as far as these institutions were concerned. The work done by the new hospital during the last few weeks is a sufficient guarantee of its future success as an important agency in the spreading of the Gospel. The Gospel is being preached daily. Tracts

are given to such as can read Chinese literature. Thus a large field has been opened right at our hand for evangelistic work, and every effort must be now put forth to avail ourselves of the singular opportunity which it presents. We must look forward to equipping this side of the institution with fully as competent a set of workers as our dispensers and medical assistants are in their own department. Of course, the object is to choose men in every department of the hospital work who are themselves professing Christians, and who in some way or other prove to their fellowmen the life and work of faith in Jesus Christ.

Nursing Department

With the opening of the MacKay Memorial Hospital, we are pleased to report a new field of Christian work in our hospital, viz: the Nursing Department.

As in previous years, Christian work among the women was carried on by one of our own Bible women. She has done faithful work, and so we feel her teaching and influence have already borne fruit. She has been unable to begin work in the new hospital owing to ill-health. Thus Miss Elliott finds here a large field of labour which will by prayer and faith bear some day a rich harvest.

Hospital Staff

The Hospital Staff consists of one medical missionary, two Chinese medical assistants (graduates of Government Medical School), three dispensers (trained in our hospital), one bacteriologist (trained in our own hospital), one dresser, and one hospital evangelist.

Patients for 1912—In-patients 467, out-patients 4600, returned for treatment 25,670. Total number of treatments 30,270.

Operations for 1912—(1) under anaesthesia...275
(2) without „ ... 81
(3) teeth extracted ...150

Total...506
Visits to homes 346

This statistical report covers only the work done during nine months. During the last three months, on account of the supervision of both the new hospital and the old, the number of patients in the latter was considerably limited. Hence the impossibility of giving a full year's report.

Great Needs

It is impossible for us to forget two great needs which are a constant probe to our consciences for the last few years. The one is the "Gilan Plain" and the other is the "Head Hunters of Formosa". The Gilan Plain is a waiting harvest field all ready for us to enter. There are at least one hundred thousand Chinese, not including Pepohoans, in the Plain. We can never man it from Taipeh without a serious difficulty and loss of time and energy. We referred last year to the fact that now the door has been opened into the Chinese community, a door hitherto closed against the Gospel. A Doctor and missionary evangelist, with one unmarried lady evangelist, would have the most easily worked district probably in the whole Island. Trolley lines all over the plain make the travelling problem comparatively easy. Our plant there would be cheap compared with any other undertaking round the city of Taipeh.

So far as the educational work is concerned, all students could come to the institutions either at Tamsui or Taipeh, as they do at the present time.

We do pray and hope for a favourable answer to these our petitions on behalf of Gilan.

The Savage Problem

We can explain this phrase, savage problem, in two ways. It is a savage problem, and that is why we must meet it with all our hearts. It is a problem about men who live in their original savage condition, but just quite near our door, though the door is not very widely open, so far. It reveals to our Church as well as to the Church in the South, what a serious thing it is to lose our opportunities. Before the Japanese came to the Island a start on our part might have meant the salvation of many lives as well as souls. The Japanese lost several hundred brave men in the efforts of last year, and several hundred Chinese were wounded, fewer of the latter being killed. They are now being crowded into the centre of the Island, and they are becoming desperate for the want of means to sustain life. But they are brave men and have put forth an effort which creates admiration as well as pity. They are worth saving, and if we cannot send men, let us provide missionaries who will enter upon the work already begun, and it is probable we will find those now in the field already who will enter upon this work, should it result only in a breaking of the way, an opening of the door somewhere in the North of the Island. A look at the territory occupied by them shows us what a stronghold the powers of darkness have upon their souls. It is our duty to face the problem.

What attitude the Japanese Government may hold toward our undertaking this work, we have not yet ascertained. We trust that we may soon find out in some measure their attitude to the proposal of beginning Christian work among them.

We trust that this year will see progress made in the matter. Learning the language is the first step. The last estimate of the population is over 120,000.

We referred to the Hak-ka speaking Chinese in last year's report, and we notice that the figures are misquoted. We are just recently in receipt of a Government report of the population of the Island. There are 422,980 Hak-ka speaking Chinese in the whole Island. There are about 250,000 of these in our field. We have eleven stations, but none of us can understand the language of this people. We have recommended that a missionary be appointed for purely Hak-ka work. The territory is a large one, and a promising one. We are glad to report that more Hak-ka students attend our College this year than ever before.

II—SOUTH FORMOSA

By David Landsborough

The Field and the Workers

Formosa has a population of over 3,000,000, mostly Chinese, almost all of whom live on the fertile plain which stretches along the west coast of the Island from north to south between the mountains and the sea. Among the mountains there are about 100,000 aborigines of Malay origin, many of them head-hunters. The Japanese population is about 70,000 or 80,000. The Canadian Presbyterian Mission occupies the northern third of the Island (population about 1,000,000); while the English Presbyterian Mission works in mid-Formosa and South Formosa (population, 2,000,000); the work of these two Mis-

sions is entirely among the Chinese and the Chinese-speaking civilized aborigines who have settled down at the foot of the hills and have adopted Chinese civilization and speech. The savages of the mountains have never been evangelized. There are several ordained Japanese pastors at work among the Japanese of Formosa.

What I am about to say refers mostly to the work of the English Presbyterian Mission in Mid and South Formosa only. That Mission has two centres, Tainan in the South and Shoka in Mid-Fomosa. It has a staff of fifteen missionaries (ten men and five women). Tainan is much the larger centre and has eleven on the staff. There are five ordained Chinese ministers whose salaries are paid by their congregations and over sixty trained preachers whose salaries in whole or in part are paid by the native Church.

The work of the Mission is divided into three departments—evangelistic, educational and medical. In Tainan there is a Theological College, a Boys' High School, a Girls' School, a Woman's Bible-training School, a few Primary Schools, a large Hospital, a Printing-room and a Book-room. In Shoka there is a Hospital and we expect soon to have a Primary School.

During the last two years all the departments of the Mission's work have been vigorously carried on and there has been much to encourage as the statistics show. We are not, however, making the amount of progress we would like. There is a great deal of lukewarmness in the church and its growth in numbers is disappointingly small.

There were twenty-one students in the Theological College the year before last. Last year the number

was seventeen and it will be smaller still this year. The coming of the Japanese has opened up many remunerative employments for young men and the preachers' and pastors' incomes are small. It is not astonishing, therefore, that the number of students for the ministry should be small. Yet the need for them is great. Only about two-thirds of our chapels have preachers.

Evangelistic Work

Four of our men missionaries have been engaged in pastoral and evangelistic work, most of their time being spent visiting the chapels of our Mission (of which we have nearly 100), helping and encouraging the preachers, examining and baptizing catechumens, dispensing the Lord's supper and preaching to the heathen. Two or three of our lady missionaries have also been engaged in evangelistic work. Much evangelistic work has also been done in our hospitals. The opportunities for such work are excellent and there has been much to encourage.

The Schools

The primary school in Tainan has over 150 pupils. This year (1913) we hope to open a primary school in Shoka and it is also our intention to open three more similar ones soon in other central places. The Boys' High School has been under the charge of one or other of our ordained missionaries for the last two years. It has about seventy pupils. A new ordained missionary Rev. Edward Band has just lately arrived who has been specially appointed to be Principal at the school. He is at present in Tokyo leaning Japanese. The Girls' School and the Women's Schools belong to the Women's Missionary Association of our Church. One of our lady missionaries who is a trained teacher is in charge of the Girls, School and another has the

Women's School. Most of the girls belong to Christian households. In the Women's School, the women get special instruction in the Bible so that they may be useful in the Church as Bible-women or in some more ordinary capacity.

Medical Work

The two hospitals at Tainan and Shoka have both been very busy, the number of out-patients and in-patients having been very large. The hospital work has proved a very valuable evangelistic agency. We are cheered every now and then by one or other of our patients becoming a Christian. The Tainan hospital which is a very large one with 150 beds was reinforced by the arrival of a new medical missionary Dr. G. Gushne-Taylor at the end of 1911 so that there are now two medical missionaries in Tainan (Dr. Maxwell and Dr. Taylor).

Self-support

The Presbytery of the South Formosan Church has been facing the question of self-support in the matter of preachers' salaries. Three thousand two hundred *yen* was given from mission funds in 1911—¥200 less than in 1910. Each year that sum is to be reduced by ¥200. Five years hence the scheme is to be reconsidered and it is to be hoped that the Church will then be able to raise the whole of the salaries (¥10,000) of its preachers and teachers. Last year, 1912, however, owing to pecuniary losses which the members of the Church (the majority of whom are farmers) suffered from damages to their crops and houses from the typhoon and also owing to a rise in the salaries of the preachers which had to be granted because of the dearness of rice, the ¥200 was not deducted and a small grant had also to be made from the mission funds.

The principal event of the year in our Mission work was the Union of the North and South Formosan Churches to form one Presbyterian Church of Formosa. The Union took place at Shoka on 24th Oct. 1912 when the two presbyteries met and united to form the Synod of Formosa amidst much enthusiasm and thankfulness. Delegates were present from the Amoy native Presbyterian Church. The missionary societies at work in Amoy had a representative and the home Church was represented by Rev. Mr. MacPhail, Secretary of the English Presbyterian Church in London who had come to the Far East to attend the Jubilee of the Amoy native Presbyterian Church.

Last year and the year before last will also be remembered for long on account of two terrible typhoons which did great damage to the houses and crops of the people of Formosa. Our mission property suffered very badly, one of the missionaries' houses being wrecked in the first one. Very great damage was also done to our native chapels and our church people suffered much loss. For statistics see Appendix.

CHPATER XXVIII

JAPANESE IN OTHER PARTS

I—JAPANESE ON THE PACIFIC COAST

By The Editor

No report has reached us in time for publication regarding work on the Pacific Coast but the following facts gathered from various sources may form a slight contribution towards a more complete report regarding Japanese abroad.

The most extensive work on the coast is under the direction of the Methodists with Rev. H. B. Johnson of Berkeley, formerly of Japan, as Superintendent. This work was originally begun by Bishop M. C. Harris. There are now some thirty churches in as many different cities up and down the coast. The Presbyterians have some seven Japanese Churches. The Baptist strength is centered especially in Seattle and Tacoma. There are some ten points outside of these two cities where Japanese are found and where Christian work is done among them. Miss N. E. Fife, for some years missionary in Sendai and Tokyo has been for a number of years in charge of the Japanese work in Seattle. Work on the coast seems to be attended with considerable difficulty. The various attractions which American life offers make it hard to hold on-to the Japanese who come to the coast. Miss Fife however has some in her Sunday School who have

rendered years of faithful service, and among her eighty children, most of whom are American born, she has three girls who have been in the school for ten and a half years. Much encouragement is found in this work on the coast notwithstanding the many hindrances.

Seattle Council

A recent attempt to organize work for Japanese and other Orientals has been started in Seattle called the Seattle Council of Oriental-American Christian Workers. This seems such a worthy and hopeful undertaking that we give below an abstract from its Prospectus.

During the summer of 1912, after several conferences, the friends of Christian work among the Orientals of Seattle and vicinity thought it best to organize themselves into a council, with a permanent correspondence headquarters, at the Y. M. C. A., Seattle.

The object of the Council is:

1. To unify the Christian forces at work among the Orientals, in spirit and effectiveness; this without interference with the interests of any individual organization.

2. To help those coming from the Orient, in being placed in the Church to which they belonged or where their sympathies lead.

3. To encourage missionaries and pastors in the Orient to forward any information concerning any who may be coming to Seattle to study or reside; which information may be used in helpful service.

4. To secure information concerning those of the clergy or workers or others passing through Seattle to the end that it may be utilized in conference or addresses.

5. To create a depository of religious literature.

6. To organize support in the local American Churches, by the removal of prejudice, creation of sympathy and distribution of information.

7. To encourage campaigns of evangelistic work among the non-Christians along such lines as may commend themselves to the different Churches.

8. To act as interpreter and inspirer and initiator of measures that may be for the welfare of the Oriental peoples.

The Council, meeting once a quarter, is made up of—

1. The pastor and one delegate from each of the Oriental Christian agencies.

2. An American worker from each of the Christian agencies.

3. The local official head of each of the denominational bodies interested in Oriental work.

4. Ten delegates at large, to be as widely representative as possible.

The Executive Committee, meeting once a month, is made up of ten members. The present Executive Committee consists of Rev. H. H. Gowen, President; Rev. S. Yoshioka, Vice-President; E. K. Merkeley, Treasurer; Mrs. C. Delevan Floyd, Secretary (these being the officers of the Council); Rev. O. Inouye, Rev. N. Kubushiro, Rev. F. Okazaki, Miss N. E. Fife, Mrs. N. M. Singleton and Rev. Sydney Strong.

The work in Seattle among the Japanese (6,000 in Western Washington) and Chinese is in a good condition. It is the hope of the Council that any over-lapping may be prevented; that correspondence with the workers in foreign lands may be promoted, and that the present and future problems connected with Orientals may be intelligently and constructively faced and solved.

Correspondence with pastors and workers in Japan, China, India, the Philippines, is solicited. The Council desires to be of service wherever possible.

II—JAPANESE IN HAWAII

By John W. Wadman

Hawaii is the cross-roads of the Pacific. It is the meeting place of the nations and the veritable melting pot of all peoples. Race prejudice is at its minimum. Every man, independent of the color of his skin and the language of his lips, is respected if he is respectable. The Hawaiian word "Aloha" has entered all other languages and its spirit has impregnated the very air we breathe. No other word is so expressive, none so beautiful nor Christian. It means "Welcome". All are welcome. Hawaii spells "hospitality" with a capital H.

Position of Japanese

Out of a population of 192,000 all told, representing the different nations of the earth, the Japanese total 80,000, or nearly one half. They are for the most part engaged as laborers on the sugar plantations, scattered all over the Islands, and are with few exceptions prosperous and contented. Indeed many of them have risen from the common ranks to positions of influence and prominence as merchants and manufacturers. They may be found among the leading bankers, brokers, lawyers, doctors in Honolulu and Hilo, while well-to-do Japanese shop-keepers may be met here and there all over the Islands.

The largest, most modern and best equipped bank in Honolulu is a branch of the Yokohama Specie Bank,

while no Consular representative occupies a finer suite of offices and lives in a more beautiful home than does the Consul-General of Japan, and while these buildings are owned by his own Government other Consuls occupy rented quarters. Lovers of Japan are proud of the *Nipponjin* of Hawaii. They have practically made these Islands what they are to-day. No such sugar and pine apple crops could be harvested were it not for the presence of the industrious toiling "coolie" from Nippon, some of whom have indeed done so well as to organize companies of their own for the cultivation of cane and pines.

Standing of Japanese

Moreover the Japanese of Hawaii are here to stay. They have taken root. Their children are growing up to be American citizens. Not that they will ever cease to love Japan but they seek to honor their country by an honorable life abroad where greater opportunities for advancement await them than in their own beloved land. Japan is crowded. Hawaii is not so. These Islands can easily support a population of a million or more.

We need them and the climate of Hawaii agrees with them. A few days ago upwards of sixty of the leading citizens of Honolulu, including Americans and Japanese, sat down to a banquet and while thoroughly enjoying a real Japanese "*gochiso*," organized "The Japan Society of Hawaii" with Prof. M. M. Scott, Principal of the McKinley High School and formerly a resident of Japan, as President and the Hon. S. Eitaki, Consul General, as Honorary President &c. &c. It was a great occasion, "a feast of reason and flow of soul". The Society is founded for the purpose of greater friendship and real brotherhood. It

Japan Society of Honolulu

is the Spirit of the Christ moving among the nations of the earth. Inter-racial hatred must die. International Brotherhood must grow.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Successful Mission Work

Christian Missions have always succeeded in Hawaii. In no place in the world do we enjoy such a rich heritage and nowhere are associations so uplifting and inspiring. An Inter-Church Federation has recently been organized and we are now more than ever workers together with Him.

Congregational Work

The Congregationalists have always led the way as missionaries in Hawaii. Their Mission among the natives dates back to 1820 and as soon as the Japanese began to immigrate their workers became interested in their spiritual welfare and stations were established. They now have over twenty native evangelists and teachers, with a membership of a thousand or more. Rev. F. S. Scudder, formerly of Japan, is the energetic superintendent. A church paper is maintained, day and high schools supported, a department of literature well kept and the Mission work successfully pushed.

Methodist Work

Between the Hawaiian Board of the Congregational Church and the Methodist Episcopal Church the most cordial relations have always happily existed and at this writing Mission comity is the principle well and carefully recognized as the basis of operation. The latter Church has also quite a number of pastors and teachers with Churches and stations well organized here and there on the different Islands.

Episcopal Work The Protestant Episcopal Church has also been interested in the Japanese and supports a few workers.

Obstacles On the whole our work among the Japanese in Hawaii proceeds more slowly than it does in the home land. Being of the laboring classes for the most part, our people here are of the Buddhist faith and practice. Hongwanji priests and others have come in quite large numbers and are most actively engaged as missionaries among their own people. We have no conflict at all and yet our work is greatly handicapped owing to ignorance and superstition as well as a false conception of patriotism. Still we are not at all discouraged.

Public Schools The public schools are helping us. We have now 10,000 Japanese pupils under instruction in the Government schools of the Territory and these institutions are largely manned by Christian instructors. This will have a tremendous influence for good upon the young and rising generation.

Mid-Pacific Institute The Mid-Pacific Institute should also be mentioned in this connection as an uplifting power for the future. It is located in a beautiful suburb of Honolulu and is an Interdenominational School for boys and girls under a Board of Directors consisting of Congregationalists and Methodists with a faculty of American and Oriental teachers well qualified for splendid service.

The doors of this Mid-Pacific Institute are wide open to all comers with a special welcome to the Orientals. It seeks to combine spiritual, literary and manual training of the highest type. Upwards of 350 students are already in attendance and there is room for more.

Homes for Children and Women

Besides these schools supported by private beneficence, two "Homes" for orphan children and helpless women are maintained in Honolulu in a similar manner and are productive of much good. The Japanese themselves care for their own sick people in a finely equipped and splendidly conducted Hospital under the auspices of the Japanese Benevolent Society whose President for a number of years has been one of our Christian pastors, Rev. G. Motokawa.

Y. M. C. A.

Another interesting feature of our work here is the newly established Japanese Y. M. C. A. in close affiliation with the National Association of that name. Mr. Matsuzawa is the Secretary in charge. A fine building of its own is a possibility in the near future. The Mission Boards are co-ordinate contributors. This together with a Japanese Students' Alliance of Honolulu organized a year or so ago, means a great deal for the young men of the city whom we are so anxious to help and save. Please pray for Hawaii.

THE JAPANESE IN CHOSEN

By F. S. Curtis

Those who have seen, in previous years, reports of the work among the Japanese in Chosen, will recall the statement that the colonists here are more readily accessible to Christian teaching than in the mother country. This is the concensus of opinion of all the Christian workers here.

Recently Mr. Pieters gave an estimate showing

the proportion of Christians in Japan to be in the ratio of one to 850, and that of the Korean Christians as one to 150. Such statistics as have been procurable as to Japanese Christians living in Chosen indicate a similar proportion one to 150.

Attitude towards Christianity

There being a much smaller proportion of the student class with a very high percentage of employees of the government, the work among the latter predominates. Many of these take the initiative in their inquiry for the truth, but on the other hand there is, on the part of the Japanese residents in general, a greater absorption in business and pleasure than in Japan proper. There is no apparent antagonism either toward the Church or the Sunday School. Relatives with zeal for their ethnic faiths are not in evidence. The sense of loneliness in a new land leads many to open their hearts to the comfort of the Gospel, yet we have personally found that though many seem truly interested and attend regularly for a time, giving reason to hope that the word has taken root, suddenly they drop out,—the "birds of the air" or "the cares of the world" have prevented the looked for fruitage.

Supporters of the Work

The work among the Japanese residents is carried on by the *Kumiai*, Methodist, *Nihon Kirisuto Kyokai*, *Seikokai*, and Y. M. C. A. workers. The greatest advance has been in Keijo where all the denominations above named are established, and where the Japanese population within the past five years has risen from 12,000 to nearly 50,000. *Kumiai*, Methodist and N. K. K. churches are all self-supporting and have settled pastors. The *Seikokai* has workers located in three places—Keijo, Jinsen, and

Fusan. Regular meetings are held also at Taikyu, Mokpo and Heijo. It reports 130 communicants (262 baptized members) in all Chosen, and an aggregate contribution last year of 774 yen. The work is carried on by the S. P. G. The Rev. A. L. Sharpe is priest in charge. There are three single missionary ladies, one Japanese priest, and three catechists.

The priest at Fusan regularly visits Gensan, Seikoshin and Seishin. The priest at Seoul visits the west coast places. Regular visits are also paid to Mosampo, Chinnampo, Kaijo, Shimbaku, Antung, Gishu. It is the policy of the Church to visit every place where there resides even only one *Seikokai* Christian.

Kumiai Work

The *Kumiai Kyokai*, in addition to its work in Keijo, carries on work in Jinsen, Heijo and Chinnampo with a total membership of 363; annual contributions, ¥1,976. The pastor of the Keijo Church visits Jinsen semi-monthly,—the pastor in Keijo visits Chinnampo. For several years the Church in Heijo has had a joint congregation of Japanese and Koreans, the preaching being interpreted. Other work among the Koreans is also being done by the *Kumiai* Church under Mr. T. Watase as their representative, who also uses interpreters. He reports groups in 35 different places with an aggregate membership of 1758. A large number of these being independently inclined, have gone over from the Churches connected with the Presbyterian Missions and Synod. It is planned in connection with this work to spend ¥30,000 in the next five years. Mr. Watase has ten Theological students under instruction here, and four others are in the Doshisha Theological Seminary.

Methodist Influence. The Methodists have work in thirteen places. Rev. Mr. Kihara is Presiding Elder, three other Japanese workers are associated with him. The names of the places worked are Keijo, Kaijo, Koshu, Heijo, Chinnampo, Kaishū, Fusan, Gensan, Kanko, Kyojo, Ranan and Seishin. The work on the East coast is visited by Mr. Stewart of Hiroshima. The total number of Methodist Christians reported is 343 with annual contributions to regular expenses about ¥2500.

Nihon Kirisuto Kyokai The *Nihon Kirisuto Kyokai* has work at sixteen places. The Churches at Keijo and Kunsan are independent. Congregations at Fusan, Taikyu, Bazan, Chinkai, Jinsen, Moppo and Gishu are under the *Dendo Kyoku*.

The Presbyterian Mission carries on work at Ryuzan, Seishu, Taiden, Kokei, Zenshu, Esampo and Koshu.

The Church in Keijo has bought and remodeled a Chinese theatre at a cost of ¥17000, ¥8000 of this having been paid, and the remainder, which is pledged, is being paid off at the rate of ¥300 per month. Contributions to the Church building have ranged from ¥5 to ¥1500. One servant out of her wages gave ¥20.

In this Church, as in the Methodist and *Kumiai* in Keijo, the average attendance at morning worship on Sundays is from 70 to 80. The S.S. attendance in each is also similar, ranging from 50 to 70.

There are at present on the field only four Presbyterian pastors and evangelists. It seems to be exceedingly difficult to secure workers for this field, e.g. in five centers where work is carried on by the *Dendo Kyoku* there are but two men at present. Bible

women are more easily obtainable and two are now hard at work. Woman's work all over the peninsula seems specially to flourish. Since returning from furlough last year, Mr. and Mrs. Curtis have made their headquarters at Ryuzan, but this spring, leaving the work there to be carried on by a Japanese evangelist, they removed to Taiden where until recently there have been no Christians discovered and no stated meetings.

Last summer a colporteur-evangelist was sent to canvas the place with the express purpose of looking up the Christians. Since then they have been visited and are now holding regular services. A glance at the map will show how important and convenient a center this is—a place already with a Japanese population of 4,000, a junction of the new R. R. to the west coast, and having within a radius of a half day's travel eight other places where work has been begun.

During 165 days last summer and fall Mr. Kitakoga, the colporteur-evangelist mentioned, visited 18 places in south Chosen. He sold 1,100 copies of the scriptures and portions, and did a great deal of preaching and house to house visitation. He also carried hymn-books and tracts.

The Presbyterian Church members number about 440, contributing for regular expenses ¥4,770 last year.

In all Chosen there are approximately 1,300 known Japanese Christians. Only about half of these are present at Sunday morning worship, dwindling to about one-sixth to one-eighth at the Sunday and Wednesday evening services. The contributions for regular expenses totalled about ¥10,000, last year. About 900 S. S. children are reported.

Advance in self-support is more rapid than in Japan proper, salaries of officials are larger by 50 to 70 per cent and the cost of living not much higher.

Y. M. C. A.

The Y. M. C. A. has a strong force in Chosen under Mr. S. Niwa as general secretary. Local work at Keijo has a membership of 300 members, one-third of whom are Christians. The features of this local Association are a night school for the study of English and Korean, with an attendance of 30, Sunday afternoon lectures and a weekly Bible class. They also have an Employment Bureau, doing a much needed work among the 2,000 unemployed Japanese in Keijo. Positions have been secured for about fifteen per cent of the applicants and they also receive religious instruction.

Railway Mission.

A large work is carried on among the railway men. Ryuzan, a suburb of Keijo, the headquarters of the Chōsen Railway, is their center. About 4,000 employees live there. The Y. M. C. A workers teach in the railway night school, and also do social work along the line of the road, using moving pictures and giving addresses on ethical subjects. The membership enrolled is 2,500 for whom a Y. M. C. A. paper is issued. Direct Christian work is done in a S. S. for the children of employees in Ryuzan (membership 100).

The railway Bureau subsidizes this work to the extent of ¥2000 annually and is erecting a building for the use of the Association.

Five or six years ago there were but few Japanese temples or priests in evidence: now however Buddhist sects are exceedingly active in Chosen. Priests

are scattered all over the country and have access as chaplains to the prisons.

In a place like Taiden with but 4000 population there are three temples.

The Opportunity

The Japanese Church should awaken to the tremendous need in hundreds of settlements ranging from 100 to 2000 or 3000—people of energy, pluck and determination,—those who form the very back-bone and hope of the nation. Christians are to be found in practically every such community, who, if encouraged, would become the nucleus of organized work, but the limited number of workers scattered over the field find it impossible to reach even a tithe of these settlements.

Word has just come of a number of large and comparatively new towns on or near the south coast —seven of them lying in a section not more than fifty miles long—and only two of these have ever been visited so far as we know.

In the smaller places throughout Chosen there is but little over-lapping—the largest cities, like Keijo, Fusan, Jinsen and Heijo are regarded as common ground. The Methodists for the most part work to the north from Keijo and on the east coast, the Presbyterians to the south from Keijo-Gishu, in the north being associated with Antoken.

Missionaries and Japanese workers in the "*Naichi*" should be more alive to the necessity of following up Christians and inquirers who move to Chosen, sending names and addresses to the proper workers here, thus helping to avoid the falling away which is so likely to ensue. A *large* proportion of Christians fail to connect with fellow believers and yet many such welcome joyfully an outstretched hand. No greater

service can be done to such and to the Churches here than to bring them into touch with each other.

A list of workers with their locations is to be found in the appendix.

IV—THE JAPANESE IN MANCHURIA

By C. V. Hibbard

The principal Christian organizations among the Japanese, named in the order in which they entered Manchuria are the Young Men's Christian Association, the Salvation Army, the Presbyterian Church, certain independent church congregations, and the Church of England.

Y.M.C.A. Dairen

The Young Men's Christian Association has, at Dairen, a building including dormitories for fifty, gymnasium, bath, bowling alleys, social and game rooms, a restaurant and rooms for educational and religious work. There are 680 members of the Association of whom rather less than 100 may be classed as church members in good standing. The employed officers are four including the secretary of the International Committee of the Y.M.C.A. resident in Dairen. To a unique degree this Association has the confidence and support of the leading citizens of Dairen.

Salvation Army

The Salvation Army is doing in Dairen a social and religious work of growing magnitude and importance. First in order of time is the Women's Home originally established as a refuge for women desiring to escape a life of shame but which now reaches other women who may be in need of a home or employment. This

enterprise is carried on in a building owned by the Army. The Gospel Hall also owned by the Army is well situated. Recently a Home or lodging-home for laboring men has been opened. Despite some opposition from the class that profits by or approves the traffic in women the Army and the Army officers are well supported by numbers of influential non-Christian men.

Japanese Presbyterian Mission

For some years the Japanese Presbyterian Church was in effect a union Church as it was the only organized Church in the community and included in its membership and congregation representatives of nearly all the Churches doing mission work in Japan. This Church has been largely independent of outside support from the start and has built and paid for a fine brick church building. Dr. Winn, of the Presbyterian Board, who during the earlier years of the Church acted as pastor gradually extended his work over the lines of the South Manchuria Railway, and ultimately turned the local Church over to the Japanese pastor. Recently owing to internal dissension this Church has been divided, a considerable number of the members together with the pastor leaving to form a new independent organization known as the Dairen Christian Church. The earlier promising development of the Church has thus suffered a serious check.

Moukden and Port Arthur

At Moukden and Port Arthur there are self-supporting Japanese Churches. At Port Arthur, in a portion of the city distant from the independent Japanese Church, Rev. A. V. Bryan has a chapel where regular preaching services are held. The itinerary of Dr. Winn and the late Mrs. Winn has included every city and

town in the railway zone where there is gathered any considerable number of Japanese, and beside two Churches without denominational affiliations there are congregations meeting more or less regularly at many of these points. All the Churches affiliated with the Presbyterian Church have recently been organized into a new presbytery.

Church of England Work

For several years the Church of England has maintained a chaplain in Manchuria to minister to the British subjects resident. Among the Japanese residents are members of the several branches of the Episcopal Church in Japan. Some of these have allied themselves with the local church congregations but many have not found it easy to join in a form of worship to which they are unaccustomed. The present chaplain assisted by a Japanese evangelist has gathered together Japanese members of the Church of England and American Episcopal Church and holds regular services in Dairen.

Influence of Christianity in Manchuria

Speaking generally it may be said that the percentage of Christians in Manchuria is larger than in most communities of Japan proper. There is a considerable number of those who have at one time been baptized but later have become lax in the performance of their church obligations and have lost much of their faith. These men are generally friendly to the Christian Church and with some exceptions are men of good moral character.

Railway Clubs

The Clubs of the South Manchuria Railway though without any professed religious bias are manned and controlled by Christian men, some of whom have previously engaged in active Christian work as evangelists,

pastors, etc. The Railway has furnished every facility to Dr. Winn in his work and the principal officials in their individual capacity are active in aiding the Young Men's Christian Association, the Salvation Army, etc. The attitude of the civil officials is likewise friendly to Christian work.

V.—THE JAPANESE IN SHANGHAI

by T. SAKURAUCHI

The Japanese Church

Interdenominational.

Situation, No. 22, Quinsan Gardens, American Settlement.

It stands at the centre of Japanese Quarters. We have 8,000 people registered, with a like number of non-registered population.

Rev. M. Miyake took charge as pastor three years ago, but returned to Japan a few months since. At present, Rev. C. M. Myers of the American Presbyterian Mission Press, Shanghai, is voluntarily taking charge of the Sunday service.

Organization

Church Officers are Messrs. K. Takaiwa, T. Fuchi, T. Sakurauchi, M. Murata, and K. Kurata. These officers work together among the church members to strengthen their faith, and to sow evangelistic seeds among non-Christian Japanese.

Church Members.—Fifty-one.

Church Finance.—Average income Mex. $59 with Mex. $9 Sunday service contribution.

Average monthly payment Mex. $70 including pastor's salary Mex. $60.

The deficit, if any, is paid by special contribution.

Church Premises.—The Japanese Y.M.C.A. occupies a room large enough to hold 80 people free of rent.

Mission.—Last fall we had three days mission in which we had each time some 70 in the audience, and in consequence of that we gathered ten inquirers, one of them being converted last Christmas.

The Japanese Y.M.C.A.

Situation.—No. 22, Quinsan Gardens.

Board of Directors. — Messrs. K. Takaiwa, (Chairman) T. Fuchi, T. Sakurauchi, T. Nakamura, S. Asano, M. Ito, H. Fujita, M. Murata, S. Saji, M. Fuwa, S. Tsuji.

MEMBERS OF Y. M. C. A.

Life members	7
Sustaining	119
Ordinary	83
Total	209

Finance.—Average in last three months.

Income	Mex. $ 213.00
Payment	231.00
Shortage	Mex. $ 18.00

Dormitory finance is independent, income meets payment nicely.

Building

Directors are feeling a keen necessity of getting their own building in order to give much more room to work among many Japanese young men. At present we rent two four storey brick buildings for 100 Taels (Mex. $140.00).

We have an office, school room, parlour, dining-room, hall, publishing room, library, officers' private

room, nine rooms for dormitory with a big Japanese hot bath, and social room.

Methods of Work

We have ten departments in the Y.M. C.A. work :—

Education, Religious, Lecture, Library, Athletic Sports, Employment, Publishing, Literature, Dormitory, and Social Departments.

We have a good number of Committees and officers to carry out the above mentioned purposes.

In the Religious Department we conduct two Bible classes with temporary mass meetings : in Education Dept., we have five English classes, and two Chinese classes with twelve teachers and 95 pupils. We publish a monthly magazine " Shanghai Review " (*Shanghai Hyoron*) to lead young men by reading. In the Employment Deptartment we have done a nice work resulting in nine young men being employed with a good salary, and introducing 17 young men to business firms.

Angarack Mission

The Angarack Mission was established three years ago by Miss Smith and Miss Hill, English ladies, with the sole purpose of working among Japanese young men quite independent from any mission.

Its Work is a Sunday School, with four teachers 45 children.

Hymn practice every Saturday evening with the purpose of leading young men through the sacred music.

Sunday morning English service, Sunday afternoon Bible class and easy English Bible Lessons through interpretation.

CHAPTER XXIX

ENGLISH BIBLE CLASS WORK IN JAPAN

By H. E. Coleman

In the Japanese Embassy in London one of the Secretaries is a very earnest Christian. He has already made a record in being the only undergraduate that ever passed the examination for the Consular service, and has had a remarkably rapid promotion since graduation. This man received his first Christian teaching in an English Bible class, and was developed through personal touch and association in missionary homes.

A Lieutenant in the First Regiment of the Imperial Guards is an earnest Christian who was won through my English Bible class. He is known as the best in English in the regiment, and is often called to act as interpreter, and last year, at the autumnal military maneuvers received a special certificate of honor for his excellent work as a leader of scouts,—an honor for which there was no precedent. In the last few months he has led a member of his company to become a Christian. Many other examples might be given to show the opportunity for reaching leaders through the agency of English Bible classes.

Study of English

The great stress laid upon the study of English in Japan has made one of the most effective open doors of opportunity for

missionary effort. In the larger cities where almost all the students above the middle school have a reading knowledge of English, and where hundreds of young men are anxious for any help that they can possibly get, scores of men of uncommon ability have gone to the foreigner's English Bible class, with no desire whatever of becoming Christians, but there have been captured by the spirit and teachings of Jesus, and have dedicated their lives to voluntary or professional Christian service.

Miss Buzzell, in speaking on the importance of English Bible class teaching, says, "Some of my best work in Japan has been with English Bible classes, especially among the *Koto Gakko* students. I thoroughly believe in it as one way in which I have been able to reach some whom I could not have reached in any other way."

Extent of English Bible Study

The larger amount of English Bible teaching is done in the cities among students of high school and college grade. Yet a large number of high school students attend the classes conducted by the English teachers who receive their appointment through the Young Men's Christian Association. These teachers are free to receive students in their homes, and there conduct fifty-five Bible classes with an enrollment of 1200 and an average attendance of about seven hundred. Every year a number of these students become Christians. I have received reports of 147 English Bible classes with an enrollment of 2400 and an average attendance of almost 1500. When we consider that many of these classes are attended by some of the strongest students in the high schools and universities of the country, the influence of these Bible class teachers on the future of Japan cannot easily be

over-estimated. The figures of this report concern simply those students in volunteer Bible classes, that are conducted entirely outside Christian schools. Most of these students are men, although ninety-two women in the Bible classes conducted by the Y.W.C.A. workers are included. Besides these students a number of teachers in middle schools and others of the same grade, and of young business men in the larger cities are enrolled. Many of these come through a desire to keep up their practice of English begun in the schools, and are unexpectedly led into the Christian life.

Methods

As to texts used and methods, the most common course is to teach the life of Jesus according to one of the Gospels. The teaching is in general a simple explanation of the Gospel truth, reading in both English and Japanese, and in the middle schools, speaking through an interpreter, or the teacher doing his own interpreting. Sometimes the teaching of Jesus or the Parables are used, and those who have a number of classes have more of variety with some of the Old Testament studies. In the teaching of Matthew some have used Dr. White's Outline and have found the help received in Dr. White's and Miss Palmer's lectures at Karuizawa last summer very useful in presenting the Christ in Matthew. Some have used "The Story of Salvation" by Mrs. Curtis with satisfaction. Some use the blackboard, and others have found the large white sheet of paper and black crayon or Japanese ink and brush useful in presenting the outline of the lesson and diagram of the book.

Miss Macdonald has used with success "Christ's Message of the Kingdom" by Hogg, and also "Modern Discipleship" by Woods, with women

somewhat advanced in English. I have found very good, one of the Bible Study Union Course for the intermediate class grade, the "Gospel History of Christ," using booklets for one quarter at a time, and have found the students quite willing to buy them. This course has brief notes and questions, to lead the student to find himself answers to questions drawing out the chief points of the lesson. One other reported using an Old Testament graded Sunday School course. Some have used Dr. White's "Old Testament Characters." I have used with success "Heroes of Israel" by Dr. Soares. This is in the elementary series of the Constructive Bible Series issued by the University of Chicago, and has the text for each character collected and printed with suitable, but brief notes. When the Old Testament is so difficult for the new students to use, this seems very suitable. We have enough books to loan one to each of the class, and some like them well enough to buy for themselves.

Helps

Some of the best work being done in inductive book study is conducted by Mrs. Roy Smith in Kobe. She adopted the White method of learning the contents of each chapter and reviewed until most of the class were able to tell the contents of any chapter of the book. They were very regular in attendance, which was necessary to such thorough work. Part of her success is due to the fact that on Saturday evenings she had them for club activities, helping in English and other ways. This suggests a remark of Miss London in her report, "I have learned that they must have some attention in the week days as well as Sunday and that a very little interest often brings large results. Many who come in the beginning for English only find what their

hearts have been craving, although they hardly knew what they needed."

Rev. Harvey Brokaw has used Westminister Beginner Stories. His method is rather unique, and as he says it is the best he has found after trying and discarding dozens of others, I think it is worth giving in detail. His class is composed of Middle School students and he conducts it as follows, "I read the lesson to them, have them read it, and then have them translate it. I ask them questions which they first interpret and then answer in English. I correct the errors. In this way, both the English, the story and points are well worked in. Then I give them a talk on the lesson, interpreting it myself in Japanese." He says that as a result the members attend Church, and in the year, two have become Christians and one has decided to study for the ministry. Many have spoken of the difficulty of getting the Bible class members to attend the Church services, so that if this particular scheme will bring such results it would no doubt be adopted very widely. However, aside from that, the plan is evidently a very good one, and just in such a group as this, it seems to me, we have the secret, in no small degree, of finding the future leaders of the Church, whether professional or volunteer. While many of my own students are above the middle school, my interpreter just recently suggested the advisability of making a more definite effort to get started with the students in the middle schools. This seems most wise, for if a student decides before leaving the middle school there is opportunity during the five or seven years that he will be in the college or university to develope a Christian character of some strength, and some of my present leaders are proof of the same fact. This suggests the import-

ance and the possibility of co-operation in following up young men coming from the country to the larger cities.

I know of no better opportunity for reaching Middle School students than that offered in the Azabu Middle School, Tokyo, of which the Hon. S. Ebara is the president. Last fall Mr. Whiting was asked by some of the teachers to teach a Bible class at the school on Sunday morning. The teacher enlisted the interest of the students and a class of seventy was gathered together for him. In four months all of the seventy were entertained in his home in groups of ten, and he was at home on Wednesday evenings for personal interviews, and about thirty came for heart to heart talks. Could not something more be done to reach the school teachers of the nation, so that they may be such a help as this to the cause of Christ, instead of, as in so many cases, a direct hindrance to its progress?

Conferences

I have just returned from my sixth annual Spring Vacation Bible Conference, which has been attended the last three years by from thirteen to eighteen students. We go to some place near the sea, rent a house or stop at a Japanese hotel, and have a week of about three hours a day of Bible study or Christian lectures or sermons. The afternoon is entirely given to recreation, and this time and the other leisure times give opportunity for social and personal contact which seems to me important in the cultivation of acquaintance and character. The one hour a week spent in the Bible study is not sufficient to develope interest and lead to decision. In this connection Mr. Vories says, "Teaching produces very little results apart from personal contact. The dormitories bring the

best returns. Only by living with the people can we discover and enlist leaders for the Japanese Church. This has been the most encouraging feature of our work."

Results are Secured

Rev. H. B. Benninghoff thinks with many others that the best results are secured in smaller groups, and it is interesting to note in this connection that the average attendance of all the classes as told by the figures above is just ten, the number that is often considered as the most ideal for Bible classes whether English or Japanese. He says, "The Bible makes its own appeal, if controversial topics are avoided. When in doubt, or when in face of disputed points, state the different points of view, and avoid religious cant and dogmatic statements." One result he speaks of is as follows; "One young man of former years has settled down to teaching in a country village, has decided for Christ, and is beginning his married life by making it Christian."

The religious teaching that is given to the students of the night school of the Y. M. C. A. is well known. Mr. Trueman tells of a development in this line of work in the night school in the Nagasaki Y. M. C. A. that is along the line of direct Bible study. In the new plan, they give every student a New Testament, and Bible teaching is made a part of the regular course, and given once a week. He says, "The fact that they have their own Testaments and are not simply passive listeners, will mean we hope, and pray, an earlier and more comprehensive knowledge of the Bible."

As to results in the way of definite conversions, I am not able to report with any accuracy. At least twenty-five were reported, and others speak of results

as "encouraging," and "splendid results," "some baptisms," "four Sunday School teachers graduated," and other like expressions.

Mr. Ostrom who went to Tokushima last autumn found a ripe field not only among the students of three schools but also among the teachers of the Commercial and Middle Schools. In one class he uses both English and German. One of these teachers, a graduate of the Foreign Language School in Tokyo has in this short time become a Christian, has led his wife to the same belief, and is already a force for righteousness in the school. In such fertile soil the seed has borne fruit in a remarkably short time, and gives large promise for the future.

Rev. H. S. Heaslet points out that he thinks the holding of Bible classes more difficult in the city than in the country on account of the great attractions. He also thinks that often there is a sort of acquiescence to the truth rather than real submission to it. This may be true, and if so, it shows the importance of giving enquirers sufficient instruction before they are allowed to call themselves Christian.

On the part of the city boys, Mr. Gleason, of the Osaka Y. M. C. A. gives the following encouraging incidents. "One of my most regular and most thoughtful students, is a lad who pulls a kerosene cart about ten miles a day, and attends the evening school." One of their former students is now an evangelist and in charge of a small Church. Another student who was a vinegar dealer is now a teacher in a certain middle school.

Miss Margaret L. Matthew remarks that results are commensurate with the amount of intellectual and spiritual preparation.

While the great temptations of the city have been

referred to, every one knows the strong materialistic influences at work in the schools and universities of the country, and this seems to be one of the greatest reasons for Christian forces laying siege to this citadel of irreligion, with the undaunted purpose of making a real effective entrance on the part of Christian ideals, until Christ is made Lord, and the Master of men's lives where he is now only a hero.

CHAPTER XXX

NEWSPAPER EVANGELISM

By Albertus Pieters

The *Oita Eisei Kwan* (Hall of Eternal Life), is an office established for the purpose of evangelizing Oita Ken by means of work through the newspapers and the mails. The method followed consists of the following essential elements.

Methods

(1) Space is taken in the columns of the ordinary daily papers, at advertising rates, and in this space is inserted simple Christian literature, consisting of passages from Scripture, re-prints of brief tracts, short and interesting articles on religious subjects, or longer connected discussions on Christian history or doctrine.

(2) In connection with these articles an offer is made to send tracts and Gospels to any one applying for them, free of charge.

(3) All such applications are entered in permanent books and upon a card index. Friendly correspondence is begun with the applicant, and he is encouraged to write freely in regard to religious matters.

(4) A month, more or less, after the first tracts have been sent him, a "follow up" letter goes to the applicant, inquiring how he liked the first books, and sending him some others.

(5) For six months a Christian evangelistic monthly,

(we use the "*Fukuin Geppo*" issued by Mr. Brokaw, at Hiroshima) is sent free of charge to the applicant.

(6) Whenever possible, he is put into personal touch with a preacher and some one is sent to call upon him.

(7) Once a year a rally is to be held of all who can be gotten together. This was planned for last summer, but was not held on account of the decease of Meiji Tenno.

Expense The expenses of this work are as follows. The space in the local newspapers is held at various prices, depending upon the circulation. In one of ten thousand readers we pay five *yen* per column for one insertion. As this paper is issued every other day, this means seventy-five *yen* a month for one column. If the matter is prepared by a missionary in *Romaji*, the cost of re-writing it in good Japanese for the press is one *yen* per article, of a column to a column and a half. If a manuscript is obtained from some first-rate Japanese writer, a fee of three *yen* for each article of similar length seems to be acceptable. The cost of office rent, clerical assistance, postage, literature, etc., is very considerable. This office was running regularly from the beginning of February to the end of December, and the total expenses amounted to nearly twenty-five hundred *yen*, although perhaps three hundred *yen* of that was for furniture, equipment, and stock of books which would not need to be repeated.

Results A detailed statement of the interesting correspondence received and of the results attained would extend this paper to unreasonable length. We must content ourselves, therefore, with saying that the experiment has shown conclusively that the following benefits, which were expected from this method, have actually been realized.

Extent (1) The message has been carried to remote places, and has been made accessible to multitudes who had no means of knowing it before.

There are twelve "*Gun*" in Oita Ken, in five of which there is no resident Christian worker, and even the "*Gun*" that have workers have but one or two each, so that the population of a million souls in the Ken is not and cannot be reached by the ordinary methods, except in a very limited and local manner.

Since this newspaper work has begun nearly a thousand persons have written to make further inquiries, to ask for literature, or to express interest in the articles read. These letters have come from every "*Gun*" and from the most remote and inaccessible parts of the same. They were written from lonely islands along the coast, and from equally lonely mountain hamlets, from other Ken in Kyushu, from Formosa, from Korea, as far as New Wiju on the borders of Manchuria, and from Akita Ken in the extreme north of the mainland. It may be said with confidence, what was not true a year ago, that there is not now a village in Oita Ken where there is not some one who has at hand the means of knowing the Gospel. The papers containing this message go into all banks and public offices, as well as to the schools, barber shops, and other places where men congregate, and are opening the door of faith and salvation to thirty thousand people.

Interest (2) Public interest has been excited. A Buddhist writer in one of the papers, lamenting the apathy of his co-religionists, pointed to this work as an example of intelligent energy. Another priest wrote three articles in opposition to ours, a most welcome means of arousing public discussion and interest.

(3) The Gospel in the newspaper has gone where it would not be tolerated in any other way. Cases can be quoted where the articles are read in the families of men otherwise violently opposed to the Christian religion, in Buddhist temples, and other similarly inaccessible places.

(4) The newspapers have been led to adopt a most friendly attitude. Not only was no difficulty experienced in getting space, but a man who sought to bring a railing accusation against our work was unable to get his article printed in the local papers. Such is the power of cash.

(5) Men have been brought into personal contact with the regular workers. Cases of this kind can be named in every one of our stations. It is a frequent occurrence at head-quarters for men to come in for the express purpose of seeking religious conversation, sometimes from a considerable distance. This personal contact has led to new openings for the regular Japanese evangelists, to their great encouragement.

Interdenominational

(6) These influences are not confined to the work of any one denomination. He who does this kind of thing anywhere is doing an interdenominational service. In fact, while the workers of our own Church have had new opportunities and a number of people are inquirers in our Churches because of this method, the two men whom we could name as converted through it last year entered the Methodist Church.

It is greatly to be desired that this method should have a thorough trial, for a period of at least five years, in each ken. The sum of five thousand *yen* a year in each ken would run a very satisfactory plant, except in the metropolitan centers. Such work, carried on for that length of time, would tre-

mendously influence the mind of the Japanese nation by the removal of prejudice, the supplying of information, the arousing of interest, and the silencing of objections. It would be a direct preparation for a mass movement toward Christianity, for until the sub-conscious mind of the nation is led to a different attitude and to greater knowledge, the planting of the Christian Church is like setting out flowers in frozen ground.

CHAPTER XXXI

RELIGIOUS WORK IN THE FOREIGN COMMUNITIES

By The Editor

The scope of the Christian Movement is intended to be much broader than that of a mere Mission Year Book. Hence it should legitimately include not only a review of the various Mission organizations and of Japanese Churches which are quite independent of the Missions but also a survey of Christian work in the Foreign Communities. Probably the influence of these small companies of foreigners gathered in several of the large cities of Japan is much larger upon the entire country than many suppose. Example and life is stronger then precept everywhere and the contribution that a consistent Christan life in Japan may make towards the ultimate Christianization of the country is beyond computation.

Foreign Aid

A few years since the organization known as the Foreign Missions Conference of North America, made up of officers of the various Mission Boards appointed a committee to take up the matter of rendering needed assistance to those communities, where Churches found themselves unable to maintain their work in an efficient manner. Few more wise and far-sighted

plans have been adopted. Not only on account of the foreigners resident or travelling in Japan but because of the indirect influence of such Church life upon the Japanese was this aid justifiable and most productive of good. Under this wise encouragement the Union Churches of Yokohama and Kobe are in a position to exercise a wider and more salutary influence than would otherwise be possible.

Changes in Yokohama

In the fall of 1912 Rev. T. Roseberry Good closed his pastorate with the Union Church in Yokohama and returned to America after completing a five years' pastorate. The Church has witnessed a period of unusual development during his ministry and were there nothing else to prove the wisdom of the grants-in-aid by the New York Committee beyond what has been made possible in this Church the results are sufficient to justify the plan. A fine church edifice has been completed and nearly paid for, which is well adapted to the needs of the Church and an ornament to the city.

The Church is well organized along all lines of religious activities, with a fine Sunday School, Ladies' Auxiliary, Men's League, and sundry other healthy organizations. The congregations are excellent and a most harmonious attractive atmosphere pervades the Church. Mr. Good on returning to America after a successful hospital experience very early was called to the pastorate of the Union Presbyterian Church of Schenectady, New York.

Fortunately for the Church, very soon after the departure of Mr. Good, the Rev. J. I. Blackburn, D.D., of Covington, Ky., happened to be passing through the city on a tour round the world. The needs of the Church and community so appealed to

him that he was led to respond to a unanimous call to the pastorate for a period of one year. Dr. Blackburn's pastorate has been thus far most fruitful. His ministry is most acceptable and large audiences have enjoyed his sermons. Though able to remain with the Church for but one year yet he is making a most helpful contribution to Christian work in the city in many ways. It is not easy to fill the pastorate of such a Church and the assistance of the New York Committee is deeply appreciated.

Kobe

The Kobe Union Church has continued under the ministry of Rev. Stanley F. Gutelius, and good reports are received of its activities. This Church also has the aid of the New York Committee in continuing its work, the congregations in both these cities being scarcely large enough to support the churches unaided at present though it is hoped that the final result will be such growth and added strength as to make this possible. In both Yokohama and Kobe the English Churches have had an encouraging year. In the matter of finances the national character of the Church as well as the custom existing among English firms makes the situation more secure than in the case of the Union Churches though the grace of giving is abundantly and beautifully exercised in them all. Christ Church Yokohama has added to its equipment by the completion of a very convenient and well-appointed parish house. The Sunday School and other church organizations are thus well accommodated and the work of the parish is made more possible by this much needed and very excellent structure.

In Yokohama there are also the Catholic Church and the German Church. The latter unfortunately

was deprived of its place of meeting through the complete destruction by fire during the winter of the Deutsche Haus where services were held. Temporary accommodations have since been secured in the fine structure formerly used as the German Hospital.

Features of the Work

Probably one of the most significant features of Christian work in these two cities is the large number of laymen, business men and professional, who take an active part in the Church and its activities as well as generously respond to all appeals for the support of the same. In these respects there is a very noticeable change from conditions as they existed some years ago when the larger part of such responsibilities fell upon the missionaries. To-day the office-bearers of the Churches are generally men prominent in the business community.

Other Cities

The Tokyo Union Church holds its services in the new Japan Methodist Church near the Ginza. A fine large Sunday School and a good audience witness to the size of the widely scattered foreign community of the capital. Rev. B. Chappell, D.D., has served acceptably as pastor for the past year. Services are also held at the Cathedral and at the St. Andrew's Mission in English as well as in Japanese.

In many other parts of Japan English services are held with more or less regularity in the foreign communities. In Sendai and Nagasaki these gatherings are of commendable size. The action of the St. Andrew's Mission, Tokyo, should be mentioned with appreciation, in sending a chaplain regularly to conduct services at least once a month with the men in the small community at Hiratsuka.

It may be noted that in many of these services in different parts of Japan, English speaking Japanese are welcomed and often are to be found worshipping with the foreigners.

An Opportunity

One cannot refrain from dwelling upon the splendid opportunity that lies before the Y. M. C. A. to do a work for foreign young men in such cities as Yokohama and Kobe which shall evince the same broad spirit which has marked the action of the Mission Boards. There is little question that a rightly directed effort to establish suitable Y. M. C. A. accommodations with similar equipment to that which has been found so effective in the West will be found to meet an even greater need here. It is to be hoped that men with a large vision may be found to come forward and help to throw about their own nationals in these far Eastern port cities the same safeguards and attractions which have proved of such value in the home lands. They are even more needed here where the question of amusement is more difficult to meet and where there is less of home life to surround and restrain those who are far away from native land and home influences. If anywhere in the world young men need gymnasiums, libraries, game-rooms and other attractions to bring them together socially, to say nothing of dormitories and boarding accommodations, they need them in these port cities of the Far East.

Although the work of the Yokohama Seamen's Mission is properly treated elsewhere in this volume, yet the fact that this valuable institution has recently been closed owing to the comparatively small number of American and British seamen now visiting the port, may justify a brief reference to it here also.

Seamen's Mission

For some forty years most excellent religious work has been carried on among seamen at the port of Yokohama. The Japan Gazette speaking editorially of the retirement of Rev. W. T. Austen from this post which he has held uninterruptedly with such acceptance for all these years thus justly says:—"The termination of such a long period of unselfish service for the benefit of seamen visiting the port should not be passed without public local recognition. The work in remote parts of the world must always be difficult, as it is practically unendowed, the Societies which conduct it merely planting a Chaplain on the spot and paying his salary, all other support having to be procured by him from those interested in the work. Necessarily that sometimes places him to some extent in a locally public *rôle*, and the public has necessarily many views as to how the work should be done. Hence there must sometimes be criticism, and Mr. Austen in his forty years of service must occasionally have encountered differences of opinion. But here and in Hongkong he has made many warm friends, while on the water he has thousands, who know his single-hearted sincerity and devotion to duty."

A very difficult problem is thus forced upon the Yokohama community and a problem which is common to other of the ports also. Without such an organization what is to be done for the relief of the stranded sailor and the poor unfortunates who are often left penniless in the ports? There are charity organizations which do a most excellent and commendable service. The generosity of the foreign residents in relieving suffering, or in providing means to send persons to other countries is very commendable. But with the Salvation Army and the Seamen's

Mission both closed there seems to be no place left in Yokohama where such persons may be suitably cared for. The condition of the port in this respect is most unfortunate. Busy men on Charity Committees are willing and able to relieve distress as far as clothing or financial need is concerned but with no home or suitable place to shelter and take care of such persons there seems to be a very great demand for a practical form of Christianity which shall do more than simply say, "be ye warmed and fed."

There is here a field for a very stalwart brand of mission work among foreigners.

CHAPTER XXXII

YOKOHAMA SEAMEN'S MISSION

By W. T. Austen

This Mission was begun in 1873 by Mr. W. T. Austen. On the 4th of March 1874, "The American Seamen's Friend Society" appointed Mr. Austen as its chaplain at Yokohama. Later the English "Missions to Seamen" gave Mr. Austen a similar appointment, the two Societies providing the salary. A house on the Creekside was rented and promised for the use of seamen when ashore and at liberty. Owing to the need of larger premises, two buildings were erected on Lot No. 86 of the former Settlement. These were largely used by sailors for several years, but were finally closed in 1880 for financial reasons. In 1881 they were re-opened and used until 1884, when the Mission obtained the lease of premises in a more suitable location, at No. 82 Settlement, where the work for Seamen is still carried on. Owing to the paucity of white seamen on the ships visiting the port the two Societies agreed at the beginning of the present year to close their work at Yokohama, and retire their Chaplain on an annual allowance. It is hoped however that arrangements will shortly be made locally to enable Mr. Austen to continue to care for the interests of the seamen visiting Yokohama.

CHAPTER XXXIII

CHRISTIAN ENDEAVOR HOME FOR SEAMEN, NAGASAKI

By F. N. Scott

Board of Directors: The Ven. the Archdeacon Hutchinson, President, Miss Elizabeth Russell, Mr. E. R. S. Pardon, Treasurer, Mr. H. W. Johns, the Rev. Willis G. Hoekje, Secretary.

The work of the Home has been substantially the same as last year. It has now become apparent that no matter what is done there will be a deficit on the working account each year. The Board of Directors attributes this to the fact that the visits of the warships are intermittent and irregular. If they came during the year as regularly as they do in the summer months, the income from these would be about sufficient to cover running expenses. As it is, there has been a loss on the working account of ¥424.54. This added to insurance, repairs and ground rent, causes the Home to face every year a deficit of about ¥550. over and above donations from abroad. This amount has to be raised locally. When this statement was made to the Electoral Board at its Annual Meeting there was loyal response, and ¥195. was pledged in a few minutes.

This year it became imperative to renew the roof in order to keep the property from going to ruin, and

for this the slender endowment fund had to be pressed into service. But the Home is in first-class condition outside and in, and in its modest way is contributing to the welfare of the wayfaring man. There are several dives that would be much pleased to see it close its doors.

The Electoral Board is composed of, first, missionaries, who are *ex-officio* members, and second, other residents of Nagasaki who are interested in the work, and have been elected as members.

One of the by-products of the Home is that it helps to solve the problem of the "Beach-comber." When the appeal comes we write a note to Mr. Hatter, who is still in charge, and who is a shrewd judge of these people. We tell him to "give this man some Chinese macaroni." If the man is really hungry, he will not refuse it, but if he is the other kind, it will soon become evident.

The arrangement with the Japan Hotel for serving meals continues as before. The statistics vary but little from last year, but despite the loss on the working account, no one feels it wise to discontinue the Home.

CHAPTER XXXIV

OBITUARIES*

I—WILLIAM J. BISHOP

By W. D. Cunningham

William J. Bishop was born in 1879 near Nashville, Tenn. After taking a course in Nashville Bible College he preached in Tennessee and Texas and with his wife reached Japan in 1899. Mrs. Bishop died of tuberculosis in 1900. In 1902 Mr. Bishop returned to America and married Miss Clara May Elliott of Paris, Texas, who accompanied him to Japan and proved a great help to him in mission work. Being a printer by trade, Mr. Bishop was for some time connected with the Methodist Publishing House in Tokyo as foreman of the press-room. He too contracted tuberculosis and in January of this year went to Monrovia, California, for treatment leaving his wife and three children in Tokyo. In response to a cablegram the family sailed for home Apr. 6, not knowing till they reached San Francisco that the husband and father had breathed his last about the hour they embarked.

* Arranged in alphabetical order.

II—MISS MOLLIE BROWNLOW

By A. Roberts

It was in the autumn of 1897, that Miss Mollie Brownlow was given to the work in Japan, and on November 20th, 1912, she was called to higher service above. For just fifteen years, with her wonderful brightness and zeal she worked for her Master, and it can be truly said of her that her works do follow her; she will continue to live in many lives in Japan.

Owing to a breakdown in health, she had to leave her first work in Tokyo and return home for a time in 1902. In 1904 she was restored to health and re-offered to the C.M.S. for work in the Hokkaido (North Japan), and with one interval for furlough, she continued to work in Hakodate until the autumn of last year.

It was her strong conviction and unwavering faith that enabled her to choose the life of comparative isolation and loneliness, and we know that the years spent there have not been in vain.

The news of her death came as a shock to all who knew her. She was in Tokyo at the time of the late Emperor's funeral, as usual full of life and plans for future work. But God had His own plan for her and called her to Himself while she was on a visit to her sister in India, where she had gone on her way home to England. There are many friends in Japan who will long mourn her loss.

III—MRS. BENJAMIN CHAPPELL

Mary J. Holbrook was born on Christmas Day, 1852 in Timsbury, near Bath, England, and entered into rest at Aoyama, Tokyo, July 10th, 1912. Her father removed to the United States when she was but an infant, and soon after was received into the Wyoming, Pa. Conference of the Methodist Episcopal Church. He is remembered as a preacher of exceptional ability and deep piety, and her mother was a woman of unobtrusive goodness and gentle, loving spirit.

After graduation at Wyoming Seminary, Miss Holbrook became Preceptress of Ingleside Seminary, near Baltimore. In May, 1878, she was appointed by her Womans' Foreign Missionary Society to service in Japan. The following lines, with which she closed an address at the farewell meeting of her Alma Mater, reveal the spirit in which she entered upon her new duties:

> I would not dare to come to Thee,
> All worldly prospects blighted,
> And lay upon the altar of the Crucified
> A life the world has slighted;
> But in life's dewy hours,
> With bright hopes on the wing,
> My life, my love, my all
> To Thee I bring.

In company with the Rev. M. C. (now Bishop) and Mrs. Harris, Miss Matilda A. Spencer and others, Miss Holbrook reached Yokohama October 21st, 1878, and her first term was spent at *Kaigan Jo Gakko*, Tsukiji, Tokyo. The great fire of 1879 destroyed the school buildings and all her personal

effects ; when a new building was in course of erection, a typhoon levelled it, but she and her companions persevered until a commodious new building had risen from the ruins of the old. Returning from furlough in 1886, she was given charge of the Yokohama Bible Training School, but, at the end of the year, accepted a position in the Peeresses' School, Tokyo. Not severing her connection with the Missionary Society, she carried on much evangelistic work and, in her school routine, "felt it a privilege to meet from day to day so many young girls who were quite inaccessible to ordinary evangelistic influences." A short time before resigning from the school, she received from Her Majesty the Empress, a piece of beautiful white silk, and when, on June 21st, 1890, she became the wife of the Rev. Benjamin Chappell M.A., this royal gift was her wedding gown.

Concerning this first period of service, Mrs. Van Petten writes "My first meeting with Miss Holbrook was in 1881 and the impression made upon me was that to be associated with her would be a challenge and an inspiration to live up to my highest ideals. Our Woman's Foreign Missionary Society has never sent out a missionary more thoroughly qualified in every way for the educational department of our work than she."

After marriage, while continuing to assist in the Churches and in wider work for women, home duties received first consideration. One writes "Too much cannot be said of the dainty refinement and generous hospitality of the attractive home of which Mrs. Chappell was the charm and delightful hostess."

Miss Baucus writes "She was Queen of all our hearts. There was a finish and perfection in her character and attainments which gave all her

associates a happy sense of pride and satisfaction in her. She was the ideal friend. She was the ideal hostess. She was the ideal mother; the impress of her influence as a mother is sure to be felt in many a home in Japan for untold generations." Inspired by a Mothers' Conference in Washington, she was instrumental in organizing Mothers' Meetings throughout Japan. "She was the ideal missionary—I might add with particular emphasis—the ideal missionary to Japan. Her discriminating use of the Japanese language was a constant source of admiration to the Japanese and the despair of her missionary friends. Her culture and refinement of manner also appealed to the Japanese; but, best of all, her kindly praise and appreciation of them and her genuine friendship won their hearts, and made them responsive to her instruction".

He who had so enriched the life long before yielded to Him, proved, at the last, how wholly sufficient He is for His own's utmost need. There was no faintest indication of murmuring, questioning or impatience. They seemed to have been wholly taken out of the heart and nothing remained but perfect trust and perfect love and perfect peace. And such a depth of peace, it passed all understanding, and garrisoned heart and mind in Christ Jesus. "I know it will be best for me". "While I live I will praise the Lord, I will sing praises unto my God while I have any being". "It is more than submission; it is acquiescence."

An intimate friend writes:—"The last time I saw her I found the same bright brave spirit, ready to go, yet as interested as ever in her family and friends. Far more than pity for her distressing

physical condition, I had a feeling of triumphant joy. In her long illness and victorious death, she has shown that the grace of God is sufficient for *every* experience ".

Shortly before release, when Rev. T. Ukai was kneeling to offer prayer, she said, as from the deepest depths of her being "Oh, I love the Japanese!" And this love had been reciprocated. When the time for return from last furlough came, friends advised her to remain at home. A year afterwards, a cable from the Mission Rooms advised immediate return. But to neither would she listen for a moment. What remained of life must be spent with those to whom her life had been given. How great a mistake any other decision would have been? "Thy people shall be my people. Where thou diest will I die and there will I be buried ".

After a brief funeral service in the Chapel, the procession wended its way to the cemetery, preceded by college students carrying the floral gifts. In the evening of a cool summer day, amid the hallowed beauty of the Aoyama Christian burial ground, "The sweet Bye and Bye" was sung in Japanese; and in English by a double quartette, words with which this memoir may be fittingly closed,

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping".

IV—MRS. GERTRUDE BENEDICT CURTIS

By C. Burnell Olds

July 4th, 1861 and April 26th, 1912 will be treasured in the thought of many as holy days because

they mark respectively the birth and the promotion of a great soul.

Gertrude Benedict Curtis was born on a farm near Clinton, Wis. and died in Tokyo after nearly twenty-two years of missionary service in Japan.

The signal events of her life and the influences that served to mould it and make of it the rare thing that it became, may be mentioned together.

Her childhood days were spent in a home of rare culture and refinement, somewhat isolated from the world and people and yet always in touch with the best. Culture and gentleness, love and hospitality, reverence and faith—these were the characteristics of the home and of the woman who grew to maturity in it.

Her High School days were spent in Beloit, Wis., under exceptionally refining influences and her graduation was followed by a period of teaching in Harvard, Ill., extending over a period of seven or eight years.

On July 9th, 1890 she was married to Rev. William L. Curtis and with him, under appointment from the American Board, set out the same year for Japan where they arrived in October, and thus was begun the long period of missionary service during which her labors were so signally blessed and her life so signal a blessing.

The first six months passed swiftly in Sendai, and the next twelve in Niigata. Then, in Kyoto, followed eight long years of heroic labor and suffering during which she passed through the deep rivers of pain and sorrow, yet all the time with a deepening trust and a growing power of witness-bearing. Bereaved in turn of two infant children, prostrated by nervous disease which entailed years of suffering, yet she could look

up through it all and breathe her "song of trust." Hers was a deeply spiritual nature with a rare poetic instinct that found varied expression. The little book of her compilation, entitled "Comforting Words for Sorrowing Mothers" is full of the aroma of her rich life.

In 1902 on return from furlough in America, she and her husband located in Niigata where both worked incessantly to the limit of bodily strength, caring naught for the isolation and the hardship of it all so long as the interests of the Kingdom were subserved. This period of service in Echigo was broken once by a furlough and then terminated by death.

Mrs. Curtis' forte was with children and mothers and especially young girls. In Sunday Schools, Mothers' Meetings, King's Daughters' Societies and the like, her sweet personality was felt. Her power of drawing friends to herself and holding them with bonds of love that could not be broken was her greatest spiritual asset. This love was expended in its fullness on her two children Stuart and Dorothy who now survive her.

The last months before her final illness were spent in raising a memorial to her friend and co-worker in Niigata, Mrs. Clara Brown Nagasaka, and this achievement so worthily blessed, stands now as a memorial to her own devoted life.

Her last illness was of nearly four months' duration. Cancer was the cause. There was but a single hope at the last and that lay in a serious operation. The risk was great but it was gladly taken—she must take it, for the sake of her husband and two children. But it was of no avail and the end drew swiftly near. She saw it coming and hailed it with joy and unfaltering trust for had she not sung:

"I cannot always see the path that leads
To heights above;
I sometimes quite forget He leads me on
With hand of love;
But yet I know the path must lead me to
Immanuel's land,
And, when I reach life's summit, I shall know,
And understand."

And now she has reached life's summit and she understands.

V—REV. WILLIAM WILLIS CURTIS

By Otis Cary

Rev. William Willis Curtis was born June 29, 1845, at Waukesha, Wisconsin. He graduated from Beloit College in 1870 and from Chicago Theological Seminary (Congregationalist) in 1873. After four years of ministerial service in America, he received appointment as a missionary of the American Board. He was married in 1877 to Miss Delia Eliza Harris, and in the same year came with her to Japan. For six years he was located in Osaka. Mrs. Curtis died there in 1880. On account of his own failure in health he was in America from 1883 to 1886. In 1885 he married Miss Lydia Cone. They came to Japan the next year and were in Sendai from 1886 to 1895. As much of Mr. Curtis' work was in the Hokkaido, they removed in 1895 to Sapporo, but because of ill health remained there but a year. Returning to America, they made their home in Oberlin, Ohio. For a number of years he has served as the agent of a society that carries on religious and philanthropic

work among the colored people in the southern states. It was while away from home on business of this society that he died upon a railroad train near Ashtabula, Ohio, April 11th, 1913. He leaves his wife, two sons, and two daughters. One of the daughters, Miss Edith Curtis, is now a missionary in Japan.

Though at times hampered by poor health, Mr. Curtis was an earnest and efficient worker. He exerted a strong personal influence upon the Japanese that were associated with him. Being a good musician, he edited two of the hymn books that were used by the Kumi-ai Churches. The latter of these, published in 1882, was the first hymn book to be printed in Japan "complete with tunes."

VI—MRS. ROBERT Y. DAVIDSON

By Mrs. J. K. McCauley

Mrs. Robert Y. Davidson died in Edinburgh, Scotland, November 11, 1912.

Mrs. Davidson came to Japan in 1877 under the Presbyterian Mission as Miss Caroline E. Eldred. She was associated with Mrs. True as a teacher in Graham Seminary, Tsukiji, (now incorporated in *Joshi Gakuin*).

In Oct. 1880 Miss Eldred was united in marriage with Rev. R. Y. Davidson of the Scotch U.P. Mission.

In 1903 the failing health of Mr. Davidson caused them to return to Scotland. Mrs. Davidson had not been strong since her husband's death, but was confined to her bed but a short time. She leaves a

son Rev. R. R. Davidson a pastor in the north of Scotland.

By Mrs. C. H. D. Fisher

Mrs. Davidson was a most conscientious and faithful worker, hesitating at no privation or hardship, and always ready to labor to the extent of her powers. She was also practical and supplemented the scholarly and retiring nature of her husband. Her work in Japan was done largely in Tokyo, but she and her husband spent weeks and sometimes months at a time in the country, before travelling was as easy as now. During sickness and affliction of relatives at home and the long illness of her husband here she played an heroic part, and she leaves a son who is an honor and a tribute to her loving devotion.

VII—THE RIGHT REV. HENRY EVINGTON, D.D. BISHOP OF THE CHURCH OF ENGLAND IN KYUSHU

By Archdeacon A. B. Hutchinson

When in 1912 Bishop Evington fell on sleep, there passed away the last of the C.M.S. pioneer missionaries in Central Japan. Some forty years since they found the land before them spiritually a desolate wilderness, where now we see on every hand clustering buds of promise, bright blossoms and fruit abundant ripening for harvest. From another point of view their business as pioneers was to lay foundations, and much of such work must naturally be out of sight and difficult of description, and only to be rightly

estimated as we survey the steady growth of the ever rising superstructure.

The subject of our sketch was one of the most unobtrusive and retiring of men undesirous of this world's praise or applause, ready to say with Dr. Bonar,

"My name and my place and my tomb all forgotten
The brief race of time well and patiently run
So, let me pass away peacefully, silently,
Only remembered by what I have done.

* * * * *

Not myself but the truth that in life I have spoken,
Not myself but the seed that in life I have sown
Shall pass on to ages; all about me forgotten
Save the truth I have lived for, the things I have done."

But it would be ungrateful indeed were we not to lay this humble wreath of appreciation alongside the memorials of other recently departed fellow-workers to the Kingdom of God. The Bishop was born in Old Trafford, Manchester on Oct. 7th 1848. Educated at the Manchester Grammar School, the career of a civil engineer seemed opening before him when the call of the mission field came to him, pointing to the joy of winning souls to Christ and he consecrated his life to the service of his Saviour. With his parents, he was a member of the Congregation of St. Ann's Church in the time of that famous Evangelical the Elder Bardsley. Proceeding to Pembroke College, Oxon, as an Elland Scholar he took the B.A. degree in 1873. After spending a short term at the C.M.S. College, Islington, he was ordained deacon by the Bishop Suff. of Dover on March 1st 1874 "for

mission work in Japan as a C.M.S. Missionary." The Curacy of St. Ann's Manchester gave him practical insight into English parochial life before he started for Japan, where he arrived at Osaka at the end of 1874. The following year he was put in temporary charge of the Nagasaki station, between the departure of the late Rev. H. Burnside and the arrival of the late Rev. H. Maundrell. Returning to Osaka he was in 1876 ordained priest by the late Bishop Burdon of Hongkong whose jurisdiction then included Japan. Here he laboured unweariedly in the building up of the Holy Trinity and Kyushu congregations in the city of Osaka, whilst often travelling to the West Coast and the island of Shikoku, preaching the Gospel and forming groups of Christians which subsequently became out-stations. Some of these being 600 miles from Osaka, he regrets in his reports "he cannot visit them *more* than *twice* a year." He was associated with the late Archdeacon Warren in the translation of the Prayer Book and 39 Articles and in the formation of a Theological Class which ultimately became the Holy Trinity Divinity School of which in 1884 he was Acting Principal. During the following three years he was Acting Secretary of the whole Mission. About this time the late Bishop Bickersteth appointed him one of his Examining Chaplains. Besides these multifold duties he took an active share in promoting the formation of the girls' school commenced by Miss Oxlad which ultimately became the Bishop Poole's Memorial School. Thus he had practical experience of almost every kind of missionary work. When in 1887 the important forward step was taken of uniting the three Protestant Episcopal Missions into one Church, the *Seikokai*, he took a full and active share in the necessary delibera-

tions and arrangements, warmly supporting the inclusion of the 39 Articles in the Constitution, from which some desired their omission. In 1892 the location and nature of his work underwent a great change by his removal to Kyushu to take charge of the mission in the central city of Kumamoto, and the next year he was consecrated by Archbishop Benson to be first Bishop of the newly formed diocese of Kyushu. Owing to the then existing passport regulations it was necessary for him to reside at an open port, so he removed to Nagasaki where he received a warm welcome from the clergy of the Diocese in 1894. He frequently visited the various stations and out-stations of the C.M.S. and did what lay in his power to further the work in the Loo Choo Islands, also in Tsushima.

Latterly he found but little time for literary undertakings. A brief explanation of the Prayer Book in two thin volumes was published in 1909, and a valuable translation of Dr. Kellogg's Commentary on Leviticus at which he worked sedulously for three years of pain and weakness, it is hoped may ere long see the light. At Nagasaki besides the constant strain of Episcopal oversight of the diocese generally he also looked carefully after the spiritual interests of the English speaking foreign community frequently acting as Hon. Chaplain of the English Church, in the absence of a C. M. S. missionary. He would travel at great inconvenience from a distant out-station, often over bad roads and in bad weather officiate at the Sunday service, whilst equally ready to visit in their homes the infirm and invalids who could not come to distant Churches for the rites of the Church. The constant travelling by sea and land told severely on his constitution. From 1898 onward, he struggled bravely

against the increasing inroads of an insidious disease which at last compelled his resignation in 1909. He was amongst the founders of the Nagasaki Seaman's Home, of which he was President, ever taking a keen interest in its welfare. A loyal and devoted churchman he held most cordial relations with the members of other Protestant Missions. As in Osaka so in Nagasaki he was active in the support of the Japanese Y. M. C. A. In 1909 increasing weakness compelled his return to England as a confirmed invalid. The last three years of life were a time of severe and continuous suffering borne with examplary Christian patience and fortitude. On Sept. 28th, 1912, falling peacefully asleep, he entered into rest.

The Bishop's career as pioneer missionary, evangelist and pastor, and then as overseer of the flock of Christ committed to his care is best summed up in one brief but comprehensive text "A good minister of Jesus Christ." His memory remains an inspiration to all who knew him. Service was his one idea of the Christian life—saved to serve the living God. He followed humbly in the footsteps of the master who said "I am among you as he that Serveth," an indefatigable worker for the good of others. Both the twenty years at Osaka which he used to call the happiest years of his life, and the fifteen in Kyushu, all bear the same witness. The Bishop had always a happy sense of humour, enjoying keenly a joke even at his own expense. He had an intense sympathy for those in trouble, always seeking points that might mitigate censure or lessen guilt. Inflexible in maintaining principle he readily made concession on lesser points. Abjuring self-seeking he was thoroughly disinterested in all that he undertook. Unobtrusive to a degree, meek and gentle, a man of prayer, full of

quiet persevering effort for the helpless, the sorrowing and distressed, he spared not himself if he might but be able to help or do good to anyone.

The dissolving of his earthly tabernacle was one long mystery of pain, weariness and weakness. Doubtless the refiner and purifier of silver was by his suffering servant's side, and now he lies at rest and his works do follow him.

> "Calm and expectant as the Christ once lay,
> All earthly pain and sorrow passed away
> Waiting in peace serene the Resurrection Day.
>
> Thy name, O Christ our Lord, be ever blest.
> Thou know'st alone if life or death be best,
> Thou givest Thy beloved eternal rest."

VIII—MISS ISABELLA A. LEETE

By Mrs. J. K. McCauley

Miss Isabella A. Leete formerly a member of East Japan mission (Presbyterian) and one of the teachers in the Girls' School at 42 Tsukiji then known as Graham Seminary, (now incorporated in *Joshi Gakuin*) died at her home in North Carolina at the age of eighty-two. Miss Leete was a sister of the late Mrs. Hepburn, who with Dr. Hepburn began with a few others the evangelization of Japan. Miss Leete after the Civil War took charge of an orphaned niece from infancy and educated her, and Miss Lena Leete preceeded her to Japan and was one of the teachers of Graham Seminary until her marriage to Rev. Grinnan of the Southern Presbyterian Church. Miss Leete arrived in Japan in 1887 and took charge of Graham Semi-

nary for a time. Miss Leete was tenderly cared for in her declining years by a devoted early school girl friend of Miss Lena Leete's. Miss Leete was not long ill, but feeble for several years from dimness of sight caused by cataract, but she did not become entirely blind.

IX—REV. ARTHUR RUTHERFORD MORRIS

By H. Laning

The death of the Rev. Arthur Rutherford Morris which occurred at Yokohama December 17th, 1912, removes from our midst another of the few remaining pioneer missionaries to this country. Mr. Morris' native place was New York. He was a graduate of Princeton College and in 1870 was graduated from the Virginia Theological Seminary. In answer to appeals for missionaries to Japan he volunteered his services and came out under appointment by the Board of Missions of the American Episcopal Church. Having means of his own by inheritance he declined any salary and has continued his connection with this Board these many years. He arrived in Japan May 1st 1871, when he was twenty-four years of age. A gentleman of culture, studious, temperate and systematic in all his ways, he was able to accomplish much work which necessarily devolved upon the foreign missionary at this early period, and which also prepared him for future effectiveness. He devoted much time to acquiring the language. His letters to the Board drawing increased attention to the awakening of this hermit nation and the opening opportunity for giving spiritual help, were of use in obtaining more

workers who arrived in the field several years later. He began his work in Osaka, with the late Bishop C. M. Williams who was then the only missionary of this Board in Japan. During the greater part of his long term of service he was treasurer of the Mission. When a school for boys had been established he taught regularly in the school. He took part in conducting Sunday services in English for resident foreigners in Government employ and others. A house opening upon a busy street having been rented, he began daily preaching to the passers-by who were attracted by the sight of a foreigner speaking in Japanese. He also gave instruction to individuals and classes at his home. In the meantime, translations having been made and a congregation secured, he conducted the services of the Church in Japanese, his sermons being most carefully prepared and highly appreciated. In 1873 or 1874 several Japanese who were under instruction professed their faith and were baptized, and from this time on the number of professing Christians gradually increased. In 1883 he went to America on a short furlough. On returning he took up his residence in Tokyo where he taught in the Divinity School and did other mission work. After a number of years, on account of ill-health, he moved to Yokohama and continued his work in Tokyo from there. The last few years he lived a retired life at his place on the Bluff, Yokohama. He was quiet and unobtrusive in manner and was a sincere lover of truth and righteousness. He had an abhorence of all sin, insincerity, cruelty and injustice. In communion with his Master and conscious of his own imperfections he has done his duty as he saw it and gave his life toward establishing the kingdom of God in this country.

By Bishop John McKim

The biographical sketch of the late Rev. A. R. Morris written by Dr. Laning describes his life and character accurately.

I think he was the most diffident, self-distrustful man I have ever known, a man whose faith was simple but deep, whose life was hid with Christ in God.

His benefactions were many: a great part of his income was disbursed in charity but his gifts were always made anonymously. The whole of his remaining property was left by will for charitable and religious purposes. Many will rise up and call him blessed.

X—WILLIE LEE PARK

By Maud Bonnell

During nearly four years of constant association together few were privileged to know Miss Park as I did, nor are many aware of the many natural traits of character which endeared her to a large circle of friends, or of the added graces, as God's gifts, which made her one of His true followers and through her were used to further the Kingdom of God in Japan.

On her arrival in Japan I noted her apparent frailty, and wondered if she would long be able to meet the exacting demands upon the life of a missionary.

She at once manifested the liveliest interest in all the affairs of the school, the home and the mission, and sought to take her place as a true yoke-fellow

in whatever work was to be done or whatever burdens were to be borne. No task was shrunk from, rather was she too willing to attempt more than her strength could perform. Not only this, she was constantly willing to attempt work for which she had no special training, because of some pressing need. She was a most sympathetic and intelligent counselor, a defender of the rights of all, and a persistent friend of the young and inexperienced, a woman who looked for the best in old and young, of decidedly catholic spirit and broad interests.

In addition to her language study, supervising the music and physical training and teaching in the class-room of the Bible School, she acted as housekeeper for a long time and rejoiced in nothing more than to dispense hospitality to her friends in Kobe as well as to a host of friends passing through this busy place. She had very strong social instincts, and greatly enjoyed being among her friends and in making people happy.

Besides her work in the Bible School she had a class in English and the Bible for some of the prominent Judges of the Criminal Court in Kobe. This class was a matter both of great joy and great concern to her. She gave also some assistance in the Palmore Institute, the English night school, where she was a popular and valued teacher.

Her health began to fail early in January, but on consulting a physician her fears were allayed, and it was not until June that she was found to be suffering from a serious malady which seemed to make an operation necessary. Hasty preparations were made for going to Tokyo, and teachers, pupils and friends began to beseech God for His healing and sustaining grace, and on June 21, surrounded by the

believing prayers and warmest sympathy of Japanese and foreign friends she underwent the much dreaded operation. Far beyond the most earnest petitions, God heard prayer for her, and so compassed her about with His mercy that many were the glad tears of gratitude shed on that sick bed, many were the expressions of gratitude for His marvelous grace in revealing Himself to her, and for the daily expressions of love and sympathy from friends which reached her on that bed of pain. Over and over again she would ask that each one should be thanked, each one assured of the help that their love and sympathy were to her. One of the most frequent expressions was of her gratitude for being amongst the Japanese at this time, and for their attentions to her. Doctors, nurses and friends were of the gentlest and kindest and seemed to soothe and satisfy her.

During all her illness she loved the Word of God and would ask to have it read to her many times during the day, and many were the precious lessons she learned from it during those days. The singing of her favorite hymns soothed and comforted her and she called for them often.

During the nine months' period of her illness she recuperated at times so much as to seem on the road to recovery, and great hopes were entertained for her by many while she was under the care of a specialist in Shanghai, China, as she seemed to be really getting well. But about the middle of January 1913, she suffered a collapse from heart trouble, and seemed to realize from the beginning of this that the end was near. For four weeks she lay very near the borderland, suffering little actual pain, but much agony from labored breathing and excessive weakness. During this time, her mind was entirely clear and she talked

freely of her approaching death. God delivered her from all fear and put within her heart the victory over death, and the great, the living hope which is the heritage of the Christian. 1 Thess. 4 : 13-18 was much used to reveal to her the great joys of which she was soon to be the possessor. She looked forward to the re-union with her father and mother and other loved ones. Her message to her pupils was, "Serve God actively, beginning while you are young, for our lives at best are very short. Improve all opportunities to preach the Gospel, for I see now clearly that I have lost many."

A gentle, lovable spirit once moving amongst us, glad to be with us, has gone into a higher and holier state. May it be true of her as was said of one of old "She being dead yet speaketh."

XI—MRS. CARRIE VAUGHAN SCOTT

By The Editor

The death of Mrs Carrie Vaughan Scott, the wife of Rev. J. H. Scott of Osaka, on October 30th, 1912, brought to a close a missionary career of unusual usefulness and activity. For nearly twenty years she had lived and laboured most assiduously in Japan. Before that she had been for some years associated with her husband in pastoral work in Churches in Iowa and Washington, while in her still earlier years as a single lady worker she had done very efficient work as a Home Missionary among the colored people in the southern part of the United States. In all these fields she had proved herself a very efficient, acceptable and capable worker. Mrs. Scott was the daughter

of a Baptist minister and from her earliest years had been most sympathetic with all Christian work. The variety of experience through which she passed developed an unusual degree of adaptability to varying conditions and relations so that wherever she was, she was able to enter heartily into opportunities for service which she was unusually quick to perceive.

In disposition, Mrs. Scott was remarkably cheerful and sympathetic, and this as well as her indomitable energy gave her large influence over the Japanese with whom she was associated. Mr. and Mrs. Scott came to Japan in 1892 and were early designated to Osaka where they continued up to the time of Mrs. Scott's death. Mrs. Scott not only did very efficient work among the women of the Church in woman's meetings and in Sunday School work but she developed an unusual aptitude in working among young men. English, as so often with others, proved the avenue of approach at first, and by night schools, sometimes in her own home and sometimes elsewhere, she won a strong influence over many and was able to lead very many to definitely enter the Christian life. Her work never lost sight of the ultimate aim, and yet so full of genuine interest in young men was she that very strong and enduring friendships sprang up, and the men found in her a Mother who could sympathize and help as well as earnestly urge them to become Christians. This work opened the way into many of the best homes of the city from which young men in her classes had come.

In the homes of the Christians and of the people of the congregation she was most welcome, coming as she always did with a cheerful and sympathetic spirit and also with the practical experience born of her years of contact with such work. Thus her

advice and counsel was often most helpful in the homes, and the practical help of wholesome food, comfortable clothing, and medicine for the sick as well as her words of comfort and encouragement, made her a welcome visitor wherever she went.

Mrs. Scott was always most ready to enter upon any new methods which promised results in Christian service. At the time of the Osaka Exposition she was most active and found time to give large assistance in the carrying on of the Christian tent work which was such a part of that Exposition. Later in the work for the soldiers at the Osaka Station, as they passed through on their way to and from the Russia-Japanese war she was ever ready to do her part. And so in all mission activity in other parts of the country as well as in Osaka her promptness and readiness to respond to all calls was a wonder to many.

And yet with all the varied calls for help and the many activities of Church and community, Mrs. Scott never for a moment lost sight of that other side of the life of a Christian women, viz., her home duties. Four children, three sons and a daughter look back to the home in Osaka with appreciation of what it meant to them and are already beginning to carry out in their own lives the high and Christian principles there inculcated. The oldest son in Roberts College, Constantinople, and the daughter as the wife of a Professor at Denison University and the two younger children still in college, all alike are giving evidence of the home training that they received and witnessing to the influence of the faithful mother whose training they are spreading go widely.

The large company gathered at the funeral services of Mrs. Scott bore witness to the place which she

held in the hearts of both Japanese and foreigners alike. She has laid down the burden; in Osaka, at Arima, in the summer gatherings at Ninooka, her voice will not again be heard. The friends in America will no more be inspired to activity in mission work through her addresses, but she will live on in the hearts of many a Japanese young man, and many a Japanese home will be the more Christian for her influence, while among her missionary associates and in her family circle there is a vacant place which no one else can fill and which will be forever kept sacred to the memory of a faithful and consecrated friend, wife and mother.

XII—MRS. T. C. WINN

By J. B. Hail

Miss Lila C. Willard, born in Galesburg, Knox Co. Ill. May 1, 1853; married to Rev. T. C. Winn Sept. 20, 1877; died at Senkensai, Manchuria, China, Oct. 8, 1918. These are the dates which bracket sixty "beautiful years" of brave living and broad Christian service.

As a well equipped pioneer missionary we find her life to have been rooted in a divine plan. Her mother's ancestors were of sturdy New England stock. Their names, Matthew and Hannah Chalmers, reveal the nature of the home in Vermont from which they moved to Knoxville, Illinois, in the early New England element in that colonization movement. New School Presbyterians and Congregationalists from the East colonized around the Gale establishment forming a little village in the heart of a big plain, of which

the Willard family was a very prominent one. As Puritans and their descendants always did, they built educational institutions along with their Churches. Mrs. Winn was thus nurtured in the Puritan home of a pioneer family in Galesburg, Illinois. She graduated from Knox College Female Seminary, now known as "Whiting Hall," in 1874. The presidents of this Institution were prominent in educational circles, and were stalwart Christians, and generally uncompromising reformers. Here was a combination of circumstances that furnished high ideals and inspiration to widest Christian service together with a combination of the practical side of life essential to such a work as that in which Mrs. Winn was ever engaged.

She was married to Rev. T. C. Winn Sept. 20, 1877. During her life previous to her marriage she was a member of the first Congregational Church of Galesburg. Her early pastor was Dr. W. J. Beecher, afterwards called to the Chair of O. T. Literature and Exegesis in the New School Presbyterian Seminary, Auburn, New York. Rev. Dr. Thain was her pastor at the time of her marriage. As a worker in her home Church she was one of those ever ready workers upon whom pastors could always rely. The practical nature of pioneer life in such a home and neighborhood tended to develop a personal initiative and readiness for emergencies, which together with a practical course in the study of Medicine, still further fitted her for pioneering work.

Commissioned by the Board of Foreign Missions of the Presbyterian Church, U. S. A. they reached Yokohama about two months after their marriage, staying there until offered an opportunity to teach in a government school in Kanazawa. In those days

missionaries doing work in the interior had to do so on travelling passports, or as opportunities might avail under Japanese employ outside of treaty limits. This gave them the open door for which they had been looking and longing. The trip was made by the way of steamer to Kobe, and by rail to Otani near Otsu. Lake Biwa was traversed in a diminutive steamer on a "choppy sea." When they landed at Shiotsu, hotel after hotel was visited but no lodgings could be obtained, even though accompanied by a Government school teacher. Only after an appeal to the police were they able to find a resting-place for the night. After climbing over the mountains they reached Tsuruga and shipped in a little steamer for Kanaiwa, the port of Kanazawa. All their goods and stores went overboard in the effort to store them in the steamer. Their wet clothing had to be hung out on deck for drying while the father's arms had to serve in place of wraps for their daughter Mary, then a little babe. Their landing at their destination was so prospectively dangerous that the Captain protested against their making the effort. The strong arms and skillful hands of a dozen or more fishermen, bravely breasting the waves and boisterous sea finally succeeded in landing them safe on the shore. When they reached Kanazawa they began house-keeping in a Japanese house the principal furnishing of which was themselves and a baby. After some years of such life they were duly housed in a mission building. There was but one Christian in the place, a Roman Catholic *sake* merchant who claimed to have a dispensation from the Pope for carrying on his business.

Kanazawa is an exceedingly conservative place. One of its "oldest inhabitants" said to the writer that when any social movement was started in Tokyo

it took it full five years to reach that place. Mrs. Winn's first problem was how to reach the women for Christ. Her proficiency in domestic science stood her in hand here. The crochet needle became a meeting place for them. It was not long before various merchants in the place had to give orders for yarns in abundance and crochet needles as well. Having demonstrated the fact that she was among them as a woman friend she gained their confidence and led many on to higher things.

Upon Mrs. Winn fell the duties not only of teacher of her children as the years went by, and the care of all other affairs of the household, but as there were only doctors of the Chinese School of medicine, to her fell the duties of both doctor and nurse in various emergencies. Foreign doctors and Japanese doctors of the more modern school were far away, not even any telegraph line at hand with which to reach them in time of need. When their little boy Willard died, with a little babe in the bed beside her who had come into the world only a few days before, it fell to her to help shroud his little body for its last long resting place.

About two years from the time of their arrival they had the joy of witnessing the organization of a Church. Orphans were also housed and cared for. Mrs. Winn was a woman prompt in decision, and decision with her in any good cause, was action. When orphan beggars came to her house she decided upon an orphanage. For many of these homeless and fatherless ones she found private homes, some were taught trades, and some were provided for otherwise. One of these is now pastor of the Japanese Christian Church in Mukden a faithful, earnest and successful worker.

Although by their trials and triumphs, their successes and sorrows their hearts had been anchored in the field that had been the scene of nearly a score of years of faithful service, they were willing at great sacrifice of personal feelings to meet the emergencies of the work which called them to Osaka. They removed to this latter place in 1898. They left behind them in Kanazawa a well organized station with many out-stations along the west coast; two Churches, one strong and independent, a flourishing girls' school, a boys' school, a primary school and a Kindergarten. They brought with them to Osaka a wide experience and consecrated zeal. Mrs. Winn came to her new field with the indomitable energy, the tireless activity, the contagious enthusiasm that had characterized her in her former place of work. In the Red Cross work, the "White ribbon" movement, and the temperance cause she was always to the fore bravely and patiently serving in these social lines of Christian activity. Here they remained until 1906, when there came a call for further pioneer work. The Board of Missions of the Church of Christ in Japan saw a field of wide usefulness amongst the thousands of Japanese flocking to Manchuria after the Russo-Japanese war. The Board of Missions extended an urgent call to them to take charge of a new Church at Dairen until a pastor could be found for that most important work. In 1906 they went to their new work. The South Manchurian Railway seconded the efforts of the Board of Missions of the Japanese Church and gave them a free pass to all the points of service to which they planned to go. Mrs. Winn was always glad to accompany her husband and was active always in all kinds of work especially amongst the women and children. She

visited the sick, prayed with and for the erring, helped the poor, counseled the perplexed and tempted, brought comfort to sorrowing hearts, and pointed the dying to Christ the deathless Saviour. Her home was one of hearty hospitality, her faith was firm and unflinching, her Christian courage always looked hopefully forward to conquest, and discouragements did not cause her to despair. With all her work for others she was faithful and untiring in her loving wifely and motherly devotions to her own family.

Mrs. Winn's call to her heavenly home came very suddenly and while in the line of planning and preparing for the work. Dr. Winn writes of this ;—"We had gone to Senkinsai, a place near Mukden, intending to make that our headquarters for a month or two, at least. We arrived there on the morning of Oct. 4th. Tuesday the 8th, Mrs. Winn had a plan to go to Mukden to spend the day in visiting some sick people and local Christians and return in the evening. Accordingly, she arose a few minutes before six on Tuesday morning, and immediately began to make breakfast and prepare for the work of the day. Hearing the whistle at the coal mines blow, she asked what time it was. After looking at the clock in the room where I was, I replied that it was just six o'clock. A very few minutes (five or six) after that I noticed that there was no sound of walking or doing any work in the kitchen, and opened the door to look in there. I found her fallen upon her face and rushed to her help—while I did all I could to resuscitate her. But as soon as I beheld her face, I believed that she had gone from me. Yet I continued my efforts to restore her. Finding my efforts vain, I hastened across the street to have a doctor called. When, on my return I passed through

the room where the clock was, I looked at it again and found that it was just ten minutes past six o'clock———."

The great esteem in which Mrs. Winn was held and the appreciation of her services may be gleaned from an account of her funeral obsequies in a letter written by Rev. A. V. Bryan then nearest missionary co-laborer:—"When the news of the death of Mrs. Winn reached Dairen, the Vice-President of the South Manchuria R. R. Co. telegraphed the station master at Senkinsai to give all possible assistance to Dr. Winn, and a special car was put at his disposal. During the whole night, on the return trip, bands of Christians assembled at the various stations, which Dr. and Mrs. Winn had visited, to extend their sympathy. On the arrival at Dairen, Dr. Winn was met by the Vice-President and Secretary of the railway company, the coffin was placed in an express wagon, and Dr. Winn was given the private carriage of the Vice-President. The Christians, in turn, spent four and a half days of their time preparing for the funeral and kept watch at night in the Church, where the body lay. The Christians wished to give what they call a 'church funeral,' corresponding to what is spoken of as a 'state funeral,' They were unremitting in showing the high esteem in which both Dr. and Mrs. Winn were held. On the day of the funeral, the church was packed, the newspaper stating that five hundred people were present. The floral wreaths were many and beautiful, one coming from the Directors of the Railway Company."

They had three sons and two daughters. The eldest son, Rev. Geo. H. Winn, was also bred to the pulpit, and is settled at Fusan. The next son, Merle Winn, is now in the Knox College at

Galesburg, Ill. The eldest daughter is married, and resides at Quincy, Ill. The next daughter is the wife of the Rev. W. C. Erdman, of Taikyu, Chosen. All the sons and daughters were educated at home by their mother before they were ready to enter college.

Whatever Mrs. Winn's trials may have been, and as a pioneer worker in two difficult fields they must have been many, she bore them bravely and concealed them successfully. She gave the world the sunshine, she gave Jesus the rest. Many will bless her memory. Of her we may say as Whittier has sung:—

"O heart sore-tried! thou hast the best
That heaven itself could give thee;—rest,
Rest from all bitter thoughts and things!
How many a poor one's blessings went
With thee beneath that low green tent
Whose curtain never outward swings."

APPENDICES

APPENDIX I

CONSTITUTION AND BY-LAWS OF THE CONFERENCE OF FEDERATED MISSIONS IN JAPAN

CONSTITUTION

Article I.—Name

This Conference shall be called the Conference of Federated Missions in Japan.

Article II.—Functions

1. This Conference shall serve as a general medium of reference, communication and effort for the co-operating missions in matters of common interest and in co-operative enterprises. On application of interested parties, and in cases of urgent importance on its own initiative, the Conference may give counsel:

(a) With regard to the distribution of forces for evangelistic, educational and eleemosynary work, especially where enlargement is contemplated;

(b) With regard to plans for union or co-operation on the part of two or more missions for any or all of the above forms of missionary work, and in general

(c) With a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the co-operating missions.

2. The work of this Conference may include:

(a) The formation of plans calculated to stimulate the production and circulation of Christian literature;

(b) The arranging for special evangelistic campaigns, for the services of visitors from abroad as preachers or lecturers, and for other forms of co-operative evangelistic effort, and

(c) In securing joint action to meet emergencies affecting the common interests of the co-operating missions.

3. In serving as a means of communication between the co-operating missions the Conference shall be authorized to publish at least once a year a record of social and religious conditions and progress.

Article III.—Basis of Representation

1. This Conference shall be composed of representatives of as many of the evangelical Christian missions in Japan as may choose to co-operate with it on the following basis, to wit:

(a) Five missionaries (including wives) shall represent one Unit.

(b) All missions having one or more Units shall be entitled to full membership.

(c) Missions having from one to three Units shall be entitled to one representative.

(d) Missions having from four to eight Units shall be entitled to two representatives.

(e) Missions having nine or more Units shall be entitled to three representatives.

(f) Unless a vote by Units is called for by at least two representatives, voting shall be by the ordinary method.

(g) When a vote by Units is called for by two or more representatives, the vote of each representative shall count in ratio to the number of Units represented in his Mission.

(h) Missions having less than one Unit may be represented by one corresponding member who shall possess all the rights of a full member except that of voting.

2. Two or more missions without regard to their size may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Com-

mittee are concerned, be counted as a mission, and shall be entitled to representation accordingly.

3. The full members and the corresponding members shall be the media of communication between the Conference and the missions, or groups of missions, which they respectively represent.

4. The members of this Conference shall be chosen by the missions, or groups of missions, which they respectively represent, or shall be appointed by the proper authorities in their respective missions or groups, to serve for such terms as said missions or groups may individually determine.

Article IV.—Withdrawal

A mission may at any time withdraw from co-operation with the Conference by notifying the secretary in writing of its decision to do so.

Article V.—Officers

The officers of this Conference shall be a chairman, a vice-chairman, a secretary and a treasurer, who shall hold office for one year, or until their successors are elected. They shall be chosen by ballot.

Article VI.—Meetings

1. Regular meetings of the Conference shall be held annually at such times and places as the Conference shall determine. Special meetings many be held at any time at the call of the chairman, or, if he be unable to act, the vice-chairman, in case five or more full members, representing at least three missions or groups of missions, shall so desire.

2. A quorum for the transaction of business shall include representatives from at least two-thirds of the co-operating missions, or groups of missions, having full members.

Article VII.—Expenses

1. The ordinary expenses of this Conference, including the cost of attendance of full members at its meetings shall be met by an annual levy upon the several co-operating missions of ¥20/ for each full member of the Committee.*

2. Extraordinary expenses shall be incurred only as special provision may be made by the missions or otherwise for meeting them.

Article VIII.—Amendments

Amendments to this constitution may be proposed at any time either by the Conference or by any one of the co-operating missions, and said amendments shall take effect when the missions, represented by not less than three-fourths of the full members of the Conference shall have given notice to the secretary of their consent.

BY-LAWS

1. All meetings shall be opened and closed with devotional exercises.

2. All resolutions shall be submitted in writing.

3. Questions of parliamentary procedure shall be decided in accordance with Roberts' Rules of Order.

4. The following standing committees of not less than three members each shall be appointed at each regular annual meeting:

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* It is understood that traveling expenses to the annual meeting shall be interpreted as including second class rail fare with sleeper when necessary. In the case of Sub-Committees the Chairman or whoever may be appointed to report for the Committee at the Annual Meeting shall, if not a member of the Conference, be eligible to receive travel expenses.

(a) On Christian Literature;
(b) On Co-operative Evangelistic Work;
(c) On Educational Work;
(d) On Eleemosynary Work;
(e) On Industrial Welfare.
(f) On Bible Study.
(g) On Sunday Schools.
(h) On Temperance.
(i) On International Peace
(j) On Publicity.
(k) On School for Japanese Language (European Language Course).
(l) On School for Foreign Children.
(m) On Statistics, including a Statistician and Necrologist (who need not be a member of the Standing Committee), and
(n) On General Business (Executive Committee).

It shall be the duty of the last named committee to authorize the disbursement of funds to provide for the next annual meeting, to appoint a special business committee for each annual meeting, and attend to all other *ad interim* business not otherwise provided for.

5. A call for a special meeting shall be issued at least one month in advance of the meeting, and, except by the unanimous consent of those present, the business shall be limited to that stated in the call.

6. The secretary shall furnish each member of the Conference with copies of the proceedings of each meeting of the Conference.

7. These by-laws may be amended by a two-thirds vote at any regular meeting.

APPENDIX II

THE TWELFTH GENERAL MEETING OF CONFERENCE OF FEDERATED MISSIONS IN JAPAN

By The Editor

The 12th Annual Conference of Federated Missions in Japan was held in the Ginza Japan Methodist Church on January 8th and 9th, 1913. The meeting was opened January 8th at 9.30 in the morning by Mr. G. M. Fisher, Chairman. Rev. James H. Ballagh, D. D. offered the opening prayer. The agenda for the Conference was presented by the Secretary, and adopted. The Secretary, Rev. J. L. Dearing, D. D. presented his annual report and the report of the Executive Committee, as follows:—

Report of the Secretary of the Federated Missions

One new Mission has been added during the year to the list of organizations represented in the Conference of Federated Missions. The Omi Mission now has five members and has elected Mr. Wm. Merrell Vories as its representative. The Y. W. C. A. has applied for representation on the committee and is represented by Miss A. C. Macdonald. The Woman's Board of the Methodist Protestant Missions has also elected a representative for the first time, Miss Olive I. Hodges. The Woman's Board of the Methodist Episcopal Church North has increased its representation to two and has appointed Miss A. B. Slate as its second delegate, and the Reformed Church in America, Dutch, North Japan Mission, has

become entitled to two members and Rev. A. Oltmans has been elected. The Canadian Church Missionary Society has now separated its Japan Missions from the English C.M.S. and is entitled to two representatives and has added Rev. J. C. Robinson. The Conference is thus made up of 47 full members and one corresponding member, being an increase of *seven* over last year. These represent thirty different organizations or Missions though it should be observed that some of these are divisions of the same denomination, but for convenience geographically divided into distinct bodies. A very considerable number of changes have taken place for various reasons in the personnel of the members of the Conference during the year.

The following is THE ROLL OF FULL MEMBERS of the Conference of Federated Missions:

American Baptist Foreign Mission Society:—Rev. R. A. Thomson, Rev. W. Axling, Rev. J. L. Dearing, D.D.

American Board of Commissioners of Foreign Missions: Rev. D. C. Greene D.D., Rev. Hilton Pedley, Rev. G. M. Rowland, D.D.

Church Missionary Society:—Rev. George Chapman, Rev. W. P. Buncombe, Rev. H. Woodward.

Canadian Church Missionary Society:—Rev. C. H. Shortt, Rev. J. C. Robinson.

Churches of Christ (Disciples):—Rev. A. W. Place, Rev. M. B. Madden.

Methodist, Canadian:—Rev. D. R. McKenzie, D.D., Rev. D. Norman.

Woman's Board:—Miss M. A. Robertson.

Methodist Episcopal, (East Japan):—Rev. Gideon Draper, Rev. A. D. Berry.

Woman's Board:—Miss V. E. Alexander, Miss A. B. Slate.

Methodist Episcopal, (West Japan):—Rev. F. N. Scott.

Methodist Episcopal South:—Rev. J. C. C. Newton, D.D., Rev. W. A. Wilson.

Methodist Protestant :—Rev. E. H. Van Dyke, D.D.
Woman's Board :—Miss Olive I. Hodges.
Omi Mission :—Mr. Wm. Merrell Vories.
Presbyterian :—Rev. D. Thompson, D.D., Rev. W. F. Hereford, Rev. D. A. Murray, D.D.
Presbyterian, South :—Rev. C. K. Cumming, Rev. H. H. Munroe.
Reformed Church in America, the North Japan Mission :—Rev. E. Rothsay Miller, Rev. A. Oltmans.
Reformed Church in America, the South Japan Mission :—Rev. W. G. Hoekje.
Reformed Church (German) in the U.S. :—Rev. D. B. Schneder D.D., Rev. Christopher Noss, D.D.
Society of Friends :—Mr. H. E. Coleman.
Southern Baptist Convention :—Rev. G. W. Bouldin.
American Christian Convention :—Rev. E. K. McCord.
Evangelical Association :—Rev. J. S. Umbreit.
Free Methodist :—Rev. S. E. Cooper.
Hepzibah Faith Mission :—Rev. F. L. Smelser.
Lutheran Missions :—Rev. C. L. Brown D.D.
United Brethren :—Rev. J. Cosand.
Woman's Union Mission :—Miss S. A. Pratt.
Y. M. C. A. :—Mr. G. M. Fisher.
Y. W. C. A. :—Miss A. Caroline Macdonald.

Corresponding Member

The Bible Societies :—Mr. F. Parrott.

A very considerable correspondence has been carried on during the year by the Secretary, but perhaps the only matter calling for report here is the letter which was sent by the Chairman and Secretary to the Imperial Household on the occasion of the death of the late Emperor, the receipt of which was duly acknowledged. The text of the letter was as follows :—

Karuizawa, August 3, 1912.

His Excellency Count Watanabe,
Minister of the Imperial Household,
Tokyo.

Your Excellency:—

On behalf of the Executive Committee of the Conference of Federated Missions in Japan which represents a large proportion of the foreign missionaries residing in Japan, allow us to express to you our deep and unanimous sympathy with the Imperial family and with the whole nation in their grief over the loss of His Majesty the late Emperor. We hold in highest respect the memory of his achievements and profoundly appreciate the security of life and the liberty of religious teaching vouchsafed by him to foreign missionaries throughout the Empire.

Permit us also to offer most respectful felicitations upon the accession to the throne of His Imperial Majesty Yoshihito. We earnestly pray that his reign may be no less glorious than that of his late father and that under his wise protection the spiritual and moral as well as the economic and political interests of his subjects may make unparalleled advances.

Believe us to be

Very respectfully yours,

(Signed) G. M. FISHER, Chairman
JOHN L. DEARING, Secretary.

Report of the Executive Committee

The Executive Committee of the Conference of Federated Missions has held nine meetings during the year, the more important matters of business coming before the committee being as follows:—

At the meeting of January 10, the Minutes of the Annual meeting were read and approved, and their printing in the Evangelist ordered. A Committee consisting of Mr. Fisher

and Dr. Imbrie was appointed to carry out the recommendations of the Committee on Christian Literature as provided by the Conference. A request for the transfer of the funds available for the Christian Literature Committee from the Treasurer of the Federated Missions to the Treasurer of the Committee was laid on the table. The Treasurer was authorized to pay over on the order of the Chairman and Secretary of that Committee such sums as may be necessary to meet the expenses of enterprises already entered upon. It was voted that Messrs. Coates, Greene and Draper should constitute a committee to attend to the publishing of the Course of Study adopted by the Conference. It was voted that Messrs. Coates, Greene, Draper, C. K. Harrington and Bishop Foss should constitute the Board of Examiners authorized by the Conference and that they should take such steps as may be thought necessary to bring the Missions into a general adoption of the Course of Study, and arrange for examinations and the general work of the Committee.

The Secretary was instructed to take steps toward securing Dr. W. W. White of New York to conduct a Bible Conference in Japan the coming summer if it could be done in harmony with the plans of the Committee on Bible Study.

At the Meeting of February 26th Rev. J. Hind, Dr. A. K. Faust and Dr. Otis Cary were elected to fill vacancies in the Committee on Course of Study made vacant by the declination of Drs. Greene and Harrington and Bishop Foss. The matter of the establishment of a Summer School in Karuizawa for new missionaries was referred to a sub-committee for action with sundry recommendations.

It was voted that the price of the *Christian Movement* should be cloth 1.25, paper 1.20 with a reduction of 25% on 10 copies or more. Also the U. S. price was made $1.00 for cloth. Prices of back numbers were referred to the Chairman and the Publisher.

It was voted that travel expenses to the Annual Conference should be understood to mean second class fare by rail and sleeper when necessary. The proposal of S. L. Gulick to undertake to secure from America and England English

books for the use of English speaking pastors was endorsed with the cordial thanks of the Committee, and Dr. Gulick was requested to undertake the work for the current year under conditions and according to plans proposed by him.

At the meeting of April 16th an encouraging report of progress regarding the proposal that the Japanese Federation of Churches co-operate with our Committee on Christian Literature was received and the Sub-Committee was continued. The Federation of Churches while wishing to co-operate with our Committee wish first to be able to bear the salary of a Japanese Secretary, for which purpose they feel that they should be able to raise some ¥1,200 annually at the least.

Steps were taken towards the organization of a Committee to make plans for the visit of Dr. Mott in April next, it being thought fitting that the initiative should be taken by the executive Committee in this matter. The Secretary was instructed to form a Committee to arrange for the meetings of Dr. W. W. White in Karuizawa, during the summer, a favorable reply having been received to the invitation that had been sent inviting him to conduct a Bible Study course there during the summer.

May 25th, reports of progress were received from several Committees. The Editor of the *Christian Movement* was asked to take charge of the circulation of the book, acting as Publisher as well.

July 4th, Dr. Dearing was invited to undertake the Editorship of the *Christian Movement* for 1913, together with the same board of Associate Editors, viz. Mr. G. M. Fisher, Rev. D. C. Greene, D.D., LL.D., Rev. G. W. Fulton, D.D., Rev. D. B. Schneder, D.D.

August 19th, at a meeting held in the Auditorium at Karuizawa, Rev. A. D. Berry was invited to the place on the executive Committee made vacant by the return of Dr. D. S. Spencer to America. A Committee consisting of Bp. Tucker, Dr. Cary and Mr. Phelps was asked to take into consideration preparations for a Summer School for young missionaries to be held in Karuizawa in 1913.

At the request of Rev. W. D. Cunningham, Drs. Greene and Howard were appointed a sub-committee to investigate the relations af the Yotsuya work of the Baptist Mission and the work of the Rev. W. D. Cunningham.

The Sec. and Dr. Howard were appointed a Committee to consider means for expediting business at the Annual Meeting. A committee consisting of Dr. Gulick, Mr. Buncombe and Mr. Fisher was appointed to draw up a general statement of Christian belief for circulation at this time of the nation's sorrow, it being felt that the mind of the people would be especially open to Christian sympathy and that a concise and convenient general statement of the commonly accepted truths of Christianity would be very desirable, as indicating the general unity of Christian peoples; this Committee to report to the Executive Committee.

On August 27th a meeting was held at Karuizawa to consider a resolution presented by a special Committee regarding union Christian workers' training schools and the correlation of theological instruction. The Secretary was instructed to arrange for the holding of meetings of the representatives of the schools interested in Tokyo, Osaka and Kobe to consider this question,—such meetings to be held in Tokyo, and Osaka and Kobe on Oct. 8th and also in Osaka on Oct. 17th.

At the meeting of Oct. 18, it was voted that the Committee endorses in general the plans presented by Dr. Greene for the enlarged usefulness of the Japanese Language School and would approve of an increase of fees in accord with such plans.

Reports of favorable progress were made regarding the request of Mr. Cunningham.

On Nov. 7th the Sub-Committee presented its report as to expediting of business at the Annual Meeting. This report was finally adopted with some slight modification as follows:

1. The various sessions of the Annual Meeting shall as far as possible begin on time.

2. Reports of the various Committees should as far as

possible be placed in the hands of the Secretary on or before December 18th so that they may be printed for use in the Annual Meeting. In cases where this is impossible we recommend that at least resolutions to be submitted by the Committee should be so treated.

3. The Secretary should if possible send out his report before the time of the Annual Meeting.

4. The Executive Committee should appoint an Auditing Committee or an Auditor who shall conduct the audit before the Annual Meeting so that the report as presented by the Treasurer may be at once acted upon at the Annual Meeting.

5. It was recommended that the sessions begin with a brief devotional service and that a devotional service of thirty minutes be provided in the midst of the daily sessions.

It was voted to hold the sessions of the next Annual Meeting in the Ginza Methodist Church beginning on Jan. 8th at 9 : 30, that there be no evening sessions and that the Conference close by Thursday noon, January 9th, if possible. It was voted that the Chairman, Mr. G. M. Fisher, be requested to give the annual address. It was voted that some representative of the Japanese Federation of Churches be invited to address the Conference during the annual meeting.

It was voted that the Treasurer of the Federated Missions would receive the grants from the various Missions for the Christian Literature Committee together with the other levies, and that such sums be handed over to the Treasurer of the Christian Literature Committee. Further, that the Treasurer of the Christian Literature Committee be requested to make his annual report through the Treasurer of Federated Missions.

Voted that a Business Committee of three be appointed to co-operate with the Secretary in preparation for the Annual Meeting and to aid in expediting business, by the following methods :—

1. To confer with the chairmen of all committees as to what part of reports are to be read to the Conference.

2. To see that resolutions growing out of reports are given in advance to the Secretary in written form with the name of the mover.

3. To see that all resolutions growing out of discussion on the floor are at once put into writing and handed to the Secretary with the name of the mover.

To avoid overlapping of motions any member having a motion to present, if possible, should confer with the Business Committee before presenting it to the Conference.

The following were duly appointed as that Committee:

Rev. Christopher Noss, Ph.D., Mr. G. S. Phelps and the Secretary.

The report were adopted as read.

In accordance with the action of the Executive Committee the Business Committee presented a brief report calling attention to the following recommendations as to procedure, which were adopted by the Conference.

1. The time to be allotted to each report and topic shall be decided by the Chairman in conference with the Business Committee.

2. At the opening of the discussion on a motion a time limit may be allowed by the Chairman.

3. No member shall speak twice to the same motion without the permission of the house.

The report of the Treasurer, Rev. P. A. Davey, together with the statement of the Auditor Mr. J. C. Ballagh, was presented as follows:—

Conference of Federated Missions in account with P. A. Davey January 1, 1913.

(1) General Account

Cr.

By Balance from 1911 after deducting 4065.00 due the sub-Committee on Christian Literature	66.39
By Lunches	2.00
By Assessment arrears 1911	90.00
By „ for 1912	600.20
By Donations for National Sunday School Association..	356,42
By Donations for Pamphlet on Distribution of Forces...	9.00

By Donations from Sub-Committee on Evangelistic Work	12.00
By Donations from Tokyo District Conference	15.00
By *Kyobunkwan* for sales of Christian Movement published before 1912	608.18
By Dr. J. L. Dearing from sales of 1912 Christian Movements	200.00
Total	1984.32

Dr.

To Rent and Lunches	54.50
To Travel to Conference	428.12
To Rev. A. K. Faust (travel)	14.00
To National Sunday School Association	391.31
To Printing of 1912 Christian Movement	513.67
To Publicity Committee	9.00
To Interest on loan to Literature Fund Treasurer ...	30.34
To Incidentals	32.83
To Balance	510.55
Total	1984.32

N. B. After deducting ¥95.71 due the National Sunday School Association and ¥121.55 due Publicity Committee the net balance is ¥295.29.

The amount credited to the *Kyobunkwan* clears accounts to date both for the *Kyobunkwan* and for the Conference of Federated Missions, apart from remaining copies of the CHRISTIAN MOVEMENT held by the *Kyobunkwan*.

ABSTRACT OF STATEMENT OF SALES OF FORMER EDITIONS OF THE CHRISTIAN MOVEMENT BY THE KYOBUNKWAN

From December 31st, 1909 to December 31st, 1912

(Not including sales of 1912 edition)

Edition	Copies Sold	Receipts	Copies on Hand
1906	15	¥ 2.40	59
1907	0	0	118
1908	11	8.20	80
1909	150	67.20	246

1910	446	257.48	264
1911	535	325.96	341
Total ...	1157	661.24	1108

Balance handed over to the Treasurer, less incidental expenses of ¥53.06, ¥608.18.

(2) Sub-Committee on Christian Literature Account

Cr.

To December 1911.

By Donations (Old Plan)	210.00
„ „ (New „)	4000.00
	4210.00

Dr.

To Translations	145.00
„ Balance	4065.00
	4210.00

Cr.

To December 1912.

By Balance from 1911	4065.00
„ Donations in 1912	4540.00
„ Interest on Loan to Treasurer	30.34
„ Applied Interest on Fixed Deposits ...	174.68
„ Accruing Interest to Dec. 31 on Fixed Deposits not yet due	63.54
Total	8873.56

Dr.

To order of the Literature Committee ...	446.60
To Postage Treasurer Conference of Federated Missions...	5.00
To Balance	8421.96
Total	8873.56

Audited and found correct

John C. Ballagh.

The report was adopted.

With the approval of the meeting, the Chairman appointed the following as the Nominating Committee:—

Rev. D. R. McKenzie, D.D.
Rev. D. B. Schneder, D.D.
Rev. W. Axling.
Mr. F. Parrott.

It was voted that a Nominating Committee be appointed by ballot at each meeting of the Conference to serve for the ensuing meeting, vacancies occurring in the interim to be filled by the Executive Committee.

The Conference stood while the Secretary read the Necrology for 1912.

Necrology, 1912.

Archbishop Bonne, Catholic, (Roman) Tokyo, January 11.

Rev. Henry Stout, D.D., Ref. Ch. in Am., (Dutch) Red Bank, N. J., Feb. 16.

Archbishop Nicolai, Greek Church, Tokyo, Feb. 16.

Rev. William Patillo Turner, M. E. South, Hiroshima, March 10.

Rev. Geo. W. Knox, D.D., LL.D., Presbyterian, Seoul, April 25.

Mrs. W. L. Curtis, (Gertrude Benedict,) A. B. C. F. M. Tokyo, April 26.

Miss Ella Houston, Southern Presbyterian, Nagoya, May 5.

Mrs. B. Chappell, (Mary Holbrook) Methodist Episcopal, Tokyo, July 10.

Rt. Rev. Bishop Henry Evington, Ch. of England, Old Trafford, Manchester September 29.

Mrs. T. C. Winn, (Mary Willard) Presbyterian, Senkensai, Manchuria, Oct. 8.

Mrs. J. H. Scott, (Carrie Vaughan) Baptist, Osaka, October 29.

Miss Molly Brownlow, Ch. of England, Bangolore, India, November 21.
Rev. A. R. Morris, Episcopal Ch. U. S. A. Yokohama, December 17.
Rev. Bishop Yoitsu Honda, Japan Methodist Church, Nagasaki, March 26.
Rev. Yoshiyasu Ogawa, Presbyterian *Nihon Kirisuto Kyokwai*, Tokyo, December 19.

"THESE ALL DIED IN FAITH."

"So live that when thy summons comes to join
The innumerable caravan that moves
To the mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

The Rev. J. C. Robinson then offered prayer. The devotional half hour was conducted by the Right Rev. Bishop Cecil.

On resuming the business session, the report of the Christian Literature Committee for 1912 was presented by the Rev. S. L. Gulick, D.D.

Annual Report of the Permanent Christian Literature Committee

The Annual Meeting of the Federated Missions was held January 3-4, 1912. In view of the fulfilment of the conditions, the Permanent Committee was established by the election of the following members:

For one year; Wm. Imbrie, Geo. Chapman, G. M. Fisher.

For two years; Sidney L. Gulick, J. M. T. Winther, E. N. Walne.

For three years; C. Noss, A. D. Berry, J. C. C. Newton.

Organization and Meetings

The Committee held its first session January 5th, 1912 and was duly organized, electing Sidney L. Gulick, Chairman, and A.D. Berry, Secretary and Treasurer. For the transaction of routine business an Executive Committee was appointed consisting of Dr. Newton, Mr. Chapman, and the Chairman. This Committee has held one regular session at Osaka, April 22nd. A meeting of the full Committee in the summer proving impracticable, one was held in Kyoto, October 29th, at which all but two members were present.

Work Undertaken

The first work undertaken by the Committee is the monthly survey of the Japanese Christian press, under the general editorship of Rev. Albertus Pieters. Associated with him are some twenty-seven reviewers, each responsible for a particular paper. Plans were also matured for the preparation of a comprehensive catalogue of existing Christian literature. The prolonged illness of the one to whom the work was committed has, however, prevented the realization of these plans.

Co-operation of the Church Federation

In accordance with the instructions of the Federated Missions, the Executive Committee of the Japanese Church Federation was invited to appoint a committee on Christian Literature to co-operate with the committee of the Mission Federation and to provide salary for a Japanese secretary. After several months of consultation they did not see their way clear to assume so large an expense, in view of their many other inevitable expenses. In place, therefore, of a full committee on Christian Literature, they appointed a committee of three, consisting of Messrs. Abe, Kashiwai, and Takagi, to serve as advisers to your committee. At

the full meeting of your Committee held October 29th it was voted to invite those advisers to attend the future meetings of your Literature Committee and also to ask the Executive Committee of the Federated Churches to increase the advisory committee to five members.

The Call of Dr. S. H. Wainright to Serve as Executive Secretary

Probably the most important item of the year's work was the call extended July 21st, 1912, to Dr. Wainright to come to Japan to take up the work of Executive Secretary of this Committee. This call was extended after considerable correspondence among the members of the Committee and informal preliminary conference with Dr. Wainright. He reached Japan December 11th, 1912, accompanied by Miss Dimmitt who comes as his secretary. Dr. Wainright's salary is provided by the Mission Board of the Methodist Episcopal Church South. In view of this fact, the Board feels that it should be exempted from other payments for the support of the work of the Christian Literature Committee.

The First Report of the Christian Literature Committee

The first report of the Permanent Committee on Christian Literature was published April 1912, a pamphlet of seven pages. A copy was provided for each family and each single lady missionary in Japan and copies were also given to the Secretary of each Mission for transmission to the supporting Mission and Societies. Persons desiring copies of this report should apply to the Secretary, Dr. Wainright.

Sundry Items

The Committee has in hand the manuscript of a translation of Adeney's New Testament Theology by Rev. E.

Matsunaga for which two hundred *yen* was paid, and progress is being made on the translation of Fairbairn's "Philosophy of the Christian Religion," for which one hundred and fifty *yen* has been appropriated. At the meeting of the Committee held Oct. 29th it was voted to grant Mr. Pieters the sum of twenty *yen* a month for the coming year, as part salary of a competent Japanese assistant, in order to increase the efficiency of his *review of the religious press*. It was also voted to aid his experiment in newspaper evangelism to the extent of two hundred *yen* for the current year, (1912) should he need this amount. Many other important propositions were considered, but as yet they are mere propositions.

Theological Literature for English Reading Pastors

Under the informal sanction of the Committee, the Chairman wrote in June to some fifty authors in America and England, describing the needs of our pastors in Japan and asking if each author would present one hundred copies each of the books named for distribution among the pastors. In response over thirteen hundred volumes have been received from the following twelve authors: Edward I. Bosworth, D.D., one hundred copies; Rt. Rev. Charles H. Brent, D.D., fifty copies; J. W. Buckham, D.D., one hundred copies; Mrs. William Newton Clark, two hundred copies; Henry T. Fowler, Ph. D., ninty-nine copies; S. D. Gordon, one hundred copies; Charles R. Henderson, Ph. D., one hundred copies; William Bancroft Hill, D.D., one hundred copies; Howard Agnew Johnston D.D., two hundred copies; Newman Smyth, D.D., one hundred and thirty-five copies; Willian Jewett, D.D., ninety-nine copies; Henry Van Dyke, D.D., one hundred copies. In arranging for their wise distribution, the names of those who read English readily have been secured from missionaries in each Mission. At present, the list shows that we have four hundred and thirty-five pastors and evangelists who have

the requisite knowledge of English. The books will be distributed before the close of the year, each pastor having been asked to indicate his choices first, second, third, etc.

Finances

In the course of the year a difference of judgment came to light between the Christian Literature Committee and the Executive Committee of the Federated Missions in regard to the question of the Committee's funds. The former took the ground, on the basis of Section 4 Article 2 of the first published program for the organization of the Committee, that all the funds contributed for the work of the Christian Literature Committee should come under the care of its own treasurer. The Executive Committee, however, took the ground that the treasurer of the Federated Missions is, by virtue of his office, treasurer also of the funds of all sub-committees. The difference of judgment led to some good natured correspondence, the final decision of the Executive Committee reading as follows: "The treasurer of the Federated Missions should receive the grants from the various missions for the Christian Literature Committee, together with other levies which are collected by him, and that the sums for the Christian Literature Committee be handed over by him to the treasurer of the Christian Literature Committee; and further, that the treasurer of the Christian Literature Committee be requested to make his annual report through the treasurer of the Federated Missions." At the close of the year, two new Missions notified your Committee of authority received from their home Boards authorizing them to become supporting members of the Christian Literature Society; namely the Mission Board of the Christian Church (often called the American Christian Convention) beginning in 1912, and the Mission of the Presbyterian Church (South) beginning in 1913.

Respectfully submitted,
Sidney L. Gulick, Chairman

The following Resolutions were presented:—

Recommendations to the Conference of Federated Missions from the Committee on Christian Literature

1. Resolved: That this Conference of Federated Missions express its great gratification that Dr. Wainright has consented to accept the position of Executive Secretary of the Christian Literature Committee.

2. That the Secretary of Conference be requested to express to the Board of Foreign Missions of the Methodist Church (South) its cordial thanks for the liberality of the Board in furnishing the salary of Dr. Wainright as Executive Secretary of the Christian Literature Committee; and to state that the Conference regards the Board as thereby fully released from its agreement to contribute to the general work of the Committee.

3. That the plan proposed by the Executive Committee of the Federated Missions in regard to the relation of the two treasurers of the Committees be accepted with the understanding that the funds of the Christian Literature Committee be passed over as soon as collected to the treasurer of that Committee.

4. That we recommend that the permanent name of this Committee in English be—The Christian Literature Society of Japan: and that the Committee itself be authorized to choose a suitable Japanese name.

5. That we recommend that the Christian Literature Committee be authorized to secure incorporation in Japan.

6. That we recommend that the Christian Literature Committee be authorized to provide for additional income through an Associate Membership with contributing fees.

RESOLVED that Resolutions 1 to 6 submitted by this Committee be adopted.

The Secretary of the Christian Literature Committee Rev. S. H. Wainright, D.D., who has recently returned to Japan to take up the work of Secretary of the Committee

was introduced to the Conference, and made a brief address. The report of the Committee on Distribution of Forces was presented by the Rev. G. W. Fulton, D.D.

The report as presented was adopted, also Resolutions 1 and 2 of the report.

It was voted that the Conference be reported to the English and Japanese daily press and the Business Committee was instructed to arrange for this.

The roll of the Conference delegates was then called. 45 out of 47 members of the Conference were present, members of sub-committees and friends increasing the attendance upon the Conference to over 200.

The report of the Committee on Sunday School Work was then presented by the Rev. P. A. Davey, and adopted.

Report of the Sunday School Committee

The special purpose for which this Committee was appointed was to afford a means of communication and a connecting link between the Missionary body and the Sunday School Association, and to help make the work of the Sunday Schools more efficient in every way possible. Several meetings have been held in Kobe and the following work accomplished:

1. Statistics were gathered in regard to Teachers, Teachers' Meetings, Training Classes, etc. Unfortunately, full statistics could not be obtained, but enough were collected to show the the need of more effort in promoting both the Teachers' Meetings and Training Classes.

2. An effort was made to have Parlour Conferences held, in which the missionary should invite workers to his home and discuss some special problem, or review some standard book on Sunday School work. It is hoped that these conferences may be held more generally in the future.

3. Your Committee sent the following resolutions to the Sunday School Association:

"1. We would express our hearty appreciation of the work done by the Sunday School Association.

2. We would at the same time give assurance of our determination to exert ourselves to the

uttermost for the furtherance of this great Sunday School cause, and to help the Sunday School Association in its work in any way possible."

4. We also suggested to the Association informally the need of drawing nearer to the Japanese Churches and to the missionaries; that the Sunday School literature be submitted to representative workers, Japanese and foreign, before printing; that the Association be urged to prepare uniform International literature in response to the large demand from chapel Sunday Schools where grading is impossible; and that the present graded course be thoroughly revised before re-publication. The Association later decided to table the question of issuing International leaflets until the revision of the graded lessons is complete, but it will not oppose the publication and use of these leaflets by others.

5. Your Committee prepared a program for the English section of the Sunday School conference held in Tokyo in April. The papers and discussions were most helpful and inspiring to all who attended.

6. As illustrations of the better relations between the Sunday School Association and the missionary body, we would mention the fact that special invitations were sent to the missionaries to attend the Tokyo Conference; that the various Missions were requested to send representatives; that one member of the Committee was frequently during the year called into consultation with the officers of the Association, and that two members of your Committee were asked to read papers at the Conference.

7. In July your Committee met with a Committee of the S. S. Association in Kobe to consider the radical revision of the present graded lessons. The course was divided into four parts and each part was given to a group consisting of one Japanese and one foreigner for revision. The special lines along which revision is needed most are as follows: to make the course more scriptural and more spiritual, to give the Scripture references, to correct misprints and other errors, to provide better paper for the covers, better adaptation of the lessons to the grades, and better

connection between the grades, to make the Kindergarten grade less naturalistic, and to teach more about sin and salvation in the Primary grades. The joint Committee voted to revise and republish the Kindergarten Grade by April, 1913, and the remainder by July, 1913. The work is now in progress, and outside criticisms and suggestions are requested.

Respectfully submitted,

P. A. DAVEY

Secretary of the Committee.

The benediction was pronounced by the Rev. G. M. Rowland, D.D., and the Conference adjourned at 12 : 30 p.m.

The afternoon session was opened at 2 p.m. with the Vice-Chairman, Rev, D. R. McKenzie, D.D., in the chair. The Rev. J. I. Blackburn, D.D., Pastor of the Yokohama Union Church, conducted the Devotional Exercises.

Dr. Hamilton W. Mabie, associate editor of the *Outlook*, now in Japan as exchange lecturer, returning the visit of Dr. Nitobe to America, was introduced to the Conference, and gave a comprehensive and excellent address on "Conditions in America which may hearten men in Japan."

Rev. H. Kozaki, representative from the Japanese Federation of Churches, was introduced, and cordially received, as he addressed the Conference on "Hindrances to the Progress of Christianity in Japan."

The Chairman, Mr. G. M. Fisher, then gave the Annual Address, "A Review and a Forecast."

The report of the Committee on Eleemosynary Work was presented by the Rev. J. H. Pettee, D.D. and adopted.

The report on Industrial Welfare was presented by Mr. W. Merrell Vories. It was voted that the report as presented with the recommendation of the Committee be adopted.

The report of a Committee on Summer School for New Missionaries was presented by the Rev. Otis Cary, D.D.

Summer School for New Missionaries

The Committee appointed to arrange for a Summer School regrets that it is unable to report success in carrying out the task assigned to it. One of the persons appointed on the Committee asked to be excused from serving; another was out of the country, and on his return was especially busy with other duties. Hence some weeks passed before a meeting could be held. It was then found that, since one of the members was not to be in Karuizawa, which was evidently the proper location for such a school, and the others planned to be there but a short time, it would be impossible for any of them to superintend the school. Earnest attempts were made to secure some one who, under the name of Principal, would do this. One person after another was asked to serve, but all gave reasons for not doing so. So much time was occupied with correspondence on this matter that it became too late for further endeavors to arrange for a school in the summer of 1912.

The Committee feels, however, that some such institution as has been proposed would be of no little value to young missionaries: and in accordance with a recent request from the Executive Committee of Federated Missions, it presents its thoughts concerning what can be done in connection with such a school to be held in 1913.

A new Committee of Arrangements should be chosen as early as possible. It should be made up of persons that will probably spend the next summer vacation in Karuizawa.

Decisions on the time when the school should be held, the number of sessions, the subjects to be treated, the persons to give instruction, etc., should be left to this Committee; hence the following points which have been in the minds of the present Committee are presented merely as suggestions.

Some such subjects as the following seem suitable for treatment:—

The Most Important Eras of Japanese History.

The Religions of Japan.

Japanese Literature with which Missionaries should be Acquainted.

Japanese Laws that Missionaries should Know (e.g. concerning preaching places, property, burials, marriages, wills, etc.).

Japanese Etiquette.

A Study of Temples, Shrines, Graveyards, etc., in Karuizawa (to put the students in the way of investigations elsewhere).

Popular Religious Customs, Superstitions, etc. (Charms, *ema*, *butsudana*, *kamidana*, funerals, etc.) In 1913 subjects might be assigned for investigation during the year with reports in 1914.

Missionary Methods.

Ways in which Foreigners are likely to Offend Japanese Ideas of Propriety.

The Missionary's Relations with his Embassy and Consulate.

The Preservation of Health.

It may be that such subjects as "Japanese Laws," "Japanese Etiquette," and "Ways in which Foreigners are likely to Offend Japanese Ideas of Propriety" would be most helpfully given by Japanese, and in that case some financial remuneration would be appropriate; but probably missionaries giving instruction would expect no pay. Hence expenses would be small and could be met by fees from the students.

While the school would be primarily for the benefit of the younger missionaries, others might be admitted if they would come as real students rather than as mere listeners. If there were many of the latter class, there might be a tendency for the instructors to give popular lectures rather than such as would give needed information and incentive to further study. It might be well to have it understood that all persons attending the school would be subject to quizzes and might be required to make reports on subjects assigned for investigation.

The first year of the school would be an experiment, and

so it would be inadvisable to plan for too extensive a program. Perhaps one or two hours of instruction on each of some twenty days in August would be sufficient. The experience gained the first season would indicate what could be wisely planned for another year.

(Signed) Otis Cary, Chairman,
H. St. George Tucker,
G. S. Phelps, Secretary.

The report was adopted, and it was voted that the name of the Committee be changed to a Committee on Summer School for Missionaries.

The Nominating Committee was instructed to prepare nominations for such a committee.

The report of Committee on Speakers from Abroad was presented by Rev. J. L. Dearing, D.D.

Committee on Speakers from Abroad

The Committee on Speakers from Abroad has done no especial work as a Committee during the year, though as individuals something has been done in harmony with the purpose of the Committee. So fully are the conditions and needs met in various ways that it is a question as to the further necessity for this Committee and we would respectfully recommend its discontinuance.

The report was adopted and in accordance with the recommendation of the committee, the committee was discontinued.

The report of the Committee on Bible Study was given by Mr. H. E. Coleman.

Report of the Bible Study Committee

The principal work of the committee for the first year has been the holding of a Union Bible Institute in Tokyo, and arranging for two courses in Bible Study at Karuizawa.

The Union Bible Institute in Tokyo, (*Sei Sho Koshu Kwai*) was held June 21st to 26th at the Tokyo Y. M. C. A. auditorium. Four days were given to Bible study proper, four hours each day, besides a devotional half hour in the

morning; and one day to the Bible in the Sunday School. The program for the Sunday School day was planned by the National Committee of the Sunday School Association. Two hours each morning were given to the Old Testament, four studies in the book of Amos by the Rev. Jodo Imai, and four lectures on the background of the Old Testament from Hosea's time to the Post-exilic times by Prof. Sakon (two), and Prof. Tsuru and H. S. Heaslett one each.

The two hours in the afternoon were devoted to the New Testament; four studies being given in the Gospel by Mark by Rev. Kawazoe, and four lectures on the background of the Old Testament, two by Rev. H. Pedley, and one on the religious conditions in the times of Jesus by Prof. Obata, and one on the social condition by Prof. Ishikawa. These studies and lectures were all given in a most interesting and thoroughgoing way, and were much appreciated by all who attended. It was thought by some that it would be worth while to have the outlines printed another year.

On Sunday School day one lecture was given by the Rev. Ukai on the Sunday School and the Bible, and one by Rev. Kozaki on the Sunday School and the Church, two by the Rev. Tamura on the Bible and Child Education.

One evening meeting was planned as a *Kondan Kwai*, and one as a social meeting, but the evening attendance was quite small owing perhaps to the fact that many had other work in the evenings and also that some had a long distance to come. There were 150 enrolled, forty of whom were women, and many others who came in for single sessions. At least ten denominations were represented besides single individuals from other bodies. Most of the delegates were from Tokyo and the neighboring provinces, although some of the distant *ken* were also represented. Many expressions of deep appreciation were received by members of the committee, and at the last meeting it was unanimously voted to ask the Federated Missions to hold such an institute again this year, and the committee have taken some steps toward planning for the same.

Our Committee planned for three Bible courses to be given at Karuizawa, but one was postponed on account of the courses given by Dr. White and Miss Palmer.

Dr. Oltmans gave one course of six lessons on the first part of Isaiah, (chapters 1-29), and Bishop Cecil gave four studies in Colossians. Both courses were very well attended, in fact much better than we expected, and many expressions of appreciation came to the committee from those attending the studies, expressing the hope that such courses might become a permanent feature of the summer's activities. Consequently the committee have planned for three courses next summer, one of which is to be a course especially adapted for teachers of Japanese Bible classes.

A letter was sent to the Theological Schools in the Osaka district, suggesting the holding of a Union Bible Institute in that district. We were informed that the matter had been taken up, and we hope that a successful institute there may be one of the features of Bible study in the coming year. Other lines of work have been taken up for investigation and study, but the time at our disposal has not allowed sufficient development on these lines to make any special report necessary at this time.

We recommend to the new committee the two lines of work that have been so successful this year, and suggest that in the organization of the new committee, a certain portion of the members may be selected from the Osaka district, so that a Sub-Committee may be organized in that district.

We trust that others will feel with the committee, after this short experience, that this Bible Study committee has an important field of usefulness in Japan, and that such support will be given to its work by all the missions cooperating in this body, that larger things will be possible in the coming year than have been accomplished in the past.

Respectfully submitted,

A. Oltmans, Chairman.
H. E. Coleman, Secretary.

Recommendations:

1. That a Union Bible Institute be held in Tokyo.
2. That Bible Study Courses be provided for in Karuizawa during the summer.
3. That in the appointment of the Committee a certain portion be selected from the Osaka district, so that a Sub-Committee may be organized in that district.

The report was adopted, together with the 1st, 2nd and 3rd recommendations.

The Publicity Committee reported through Rev. H. C. Ostrom.

Report of the Committee on Publicity

The *raison d'être* of this Committee was outlined during Mr. J. Campbell White's visit to Karuizawa, in the summer of 1911, as follows:

(1) The publication of a pamphlet setting forth in succinct and attractive form the essential facts concerning Christian work in Japan, to be used by the Laymen's Missionary Movement.

(2) The preparation of a series of a hundred picture postcards illustrating missionary work in action in Japan.

The first named object has been attained. Through the kindly collaboration of Prof. Ernest W. Clement and Mr. Galen M. Fisher a pamphlet has been prepared which met with the approval of the Committee and which has also been warmly accepted by the Laymen's Missionary Movement of America, as the following excerpt from a letter from Mr. White will show,—"We want to express our special gratitude to you and your Committee for the preparation of the pamphlet. I think this is much the best piece of work that has been done in behalf of any single field." This pamphlet was published in the August and September numbers of the JAPAN EVANGELIST.

The second object, viz. the production of a series of picture postcards, has caused the Committee no little concern. There were two sides to this undertaking, first, the securing of suitable photographs, second, the cost of production. Letters were sent to all parts of Japan for views of mission

work and all possible kinds of pictures were secured, which are now in the possession of the Committee. But in order to issue a series of 100 postcards to illustrate missionary work, it was felt that there must be some degree of conformity even in the dissimilarity of subjects. Among the pictures received a few were of striking human interest and an attempt was made to have these struck off. This decided the matter. It was found that even the best photographs, when taken by different persons on different cameras in different sizes, would give such a heterogeneous impression of the work, that it would be more confusing than informing. Especially was this true from an artistic point of view. The only solution of the difficulty would be to have someone with a good camera and with an eye to what is of genuine human interest to the average church member at home, for whom these cards were to be prepared, make a thorough study of the question and then proceed to take views of the work in various parts of Japan, so as to get a uniform series, which would not overlap and yet be progressive in interest.

But a more serious problem was the matter of funds. The production of this series of postcards would necessitate an initial outlay of about ¥1500.00. Subscription lists were sent to various stations with a view to securing this amount, but the response was so meagre as to doom the effort to failure. Furthermore there has been such a scattering of the Committee during the past year, that the Committee is not disposed to accept so heavy a financial responsibility for themselves.

As a solution of the problem we would suggest that the question of adequately picturing the work in Japan in a postcard series be presented to the *Kyobunkwan* or some other Publishing House for their consideration, it being deemed that the venture would pay well, if there be behind it business management and capital, such as missionaries, who are sent to the field for other work, could not be expected to yield.

Since the two objects for which this Committee was

orginally created are thus disposed of, it would seem proper for the Conference of Federated Missions to dissolve the Committee, and in this we would heartily concur were it not for one outstanding fact. The general church public, yea even the church leaders at home, are densely ignorant as to the great need of missionary work in Japan, especially as divulged by the investigations of the Committee on the Distribution of Forces. A wrong impression is still afloat to the effect that the work in this land is well nigh finished as far as the foreign missionary is concerned. We who are at work in the country districts know how very far afield such an impression is. How can the true conception of the actual conditions be created?

We would therefore recommend:

I.—That a new Committee be appointed and that it be authorized to advertise mission work in Japan in the ways above outlined or in such other ways as shall seem fit to the Committee. We believe that such well-directed efforts will prove a fruitful means towards securing the desired end of more interest and men and money to help us complete the evangelization of this land.

II.—That the scope of the Committee's work be enlarged to cover—

(1) The distribution of the pamphlet "Japan To-day and To-morrow", which is now being published by the Laymen's Missionary Movement of America.

(2) The proper use of religious periodicals at home. If a list of such periodicals were in the hands of the Committee, then a short resume of any special event of general interest could be sent direct to those periodicals who would gladly publish the same were it sent with the authority of the Conference of Federated Missions.

(3) The judicious use of the secular press at home. We believe that with the kindly co-operation of such newspaper men as Mr. Ellis of Philadelphia, a list of prominent dailies in America could be secured which would publish items of vital interest regarding Mission work in Japan. The newspapers at home are far more

ready to print such information now than they were a few years ago.

III.—That the question of adequately picturing the work in Japan in a postcard series be presented by the Committee to the *Kyobunkwan* or some other publishing house for their consideration, it being deemed that the venture would pay well, if there be behind it business management and capital such as missionaries who are sent to the field for other work could not be expected to yield.

The report, together with recommendations 1, 2, and 3, was adopted.

The Conference adjourned at 5 p.m. with the Doxology, and closing prayer by the Rev. S. H. Wainright, D.D.

Thursday, January 9th, 1913

The Conference was called to order by the Chairman, Mr. G. M. Fisher, at 9 : 30 a.m. Rev. H. B. Benninghoff led the opening devotional exercises.

The Chairman introduced J. Struthers, Esq. who spoke briefly in behalf of the Tokyo Grammar School.

On behalf of the Peace Movement Rev. A. Oltmans, D.D., read a statement on International Peace.

International Peace

Believing that the importance of the cause of international peace and its vital relation to the missionary movement call for recognition and active assistance from organized missionary forces, and recognizing that the geographical location of Japan and its leadership in the Orient gives to the cause of peace in this Empire strategical importance, therefore:

Resolved, that the Conference of Federated Missions appoint a Committee of five on International Peace, and that this Committee be authorized to undertake any or all of the following lines of work:

1. To co-operate in suitable ways with peace organizations in Japan and with Japanese Churches in the promotion of the cause of peace.

2. To enter into correspondence and co-operation with distinctively Christian peace organizations in the home lands,

such as the Committee on International Conciliation of the Federation of Churches in the U.S.A., and the Church of England Peace League.

3. To engage in such other work as may tend to the promotion of peace, putting special emphasis upon distinctly moral and religious motives and methods.

The following are some of the reasons in favor of the organization by the Conference of Federated Missions of a Committee on International Peace:

1. The international character of this Conference fits it in a preeminent way for co-operation with peace agencies.

2. Many of the leaders of the peace movement in Japan, such as Count Okuma and Baron Sakatani, Mayor of Tokyo, frequently express an earnest desire for more active co-operation on the part of all groups of foreigners in Japan. The leaders sometimes refer definitely to the effective equipment and the opportunities of the missionaries for peace work.

3. The preservation of peace is of such vital importance to missionary work in any field that central missionary bodies may well give special attention to this important work.

4. The responsibility of missionaries and the rightful expectation of the public, at home and abroad, relative to missionary support of the peace cause.

5. Continuous opportunities for encouraging the peace organizations of Japan, and frequent occasions, such as Peace Sunday, the third Sunday in December, for rendering definite assistance to practical peace measures.

6. A Committee representing the Conference of Federated Missions would be the most suitable organization to co-operate with the Federation of Japanese Churches and to strengthen them in their desire to present to the Japanese people the fundamental principles of peace from the Christian point of view. Such a movement would probably lead to a similar Committee from the Federation of Japanese Churches. There is a constantly growing peace literature in all our denominations in the home lands, which ought to be

put at the disposal of the Japanese Christian leaders. This can be done by co-operation.

7. The importance of having in Japan an organized agency suited to co-operate with distinctly Christian peace organizations in the homelands, including the two named above, and others. Every week is making such an agency more imperative. A few days ago a letter was received here in Japan from an active denominational peace society in the West proposing to send to Japan peace literature to be distributed among the missionaries of its own denomination in Japan. Such work can be done most effectively by such an international and interdenominational agency as a Committee on International Peace appointed by the Conference of Federated Missions.

8. While the argument for peace from the economic and commercial point of view has great weight, there are many evidences at the present hour that such motives are not sufficient in themselves. There is in this situation an urgent call to all Christians to give to the world whatever the Gospel of Christ contains which will help in the promotion of peace on a permanent basis. At a time when the Churches in the home lands are awakening to the situation, when all great missionary conferences are discussing this important subject, it is fitting that the Conference of Federated Missions make definite provision for the promotion of the peace cause.

The statement was received and its recommendations were adopted.

Rev. E. W. Hunt, D.D. President of Denison University, Granville, Ohio, was introduced to the Conference, and spoke briefly.

The committee on Educational Work reported through the Rev. A. W. Place.

Report of Committee on Education

Higher and better Christian education has for years been considered necessary to success of the Christian Church in Japan. Different missions have built up higher departments in their schools but none so far have been at all

adequate to the educational needs of the church. Year by year sentiment has taken different forms of action. In the last three years real steps of progress have been made. Three years ago the National Educational Association was formed which made a preliminary study of the question of a Christian University. Shortly after this there was also formed a Tokyo Educational Association which took up the study of local problems in connection with a National Christian University which it was assumed would be in Tokyo. These two associations were formed as a result of Dr. Burton's visit to the East making a study of the educational needs of the fields. When Dr. Goucher visited us two years ago, fresh from the Edinburgh Conference, a Committee of 25 was appointed by the National Association to draw up a statement of the need of a Christian University in Japan. This federation endorsed the work of the National Educational Association last year. The work of the above associations and committees were necessary preliminary steps.

This year two further movements of progress have taken place which are of special interest to this conference of Federated Missions and to the educational world. Last year in April, at the annual meeting of the National Christian Educational Association, a University Promoting Committee was appointed. This Committee has since been greatly enlarged and now consists of members who widely and strongly represent the Japanese and missionary Christian Educational work in Japan. Four members of this committee are in America on furlough and through them personal and vital touch is kept with the American section of the Edinburgh Continuation Committee under the chairmanship of Dr. Goucher.

A statement of Principles and Methods of Procedure has been drawn up by the committee in Japan and is now under consideration in America. When these fundamental principles and procedures are finally settled, the Christian University movement will enter upon a new and active stage of propaganda. In the meanwhile the committee is

circulating a certain amount of foundation literature on the subject.

Rev. D. B. Schneder, D.D addressed the Conference upon the subject of a Christian University.

Miss I. M. Hargrave, also made a short address upon the subject of Higher Education for Japanese Women.

Prayer was offered by Rev. D. B. Schneder, D.D. and the following resolution was then presented by Rev. A. W. Place, and adopted by the Conference:

Resolved that this Conference of Federated Missions in Japan endorses the movement towards the establishment of a Christian Institution for the higher education of women.

At the request of the Secretary, it was voted that the Nominating Committee be requested to nominate a Necrologist.

The well known writer, Mr. S. D. Gordon, then conducted a half hour devotional service, speaking upon "Conditions for Service."

Rev. D. C. Greene, D.D. addressed the Conference upon the subject of "St. Luke's Hospital," presenting the following resolutions which were adopted:

Resolved,

(1) That this Conference records its grateful appreciation of the large and varied work of St. Luke's Hospital and has learned with deep interest of the efforts now being made to increase its scope both as a distinctively missionary charity hospital and as a resort for paying patients from the foreign community, whether missionaries or otherwise.

(2) That the Conference commends this institution to the favorable consideration of those interested in medical missions in America and Europe in the hope that through their gifts it may be placed upon a more satisfactory financial basis.

(3) That in view of the large benefit already conferred by this Hospital upon the missionary body, irrespective of denominational affiliations, this Conference would refer to its Executive Committee for their careful consideration the suggestions of the Directors of the Hospital with the view of securing some scheme of co-operation between the respec-

tive missions enjoying the advantages of the Hospital on the one hand and the Directors of the Hospital on the other which would promise substantial benefit to both parties.

(4) That should such a mutually satisfactory scheme be arrived at, the Executive Committee be authorized, in the name of this Conference, to submit said scheme to the several missionary boards for their approval and adoption.

Dr. Teusler of St. Luke's Hospital made a brief address.

Rev. H. H. Coates, D.D. presented the report of the Board of Examiners on Uniform Course of Study for Students of the Japanese Language.

Report of the Board of Examiners on Uniform Course of Study for Students of the Japanese Language

When this Uniform Course of Study was adopted by this Conference a year ago, it was with the recommendation to the Federated Missions that they should make it their own, and this Board was appointed to examine candidates from the Missions adopting it. With one exception the Board has not been asked to examine any candidates but those attending the Tokyo Language School, where 19 were examined in June, and 23 in December, all of whom passed creditably, and certificates of standing have been given to them signed by the Principal of the School and the Chairman of this Board. All the Missions to which the candidates belonged have accepted these in lieu of Mission examinations so that at least 17 Missions have formally adopted the Uniform Course of Study.

Requests have been received for certain emendations in the Course, with the assurance that if they were made, other Missions would vote for the superceding of their own Courses by this one. This Board having been appointed to examine on the basis of the Course as adopted last January by this Conference, has had no authority to make any changes in it, but in the absence of any other body officially appointed it has taken the liberty of asking for criticisms of the Course, both by individuals and by Missions; and the trend of opinion which has reached us is

that a simplification of the Course in the earlier stages is called for, bringing it more within the capacity of the average hard working student. Moreover, it has been found by actual experience in the Language School, that the present Course demands more of a diligent student than can be fully assimilated within the prescribed time, and the presumption is that this would be at least equally the case with those not enjoying the advantages of the school.

From the experience gained during the past year, and in the interests of the general adoption of the Course by all the Missions, we therefore take the liberty of recommending that the Course be revised in the direction of laying a larger emphasis on the study of the colloquial and less on that of the written language during the first two years, while keeping the same high ideal before the student of mastering the ideographs later in the Course. Owing to the fact that the Members of this Board are purposely chosen with a view to each conducting examinations in a different part of the Empire, we have experienced great difficulty in getting together, and so have been largely prevented from conferring on such important matters except through correspondence. We have therefore been unable to complete our suggested revision of the Course in detail, and would now recommend that the incoming Board of Examiners be empowered to revise the Course somewhat as above suggested, and submit the same to all the Missions in Japan, with a view to its universal adoption.

We further recommend that the number on the Board be increased by the appointment of one Examiner resident somewhere in the Hokkaido and of two ladies, one of whom resides in Tokyo.

HARPER H. COATES,
Chairman of the Board of Examiners.

The report, with accompanying recommendations, was adopted.

The report of the Committee on the Japanese Language

School for Foreigners was presented by Rev. H. H. Coates, D.D.

The Japanese Language School for Foreigners

At the beginning of the year 1912, the school moved into new and commodious quarters in the Ginza Methodist Church, and the Uniform Course of Study adopted by this Conference of Federated Missions at its last session has been followed during the year. The attendance during the winter term was 39, during the spring term 28, and during the fall term 46, the largest number in the history of the school. With one exception the pupils have all been missionaries in preparation for their life work in Japan, some 17 different societies being represented. It is with much satisfaction that your Committee is able to report a year of unparalleled prosperity for this school. A variety of causes has been contributing to this result. No doubt the moral support given to the School by this representative missionary body has added to its prestige, and helped to establish it in the confidence of all the Christian Missions working in Japan. But it is equally certain that the chief cause of its success must be attributed to the practical application of thorough-going scientific principles of teaching in the class room by Mrs. Takano Taguchi, the able Principal and the worthy staff of teachers associated with her. The pupils too have given a good account of themselves, as shown by the results of the examinations conducted in June and December by the teachers of the school, under the direction of the Board of Examiners appointed by this Conference last January.

The large contribution which this school has made ever since it was founded by the late Mr. Isao Matsuda to the effective training of considerable groups of missionaries from year to year in the intelligible use of the Japanese language, has quickened the desire for equally efficient provision for those in business and professional circles. A good working knowledge of Japanese is coming to be recognized as indispensable to a proper understanding of the Japanese people, and the happiest relations with them. And there seems

now a good prospect of the enlargement of the scope of our school on a reorganized basis in the not distant future, so that it may become a more powerful factor than ever before in the promotion of international goodfellowship.

We bespeak for the proposed plan for an "International school for teaching the Japanese Language," into which it is proposed that the present school, with the active co-operation of its Principal, be merged, the continued cordial support of all the Missions represented in this Conference of Federated Missions.

Your Committee would reiterate its strong conviction of the extreme desirability of such plans being made by the Missions in their work, even to the extent of serious temporary sacrifices, that their new missionaries shall be definitely required to spend at least two years in language study, free from distractions of excessive responsible work, and under such wise and efficient guidance as this school has hitherto provided, and such as it is confidently expected it will be able to provide still better in the future, with its prospective enlarged equipment. Too much emphasis cannot be laid upon the great risk of crippling the future usefulness of our young missionaries and the serious loss to the Christian cause in Japan by thrusting them forth into their work without allowing them time in the beginning to lay a secure foundation for a correct use of the Japanese Language both in public and in private.

HARPER H. COATES,
Chairman of Board.

Rev. D. C. Greene, D.D., addressed the Conference on the conditions of the school, and proposed the following resolutions, which were adopted:—

Resolved:

(1) That the Conference expresses its general approval of the plan for the reorganization of the Japanese Language School for Foreigners.

(2) That the Conference hereby authorizes the Executive Committee to submit this plan to the Constituent Mis-

sion Boards through the appropriate channels, for their approval and adoption.

A ballot was then taken for the Nominating Committee for the next year, ten names being placed in nomination, from whom five were to be selected, resulting in the following elections:—

Rev. D. R. McKenzie, D.D. Rev. D. C. Greene, D.D.
Mr. G. S. Phelps Rev. A. Oltmans, D.D.
Rev. D. B. Schneder, D.D.

Rev. D. C. Greene, D.D. then addressed the Conference concerning the Tokyo Grammar School, presenting the following resolution, which was adopted:—

Resolved, that this Conference heartily approves of the proposed plan for the re-organization of the Board of Direction of the Tokyo Grammar School and hereby authorizes the Executive Committee, acting in its behalf, to co-operate with the present Board of Directors in carrying that plan, or such modification thereof as may be found mutually satisfactory, into effect.

The Conference adjourned for lunch at 12.30.p.m.

At 2 p.m. the Conference re-assembled with the Chairman, Mr. G. M. Fisher, presiding.

The opening devotional service was conducted by the Rev. T. Ukai, pastor of the Ginza Japan Methodist Church.

The report of "The Christian Movement" was presented by the Editor and Publisher, Rev. J. L. Dearing, D.D., and adopted.

"The Christian Movement"

"The Christian Movement" for 1912 was issued from the press June 27th. This was somewhat earlier than has previously been found possible. The general approval with which the change was received leads to the hope that the next issue may be published at an even earlier date. Statistics may not have been in all particulars as complete as a later date might have made possible, but the advantage of having it for reading during the summer in Japan, and of placing it

on the market at home in time for use in Mission Study classes in the fall seemed to counterbalance the slight defect.

The last issue was slightly reduced in size from that of the previous year, there being only 589 pages against 601 in the issue of 1911. This reduction was however effected largely through a rearrangement of the statistical tables rather than in a reduction of actual printed pages.

An edition of 1,200 copies was printed. Of these 483 have been sold and 154 have been issued to members of the Committee, to reviewers and Libraries and Missionary Societies abroad, 318 copies are still in the hands of dealers to be reported on later, most of which will probably be sold or have been. There are 245 copies still on hand.

We have this year for the first time placed the book on sale in China and in England. There is an increasing demand in America where 150 copies were ordered by the Missionary Education Movement. As will appear from the financial report the book is likely, when all the reports of sales are in, to be without expense to the Federated Missions this year.

It is the ambition of the Editor to make the volume one that no Missionary in Japan at least can afford to do without. To this end he would welcome suggestion or criticism which may help him more fully to succeed in making it a volume exactly meeting the needs of all.

The cordial support of the Associate Editors as well as the kind co-operation of the large company of contributors has alone made possible the measure of success attained.

Financial Statement of Publisher of Christian Movement

EXPENSES

Paid printing 1,200 copies and binding 1,100 ...	701.84
Paid Printing 1,000 Distribution of Forces ...	33.00
Paid Post Cards, and Advertising	10.20
Paid Expressage and Incidentals	48.92
Cash in Hand	.27
	794.03

RECEIPTS

By 1000 Distribution of Forces	36.50
By 493 copies sold "Christian Movement" ...	457.53
By Balance due Treasurer Federated Missions...	300.00
	794.03

The following are a few of the opinions of "The Christian Movement" which have been received as showing the place that the publication holds in the minds of many and may perhaps be given as indicating the standing of the book abroad.

Opinions of "Christian Movement"

Rev. James S. Dennis, D.D., author of "Christian Missions and Social Progress," "Foreign Missions after a Century," &c., lecturer on Missions, Princeton, Editor "World's Atlas of Christian Missions."

"'The Christian Movement in Japan' was a happy thought ten years ago, and it has awakened another happy thought which has shaped itself in the 'China Mission Year Book.' We shall probably have another in a 'Year Book of India' if they are awake to the value of such a useful compendium. I notice additional features of interest year by year and the book is already a model of completeness."

S. B. Capen, LL.D., President of the A. B. C. F. M., of the Laymen's Missionary Movement, and of the Mass. Peace Society.

"Please accept my thanks for the copy of the 'Christian Movement in Japan 1912.' The portions of it which have reference to world peace have been of especial interest to me as I am Pres. of the Mass. Peace Society."

Prof. H. P. Beach, D.D., Prof. of Missions in Yale University, author of "India and Christian Opportunity," "A Geography and Atlas of Protestant Missions," &c.,

"It seems a volume which surpasses its own high standards of the past. I congratulate you upon what you have done to make the situation in Japan so clear and moving. It must be a source of gratification that China for some years and now India in the first year are following in the footsteps of your publication."

Prof. John H. Wigmore, LL.D., Law School of Northwestern University, formerly of Imperial University, Tokyo.

"Thank you for the copy of the 1912 'Christian Movement in Japan' which I found waiting on my return from vacation. I have read it with much interest and profit. It is the best compendium for keeping in touch with Japanese affairs."

Wm. F. Warren, D.D., LL.D., President Emeritus, Boston University.

"Many thanks for the copy of 'The Christian Movement in Japan.' I find it of absorbing interest, particularly at this time when the new Emperor is coming into power. It will be a pleasure to call the attention of my students and others to the admirably digested information which you and your helpers have here presented."

Rev. W. E. Huntington, D.D., LL.D., Ex-president Boston University.

"I have been spending some time in reading important sections of the book which throw so much light on the forces and events which have been making Japan such an interesting and fruitful field for Christian workers."

Rev. G. H. Bonfield, Editor of China Year Book, Agent of British and Foreign Bible Society, Shanghai.

"I have received this morning your new volume of 'The Christian Movement in Japan' and I congratulate you both on its appearance and contents. I anticipate going through it with much pleasure and keen interest."

W. W. Keen, M.D., LL.D., F. R. S., Prof. Surgery, Jefferson Medical College, Philadelphia, Pres. American Baptist Foreign Mission Society &c., &c.

"Many thanks for 'The Christian Movement in Japan.' It is a fine record of progress. I am glad that Korea was included for I have two of my old students in Seoul in the Severance Hospital. I am often surprised at the ignorance of intelligent people of the value of Missions, not only from the Christian standpoint, but from the great service rendered to science and society."

Rev. A. W. Anthony, D.D., Prof. Bates College, Joint

Sec. of the General Missionary Societies of American Baptists.

"I have looked through 'The Christian Movement' reading the preface, the table of contents and portions here and there. It is a fine task that you have done in getting out so comprehensive a volume at so early a date. I believe that the early date will make it of much greater value to all who would use it."

International Review of Missions, Oct. 1912.

"The Year book of Christian Missions in Japan issued under the title of 'The Christian Movement in Japan' is an indispensable aid to the study of missionary work in Japan...Among the most important contents are chapters on 'Christian Education' by Dr. B. Schneder, and an 'Annual Review of Religious Literature' by Mr. Galen M. Fisher. The former gives a clear and thorough account of the present position of Christian Education in Japan and the latter reveals a remarkable literary activity in the Japanese church. A chapter on the 'Distribution of Forces' by Dr. Fulton gives an account of the progress that has been made in the study of the Japanese field by Conferences in different parts of the country, with the object of ascertaining the forces necessary for the evangelization of Japan, and their best distribution in concerted planning and action. Another chapter is devoted to reports from the principal Churches and Missions in the country. The volume has twenty-three chapters and includes a directory of Missionary Societies, and alphabetical list of missionaries and statistical tables."

The Independent.

"The tenth annual issue of 'The Christian Movement in Japan' is more than its name implies, for in addition to its complete survey of the progress of Christianity, it covers Japanese domestic and colonial politics, social reforms, etc."

The Chinese Recorder.

"We commend this work to all students of missions and especially to those interested in mission progress in Japan. Thoroughly good work has been done by the editor and those associated with him in the work. Like the China Mission Year Book to which it stands in close relation it covers a wide range of subjects. Dr. Greene's survey is both comprehensive and illuminating.

Students of missions and workers in the home land also may learn much from the facts stated in Dr. Fulton's suggestive paper.

On page 431 we have the 11th report of the Conference of Federated Missions in Japan. The Japanese missions in this

direction are distinctly better organized then the missions are in China, where at present there is no permanent executive to link the various units into a National Federation."

The Far East, July 6th, 1912.

"The very large number of contributors makes this publication, which is now in its tenth year, a most valuable, and in the matter of statistics, an accurate record of the progress of the Church in Japan...'The Christian Movement' is every year increasing in value as a directory of the Missionary body."

The Japan Gazette, August 17th, 1912.

"'The Christian Movement' which this year makes its appearance several months earlier than usual might justly claim a leading place among the statistical records issued in this country. It gives a comprehensive outline of all phases of the Christian work in Japan, and stands as a monument to the indefatigable efforts of devoted men and women in all branches of the Christian Church in promoting the educational, social, and religious life of the people among whom they labor. The result has been the production of a work which will be found illuminating not only to those abroad interested in Christian work in Japan but to those who are living in the country where the work is carried on."

Zion's Advocate, Portland, Maine, Oct. 30th, 1912.

"This is a most valuable book for those who desire a comprehensive and anthoritative survey of the whole of Christian work in Japan. It is published by the Conference of Federated Missions and is thus the exponent of no one church or branch of missionary effort but of all. Its editors are men of experience in Japanese work whose findings are to be received with confidence."

It was voted on motion of Rev. J. S. Umbreit that the Executive Committee be asked to have the Constitution of this Conference printed in "The Christian Movement" annually, and also issued as a separate pamphlet for distribution.

The Committee on Statistics reported through Rev. H. M. Landis and the report was adopted.

It was voted that the question of a title to "The Christian Movement" be referred to the editorial staff.

The report of the Committee on Temperance was presented by Mr. G. Bowles, and adopted.

Report of the Temperance Committee

Relation of the missionaries to the Temperance Work in Japan:

With the exception of the W. C. T. U. activities, all of the organized temperance work in Japan is carried on by the National Temperance League which has a membership of 10,000. While most of the missionaries give to the temperance work their support, the National Temperance League reports that only about twenty missionaries are full members of that organization. Thirty more give such assistance as to entitle them to the rank of members. This is in striking contrast with the support which the lady missionaries give to the W. C. T. U., the Foreign Auxiliary of which has a membership of about 200. Nine missionaries, including two members of this Committee, are serving as officers and members of the Board of Control of the National Temperance League.

Attendance at local temperance meetings or sessions of the National Convention of the Temperance League convinces one that the actual assistance which the missionaries render to the temperance work in Japan is not at all commensurate with their interest, their knowledge and their experience. The leaders of the National Temperance League eagerly welcome the active co-operation of all missionaries who will place themselves in touch with this organization. The English columns of "The Light of Our Land," the monthly organ of the League, will give one the information necessary to intelligent co-operation.

Perhaps the best work which missionaries are doing in this line is in the use of temperance slides, either in sets or interspersed with Bible views. A set of sixteen temperance slides of Japanese make can be secured from Tsuraku Ikeda, Mikuramachi, Asakusa, Tokyo. Price ¥4.80.

The last International Brewers' Congress at Chicago decided to concentrate efforts upon means for increasing the demands for beer in Japan, Korea and China. While these missionaries are busy with their task, missionaries of

Christ might well afford to give increased encouragement and actual assistance to the temperance work in Japan.

Social Purity work: From October 1911 to March 1912, Mr. Maurice Gregory of London, representing the International Federation for the Abolition of the State Regulation of Vice, gave unstintedly of his time and strength to the Abolition Movement in Japan. He came at the invitation of the Japan Purity Association and put his forty years' experience in European countries, America and India, at the disposal of the Japanese leaders.

Members of your Committee assisted Maurice Gregory as far as possible in this work, keeping in touch with him from the day of his landing in Tokyo until his departure for Australia. Many missionaries helped in the arrangement of meetings in most of the leading cities of the Empire. The Committee believes that experts like Maurice Gregory, who work in close touch with the Japanese leaders, can be of great help to the Abolition and Purity Movement in Japan.

Members of our Committee are serving on an informal committee which has charge of the translation of the Life of Josephine E. Butler, the greatest leader of the Abolition Movement in Europe. The translation is almost completed.

The Japanese Purity Association, whose President is Hon. S. Shimada, M.P., is eager for the most active support of the missionary body. Through its monthly periodical and its lecture meetings this association is doing an important work in educating the nation and in quickening the public conscience for action on all great moral issues.

Respectfully submitted,

GILBERT BOWLES.

BENJAMIN CHAPPELL.

Rev. S. L. Gulick, D.D. presented the report of a subcommittee appointed by the executive committee to prepare a Statement of Christian Faith and Life. After some dis-

cussion, and after silent prayer it was voted that the question of publishing such a statement be referred to the Committee on Christian Literature.

The following resolutions on Sunday School Work were presented by Rev. P. A. Davey, and adopted by the Conference.

1. That this Conference encourage the National Sunday School Association to secure the services of one or more specialists in the development of the Sunday School, if possible one Japanese and one foreigner well versed in the Bible and religious pedagogy.

2. That the Executive Committee be entrusted with the power to take such active steps as seem desirable to carry out this plan, and if funds from abroad are required, that the Executive Committee be authorized to support the appeal of the Association in the name of this Conference.

Mr. M. Matsutami representing the Purity Society was presented to the Conference.

After discussion regarding the date of the next Conference, the matter was referred to the Executive Committee, with power to act.

After a statement by Rev. S. L. Gulick, D.D. it was voted that this Conference commends the work of the Student Christian Literature Supply Society.

The Secretary, under instructions from the Executive Committee moved a change in Constitution, Art. 7, Expenses, to read as follows:—

"Ordinary expenses of this Committee, including the cost of attendance of full members, on its meetings, shall be met by a levy upon the several co-operating Missions, of ¥20. for each full member of the Committee."

The Conference expressed its approval of this change in the Constitution, to be secured according to Art. 8 of the Constitution.

The Committee on Nominations then presented its report. The Secretary was instructed to cast a ballot for the Conference for the four officers nominated, and the members of

the committees were elected by acclamation, resulting in the election of the following officers and committees:—

Chairman, Rev. D. R. McKenzie
Vice-Chairman, Rev. H. Pedley
Secretary, Rev. J. L. Dearing
Treasurer, H. E. Coleman

EXECUTIVE COMMITTEE

Rev. D. R. McKenzie
" J. L. Dearing
" D. C. Greene
" G. F. Draper
Mrs Galen M. Fisher
Rev. H. Pedley
Mr. H. E. Coleman
Rev. W. P. Buncombe
" A. W. Place

CHRISTIAN LITERATURE COMMITTEE

For 1 year

Rev. S. L. Gulick
" J. M. T. Winther
Rev. E. N. Walne

For 2 years

Rev. A. D. Berry
" J. C. C. Newton
Rev. C. Noss

For 3 years

Rev. W. Imbrie
Mrs. G. M. Fisher
Rev. G. Chapman

COMMITTEE ON ELEEMOSYNARY WORK

Rev. J. H. Pettee
" J. W. Saunby
Mrs. J. K. McCauley
Rev. C. H. Ross
" J. Cosand
Miss Imhof

COMMITTEE ON EDUCATIONAL WORK

Rev. A. Oltmans
" G. Rawlings
" A. D. Berry
" D. B. Schneder
Miss I. M. Hargraves
Rev. J. C. L. Bates
" A. W. Place
" F. A. Lombard
" J. F. Gressitt
Miss Macdonald

COMMITTEE ON STATISTICS

Rev. H. M. Landis
" M. B. Madden
" C. S. Davison
" C. K. Cumming
Rev. A. W. Stanford
" J. F. Gressitt
" S. Heaslett

COMMITTEE ON INDUSTRIAL WELFARE

Rev. A. K. Faust
„ A. D. Hail
Mr. J. Merle Davis
Miss Bauernfeind
Rev. M. B. Madden
„ W. Axling
Miss R. Cribb

COMMITTEE ON SCHOOL FOR FOREIGN CHILDREN

Rev. D. C. Greene
„ A. W. Place
Rev. H. B. Benninghoff

COMMITTEE ON TEMPERANCE

Rev. B. Chappell
Mr. G. Bowles
Rev. E. H. Van Dyke
Miss R. F. Davis

COMMITTEE ON DISTRIBUTION OF FORCES

Rev. G. W. Fulton
„ D. R. McKenzie
„ G. F. Draper
„ W. Axling
Mr. F. Parrott
Rev. D. B. Schneder
Bishop Hamilton
Rev. J. H. Pettee
Mr. G. M. Fisher

COMMITTEE ON PUBLICITY

Rev. S. H. Wainright
„ F. N. Scott
„ S. E. Cooper
„ H. V. S. Peeke
Rev. H. Pedley
„ J. Cooper Robinson
„ W. P. Buncombe
Miss R. F. Davis

COMMITTEE ON BIBLE STUDY

Mr. H. E. Coleman
Rev. S. Heaslett
„ D. A. Murray
„ S. T. Umbreit
Rev. A. Oltmans
„ C. B. Tenny
„ G. Allchin
Mr. H. A. Wilbur

COMMITTEE ON SUNDAY SCHOOL WORK

Rev. F. Hagin
Mr. H. E. Coleman
Rev. J. G. Dunlop
Miss L. Mead
Rev. W. A. Callahan
„ H. H. Munroe
„ A. K. Faust
Miss R. D. Howard

COMMITTEE ON A SUMMER SCHOOL FOR MISSIONARIES

Mr. G. S. Phelps
Rev. D. Norman
„ J. M. T. Winther
Rev. D. C. Greene
„ J. P. Moore
Miss Macdonald

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Rev. E. R. Miller
„ E. H. Van Dyke
Rev. C. H. Shortt
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BOARD OF EXAMINERS OF UNIFORM COURSE OF STUDY OF JAPANESE LANGUAGE

Rev. Otis Cary
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„ H. H. Coates
Miss J. Leavitt
Rev. A. K. Faust
„ J. Hind
„ G. M. Rowland
Miss M. A. Spencer

The appointment of a Necrologist was referred to the Executive Committee.

A vote of thanks was extended by the Conference to Mr. F. Parrott, for his services as Assistant Secretary, and to Dr. Christopher Noss, and Mr. G. S. Phelps, Business Committee, for their very efficient assistance in expediting the work of the Conference.

The Conference adjourned after the Doxology, and the benediction by Rev. George Chapman.

APPENDIX III

A PARTIAL LIST OF ELEEMOSYNARY INSTITUTIONS UNDER CHRISTIAN DIRECTION*

By J. H. Pettee

Abbreviations

b.—boys
budg.—budget
ch.—church
Chrs.—Christians
f.—founder
for.—foreign
fur.—*furi kae cho*
g.—girls
grads.—graduates
in.—inmates
incorp.—legally incorporated
m.—men
mat.—matron
organ.—organized
Rom. Cath.—Roman Catholic
s.—superintendent
tel.—telephone
val.—value
w.—women
Y—*yen*=50 cents

I—ORPHANAGES

Sumire Gakko (Pansy School) Girls.—83 Bluff, Yokohama, 1873.

Mother. St. Mathilde f.
7 w. helpers
Rom. Cath. ch.
Uses its own school
Mother St. Lutgarde s.
186 girls
Relig. instruc. twice wkly.

* It is earnestly requested by the committee that errors and omissions be reported to Rev. James H. Pettee, Okayama.

Grads. become wives of laborers.
Gifts from abroad and earnings of inmates.
Aided by Yokohama foreign residents.

GIRLS' ORPHANAGE.—Sarugaku-cho, Kanda, Tokyo, 1881.

Sisters of St. Paul f.	Sister Joseph s.
76 in.	Gifts from abroad.
Incorp.	Rom. Cath. ch.
Relig. instruc. twice wkly.	Its own schl.

Grads. become wives of laborers.

Seibo Gakko (HOLY MOTHER SCHOOL) Boys.—Daimachi, Koishikawa, Tokyo, 1887.

Father Rey. f.	Father Demanyelle s.
2 m. 3 w. helpers.	67 inmates
Budg. ¥6,000, from abroad.	Incorp. in 1910.
Rec'd. ¥206, from govt.	For. control.
Rom. Cath. ch.	Relig. instruc. twice wkly.
All Christians.	Uses govt. schls.

¥1,044 earned by boys as bakers.
Grads. are officials, bakers, carpenters and tailors.

OKAYAMA *Kojiin* (ORPHANAGE).—Okayama, with branches at Osaka and (farm colony 540 acres) Chausuba near Takanabe, Hyuga, 1887.

J. Ishii f and s.	In. 407 b. 193 g. total 600
Since organ. 2100	Budg. ¥56,887.
Val. plant ¥56,000.	Incorp.
Kumiai, Rev. B. Mizote chaplain.	Sund. services.

Mr. Ishii decorated with blue ribbon, 1892.
9 m. 13 w. helpers, all Christns.
Schl. half day, work half day.

92 of youngest children placed in farmers' homes. Adopts cottage, colonizing and placing out systems. Trades, farming, printing, weaving, nursing etc.

Govt. grants *Y* 3,400. *Christian Herald* readers *Y* 1216.06 for. in Kobe *Y* 777, other for. gifts *Y* 1,488. bal. from Jap. and earnings.

Hakuaisha.—Kamitsu-mura, Nishinari-gun, Osaka-fu, Tel. 167 Higashi Osaka, *Fur.* 4,676 Osaka, 1889.

K. Kobashi f.	J. Kobashi s.
U. Hayashi mat.	K. Orima pastor.
135 in.	6 m. 9 w. helpers.
Budg. *Y* 8,500.	Endow. *Y* 5,300.
Val. plant *Y* 66,000.	Incorp.
125 self-sup. grads.	Govt. grant *Y.*700.
Epis. Miss.	438 aided since organ.

Receives from Mission *Y* 1,300.

Kobe Orphanage.—94 Nakayamate-dori, 8 chome, Kobe, Tel. 1896, 1891.

Hatanaka and others f.	Yano s.
3 m. 5 w. helpers,	125 in. b 48, g 77,
Budg. *Y* 7,789.	All private contrib.
Endow. *Y.*6220.	Val. plant *Y* 29,092.
Incorp. 1892.	Govt. grants *Y.* 700.
Kumiai.	Rec'd 551 since organ.

G. sewing. Boys taught blacksmithing, printing, barbering, and painting.

Azabu Orphanage.—50 Nagasaka, Azabu, Tokyo, 1892.

W.M.S. of Can. Meth. ch. f.	Miss I.M. Hargraves.
Mrs. Natsume mat.	G. over 3 yrs.
20 in.	2 w. helpers.
1 two-story bldg.	Incorp.
For. control.	Rel. inst. daily.
S.S. and church.	Use Mission Girls' sch.

Grads. return to friends, marry or become teachers. Budg, *Y* 800. *Y* 650. from W.M.S. and private gifts.

Trained as teachers, servants or Bible wom. 60 befriended. Purpose of founders to keep institution small, train destitute girls to useful lives.

HERBIE BELLAMY HOME, Girls.—75 Hirosaka-dori, Kanazawa, 1893.

W.M.S. of Can. Meth. Ch. f.	Miss J. L. Howie s.
13 in Mates.	1 helper.
Incorp.	Budg. *Y* 1,200. rec'd from for.
Rel. instr. daily and Sundays.	Majority become Chrs.
Use govt schls.	40 befriended.

Grads. become teachers, helpers, wives or servants.
1 grad. earns *Y* 10. mthly. of which she gives *Y* 6. to her mother.

MATSUE *Ikujin*.—48 Kitada, Matsue, Tel. 132, (Home for Aged, and Free Lodging House attached to Orphanage), 1896.

H. Fukuda. f and s.	3 m. 4 w, helpers.
In. (43 orphans 6 aged).	Budg. *Y* 403
Mainly by gifts.	Debt *Y* 8,500.
Govt. grant *Y* 600.	Endow. *Y* 65.
Val. plant *Y* 14,000.	Make paper boxes etc.
Incorp.	Epis.
164 aided since organ.	

Among grads. 1 preacher, 1 theo. student, 2 teachers, Printers, makers of paper boxes. etc.

BLACKMER GIRLS' HOME.—50 Takata Oimatsu-cho, Koishikawa, Tokyo, 1896.

Univer. Miss. f.	Miss C. M. Osborne s.
4 w. helpers.	Supported girls 7, boarders 8.
Budg. *Y*, 3,390.	*Y*, 485. from Miss.
Endow. pledged *Y*, 40,000.	Val. of land *Y*, 11,000.
Budg. *Y* 5.000.	Sup. and contld. by foreigners.
Univ. ch.	Rel. daily and Sundays.

Y, 825 from America, bal. board and tuition.
Supp. pupils required to teach 2 yrs. or refund money.

Hoku-sei-en (NORTH STAR FARM)

Hitomai, Kamikawa Co. Tokachi, Hokkaido, Aug, 1,1910.
90 acres land, 23 children, 2 horses, and some hens. 10 helpers, (3 non-salaried), Interdenom.
6 yrs. ago a pupil came from worst district in Tokyo, has so developed is now receiving higher training to be fitted for teaching in charity schl. from which she came.

Jomo ORPHANAGE.—149 Iwagami-cho, Maebashi Tel. 41, *Fur.* 591 Tokyo, 1902.

6 m. and 1 w. helpers.	63 in.
Debt *Y* 1,000.	Endow. 2, 479.
Val. plant *Y* 7,525.	Incorp.
Govt. grants *Y* 200.	*Kumiai.*
Rec'd 113 since organ.	Most grads. self-supporting.

H. Kaneko (and others) f. and s.
Beginning to colonize in Hokkaido.
Budg. *Y* 4,200, raised by sustaining members' fees and other gifts.

TOTTORI *Ikujiin* (ORPHANAGE).—Tottori, 1903.

Y. Ozaki f. and s.	4 m. 3 w. helpers.
In. 46,	*Kumiai.*
Incorp.	Govt. aid.
Uses pub. schl.	

KANAZAWA ORPHANAGE.—27 Takasho-machi, Kanazawa, 1906.

Rev. D. R. McKenzie f.	S. Aoyama s.
Rev. J. Saunby for. S.	3 m. 7 w. helpers.
97 inmates.	Budg. *Y* 7,000.
Supp. by Can. Meth. Miss.	Endow. *Y* 1,300.

Rec'd 153 since organ.
Val. plant ¥1,500.
¥1,000 endow. given by govt.
Owned by Miss.

Boys taught to make clogs (*geta*), umbrellas, and brush pens, (*fude*), girls learn sewing.

SENDAI CHRISTIAN ORPHANAGE.—Sendai, Tel. 543, 1906.

Miss F. E. Phelps f.
M. Mimosa manager.
187 inmates
Endow. ¥32,000.
Incorp.
Mrs. H. W. Schwartz s.
2 m. 13 w. helpers.
Budg. ¥9,000.
7¾ acres land, 15 bldgs.
Interdenom.

380 befriended since organ.
Grant from govt. in 1912 ¥1,200.
Uses training dep't of Normal schl.
Grads. apprentices in offices, shops or servants.
Contrib. from America, through *Christian Herald* and others, and Japan.

SHIZUOKA HOME.—183 Yasu-nishii-miya, Shizuoka, 1907.

R. Emberson & T. Matsui fs.
1 m, 1 w. helpers
Endow. ¥1,113.
Aided 54 since organ.
Matsui s.
45 inmates
Govt. grant ¥1,000.

Val. plant ¥11,564 owned by Mission
Budg. ¥8,345, ⅜ from Canad. Meth. Mission.
Grads. become lacquer workers, servants, potters and adv. students.

TAMBA ORPHANAGE.—*Fur.* 11,014 Tokyo, 1907.

M. Tsujihara f. and s.
15 inmates.
Debt ¥900.
Val. plant ¥2,600.
3 m. 2 w. helpers.
Budg. ¥1,050.
Endow. ¥36.
Kumiai.

Most grads. self-supporting.
Supp. by income of industries, sustaining members' fees and special gifts.
Children trained in cultivation of mulberry trees and silk worms and dyeing.

Seseikei Yojoin (ORPHANAGE FOR GIRLS).—11 Nakanocho, Azabu, Tokyo.

9 inmates. Eng. Epis.

Miss L. Nevile and K. Suenaga s.
Supp. by collections of St. Paul's Guild and other contributions.

OMURA ORPHANAGE.—Omura, Nagasaki-ken.

Miss E. Russell f. and s. 2 m. 3 w. helpers.
34 inmates. Foreign contr.
Meth. Epis. ch. Rel. daily.
26 Christians Uses own schl.

Grads. enter homes or marry.
Budg. ¥1,800, rec'd from America.
Val. plant ¥2,000, held by *zaidan* (Incorpe. Charity Co.)
Inmates taught sewing, embroidery, drawn-work, weaving.

8 Orphanages for Girls in Diocese of Nagasaki.

Catholic Sisters f. and s. 248 in.
Rom. Cath. ch.

II—SCHOOLS FOR THE POOR

OKAYAMA *Hakuai Kwai* (PHILANTHROPIC SOCIETY).—

37 Hanabatake, Okayama, Tel. 1218, 1891.
Miss Alice P. Adams f. and s. 6m. 10 w. helpers.
Prim. School b. 28, g. 21. Day Nurs. aver. 14.
Kumiai Govt. (¥800) and cont.

Endow. *Y* 4292.64.
Sewing students (factory operatives) 20.
Budg. *Y* 3961.33 of which 1564. from Woman's Brd, Boston.
Inmates hospital 12 (2 at present) dispensary treatments 17,385 to 992 patients.
Land owned by Amer. Brd. *shadan*, buildings by *shadan*, *Hakuai-Kwai* or Miss Adams.
Money for dispensary and day nursery given mainly by Japanese.

MATSUYAMA NIGHT SCHOOLS (Ya-Gakko). Nagaki-machi, Matsuyama, 1891.

Miss C. Judson f.	Mr. S. Nishimura s.
5 m. 4 C. helpers	Inmates 150
Budg. *Y* 400.	Boston W.B.M.
Val. land *Y* 3,500.	Bldngs.
Controlld. by local missys.	*Kumiai*.

Boys go into business, girls marry.
Govt. aid *Y* 200 per yr. since 1909.
Nightly chapel, Sunday Bible class.
Prop. held by Amer. Brd. Miss. *shadan*.
Freq. conversion. Toning up of spirit and life. Befriended boys 932, girls 863, total 1805.

Nippon Rikko Kwai (Soc. to help to an education promising but poor young men and women)—51 Kago-machi, Koishikawa, Tokyo, Tel. Bancho 1248, *Fur*. 6881, 1897.

Dr. H. Shimanuki f. and s.	10 teach. and officers.
100 students.	Val. plant *Y* 30,000.
Incorp.	Commer. training.
850 students have become Chrs. since 1897.	Uses its own school.

Held by Com. of Indepen. Rikko ch.
One hr. Bible teaching daily.
Budg. *Y* 5,000 from membership fees.

Grads. are journalists, members of Diet, teachers, bus. men, etc. many are abroad, one on Antarctic Ex., one making tour round world without money. Some climbed Mt. Fuji in winter, some gave New Year party for poor Tokyo students, some opened free business schl. for best students of Prim. schls.
Grants from govt., fees from students, industrial income and gifts.

Katei Gakko (HOME SCHOOL).—2617 Sugamo-mura, Kita Toshima-gun, Tokyo, Tel. Bancho 2220, *Fur.* Tokyo 18,857, 1902.

K. Tomeoka f. and s.
53 in.
Endow. ¥2,865.
Incor. in 1906.
Rec'd. since organ. 194.
Dormitory recently built.
7 m. 4 w. helpers.
Budg. ¥5,924.
Val. plant ¥43,160.
Govt. grants ¥1,500 yrly.
Grads. 95, left 22, failures 24.
Normal Dep't just opened.

Fitting students for charity work.
"*Jindo*" magazine issued monthly.
10 students attending either Univ. or Higher schls.

"*Airin Jojuku*" (NIGHT SCHOOL FOR POOR GIRLS), in care of Mrs. C. Kozaki No. 14 Reinanzaka, Akasaka-ku, Tokyo, 1903.

C. Ushioda f.
1 m. 2 w. helpers.
Kumiai.
T. Miura s.
In. 15.
Monthly expense ¥10.

Contr. by sustaining members.
1/3 of the 70 grads. become factory girls, rest marry.

Shinai Yochien (KINDERGARTEN FOR POOR CHILDREN). 39 Shimo Kurumazaka-cho, Shitaya, Tokyo, 1907.

K. Goto f. and s.
60 in.
Epis.
2 w. helpers.
Budg. ¥684.
Aided 200 since organ.

70 grads.
Supported by daily fees (½ sen) and by monthly gifts of friends.

KOCHI *Jogakkai* (INDUSTRIAL SCHOOL).—Kochi, Tosa.

Miss A. Dowd f. and s.	In. 38.
Aided by sale of work of in.	Prop. held by mission *shadan*.
Presbyt.	Sewing and housework taught.

Nearly all become Christns.

MIDORI KINDERGARTEN.—50 Takata, Oimatsu-cho, Koishikawa, Tokyo.

Founded by Y.W.C.T.U.

Boys' INDUSTRIAL SCHOOL.—Nagasaki.

Catholic priests f, and s.	20 boys.
Rom. Cath. ch.	

Futaba (*Free*) KINDERGARTEN

66, Motomachi, Yotsuya, Tokyo, 1900, Miss Y. Noguchi, f. and s. 59 poor children. Budg. *Y.* 1700. Endow. *Y.* 1340, Relig. instruc. daily.

III—SCHOOLS FOR THE BLIND

YOKOHAMA CHRISTIAN BLIND SCHOOL.—221 Bluff, Yokohama, 1893.

Mrs. C. Draper f.	Mrs. Van Petten s.
3 helpers.	18 in.
Meth. Epis. ch.	All become Chrs.
Has its own schl.	Massage taught.

210 befriended.
Daily Bible lessons and hymn-singing.

Teachers' sal. pd. by W. M. S. of M. E. ch.
Pupils support themselves under foreign control.
Grads. have recently formed a "Self Help" Soc.
Acupuncture, reading and writing (Braille system) koto-playing. Grads. are masseurs, *koto* teachers, and teachers in blind schls. Cruelty to blind children was main reason for starting and keeping up schl. One child compelled by master to walk all night because found sleepy at 5 A.M. Youngest grad. both blind and deaf, now at 16 earns his own and father's food.

GIFU *Kunno In* (ASYLUM FOR THE BLIND).—1 of 834, Umegae-cho, Gifu.

K. Mori s.	8 m.
3 helpers.	32 in.
Budg. ¥600.	Endow. ¥1,867.
Val. plant ¥15,332.	Incorp. 1907.
Govt. grants ¥640.	From Epis. Miss. ¥850.
Aided in all 108.	

Rev. A. S. Chappel and Mr. K. Mori fs.
Rev. H. Woodward and *Ryoji Fukai riji* (trustees).
Grads. become teachers for blind schs, workers in hospitals, writers for newspapers for the blind, and masseurs.

IV—HOSPITALS AND DISPENSARIES

Hakuai In (DISPENSARY).—Sarugaku-cho, Kanda, Tokyo, 1881.

Sisters of St. Paul f.	Sister Joseph s.
1911.	3226 out-patients.
Gifts from abroad.	Rom. Cath. ch.

AKASAKA *Byoin* (HOSPITAL).—17 Hikawa-cho, Akasaka-ku, Tokyo, Tel. 2583 Shimbashi, 1883.

Vice-pres. U. Kasai s.
9 m. 6 w. helpers.
Out-patients 66.
In. 8 (4 charity pat.).
Govt. grant ¥1,000 in 1911.
(50 of these free of charge).
Incorp.
Val. plant ¥22,552.

Endow. ¥2,000
61 patients joined *Fukuin* (Gospel) ch.
One Bible woman works among inmates.
Drs. W. N. Whitney and G. Kitajima fs.
Budg. ¥7,845.74 from patients and gifts.
Total In. since 1908, 19,502 (12,529 charity).
Total Out-patients 63,498 (29,826 charity).

WOMAN'S DISPENSARY AND HOSPITAL.—Nagasaki, Tel. 796, 1893.

Dr. M. A. Saganuma f. and s.
Licensed and recog. by govt.
Contld. by for.
1 helper.
Prop. held by for.
Small aid rec'd from Meth. ch.

25, 670 befriended.
Daily lessons on social purity, use of tobacco, tracts given.

Hoon Kwai (SOC. IN AID OF INDIGENT CONSUMPTIVES).—234, Shimo Shibuya, Tokyo.

Rev. K. Matsuno f. and s.
1 worker.
Total aided 66.
12 directors from several chs.
In. 22.
Christian ch.

Relig. teach. regularly.
Jap. control. though aided by foreigners.
Receives 10 *sen* health tax from members and contribts.
Some have recovered, some died, some aided, some aided elsewhere.
"*Kenko*" a newspaper is pub. teaching means of gaining spiritual and physical health.

ST. LUKE'S HOSPITAL.—Tsukiji, Tokyo.

Amer. Epis. Mission, 80 beds, of which 20 are for charity, 2 For. 6 Jap. physicians, 6 pupil nurses under Miss

Araki, one For. nurse, 15 charity patients constantly, as many more at nominal rates, 80 out-patients daily, nearly all treated free. Budg. ¥50,000. Mission gives ¥3,600. Bal. from paying patients and gifts.

SALVATION ARMY HOSPITAL AND FREE DISPENSARY.—45, 3 chome, Mitono Cho, Shitaya-ku, Tokyo, 1912.

Salvation Army f. Out-patients 7,676, treatments 14,613, free dispensary 576, 14,957 visits by nurses to homes of poor.

ST. BARNABAS HOSPITAL.—Nos. 7 and 8 Kawaguchi Cho, Osaka, Tel. Nishi 2087, 1883.

H. Laning M.D. f. and s. G. M. Laning B.A. M.D., Vice-super. Also 2 Japanese doctors, 4 nurses, 2 apothecaries, 1 Bible woman, and 5 other helpers. In-patients 140, out-patients (visits to hospital) 11,491 about ¼ charity. Supp. by fees, contrib. and grant-in-aid by Amer. Epis. Brd. of Missions, N.Y. to cover deficit.

Perpetual lease lots in name of Bishop. Bldngs and equipment worth ¥35,000. Govt cont. ¥300. Under Mission control with Jap. advisory com. Relig. instruct. given so far as desired.

V.—LEPER ASYLUMS

Fukasei (LEPER ASYLUM).—Koyama, near Gotemba, Shizuoka-ken, 1887.

Father Testevuide f.	Father Bertram s.
2 helpers.	76 in-pat.
Budg. ¥5,036.	Mainly from foreign gifts.
Incorp.	In 1910.
Rec'd 1,400 from govt.	Rom. Cath. Ch.
Rel. daily.	All Christians.

3¼ acres land owned, as much more rented.
Plans for ¥10,000 repairs and extensions.
Incorp. in 1910.

Ihai En (LEPER ASYLUM).—Meguro, Tokyo, 1891.

Miss K. Youngman f. Mr. A. Otsuka f. and s.
8 helpers. 81 In.
Budg. for 1911, ¥5,300. Val. plant ¥40,000.
7 wooden bldgs. Govt. gifts ¥1,900.

Interdenom.
40 Chrs. Sunday and wkly services, and S.S.
Uses its own schl. Incorp. Sewing and farm work taught.
Debt. ¥800 borrowed from Improv. Acct.
Soc. for Lepers in India and East, Headqts. at Edinburgh, gives ¥3,000 per yr. Rest from fees and gifts.

LEPER HOSPITAL.—Biwasaki, near Kumamoto, Kyushu.

Franciscan Sisters f. and s. 32 inmates.
Rom. Cath. ch.

KUMAMOTO *Kwaishun Byoin* (THE RESURRECTION OF HOPE LEPER HOSPITAL).—Fujioka Mura, Kumamoto, 1895. *fur.* Tokyo 7190.

Miss H. Riddell, (decorated with the order of the Blue Ribbon) f. & s. Inmates 66, of whom 4 are Americans. Gov't. aid. Some patients cured. Nearly all become Christians. Eng. Epis. Dedication of new building and consecration of ground for new church and graveyard on Jan. 25th, by Bishop Lea.

VI.—HOMES FOR EX-CONVICTS

TOKYO HOME FOR EX-CONVICTS—30, Moto Yanagiwara-cho, Kanda-ku, Tokyo, Tel. 2956, *Fur.* 1 Tokyo, 1897.

Taneaki Hara f. and s. In. 28 m.
3 w. Budg. ¥2,500.

Debt. ¥1,800. Endow. ¥1,460.
Val. plant ¥10,000. Rec'd. since organ. 1166.
958 m. 208 w.

During 1911 cared for 64 young children of criminals and aided 40 homeless persons at cost of ¥1,797 given for this work.

Airin Kan (HOME FOR RELEASED PRISONERS).—Shofukuji, Okuhirano, Kobe, 1897.

H. Muramatsu f. and s. Govt. grants ¥600.
Budg. ¥1,200. Pledges ¥30, rest special gifts.

11 in. none under: 20 yrs.
364 have been aided of whom 16 fors.
Val. plant ¥1,400 held by Amer. Brd. *shadan.*
Fixed monthly contrib. from foreigners ¥13 and other special.
Sunday services, morning prayers, special meetings.
31 have become Chs. 2 evangelists, 124 honest citizens.
Grads. have homes or live with parents, all at work.
Feb. 11, 1912 meeting held for grads. 26 came.
Feb. 9, 1912 would-be suicide came, stayed two days, returned home, is doing well.

TOKYO PRISON GATE HOME (Men).

Sal. Army f. Evangel. meetings.
Incorp. 35 in.
Good no. conversions. Daily labor.

Com. Hodder and Col. Yamamuro s.

EX-CONVICTS' HOME.—Osaka.

K. Aikawa f. and s. 1902.
In 16. *Kumiai*

Daily prayers and Sund. serv.
Nearly all become self-supporting and Christns.

Jizo Kosan Kwaiin (Ex-convicts).—967, Kamo-mura, Tsukubo-gun, Okayama-ken, 1909.

K. Ono f. and s.	1 m.
2 w. helpers.	In. 8.
Budg. *Y*1,200.	Val. plant *Y*12,000.
Kumiai and *Zen* (Bud.)	Since organ. 39 m. 6 C. aided.

Publishes magazine. Trades, farming, matting, weaving, bamboo carving.
Entirely supplied by work of inmates and Mr. Ono's gifts.
Mr. Ono and family work fields with inmates.

VII.—RESCUE HOMES AND ASYLUMS

Jiai Kan (Florence Crittenden Rescue Home).—Temporarily in charge of Miss Rose Mintle 356, Okubo, Tokyo, 1888.

Mrs. J. K. McCauley f. and s.	3 helpers.
19 in. (24 during yr.)	Budg. *Y*1,500.
Gifts and subscriptions.	Val. plant *Y*5,000
Incorp.	Half Jap. half for. contl.
Presbyt. ch.	Rel. inst. 1½ hr. daily.

100 befriend.
Jap. W.C.T.U. and for. missys.
Uses govt. schls. and priv. teaching.
House work, sewing, knitting and gardening taught.
Grads. marry or become nurses, or domestics.

Dalny Rescue Home for Women and Children
Temporarily in charge of Miss Rose Mintle.

Salva. Army f.
Incorp.

Com. Hodder and Col. Yamamuro s.
Good no. conversions. Sewing taught.

TOKYO RESCUE HOME (Women).

Salva. Army f. Incorp.

Evangel. meets. good results.
Com. Hodder and Col. Yamamuro s.
Good no. conversions. Sewing taught.

Jiei Kwan (CHARITY HOME).—16, Bozu-machi, Sendai, 1899.

Sendai Missys. f.
C. E. Robinson tr.
Indust. Dept.
Budg. ¥230.
Val. plant ¥1,000.
For. Contr.
Interdenom.
Several Chrs. uses govt. schls.
47 befriend. since organ.
C. H. Ross s.
K. Ukichi s.
15 in.
Sendai Missy. Comty.
Prop. held by one Jap. trustee.
Except Indust. Dept.
Sunday preaching and teach.
Basket making taught.
Only poor with no rel. admit.

Aged and widows const. major inmates.

Fujin Yoroin (ASYLUM FOR POOR WOMEN).—11, Nakamachi Azabu, Tokyo.

2 helpers.
Epis.
12 in.

Miss M. Richards and H. Oda s.
Supported by collect. of St. Paul's Guild and free gifts.

MATSUYAMA FACTORY GIRLS' HOME (*Dojo Kan*).—Kasaya-cho, Matsuyama, 1901.

S. Omoto f. and s.
1 m.
30 inmates
Dorm.
Val. plant ¥10,500.
Kumiai.
Freq. convers.
Age limit 14 yrs.
4 w. helpers.
Budg. ¥360, for teachers.
Self-supporting, but new dorm. needed.
Contld. by local missys.
Rel. nightly chapel.

365 befr. since organ. Uses its own schl.
Girls marry.

Prop. held by Amer. Brd. *shadan.*
Govt. grant. *Y* 200 yrly. since 1909.
Girls not in factory taught weaving.

Kinro Shinko Kwai (To aid poor families and find employment).—2 of 1, Ichigaya Tamachi, Ushigome, Tokyo; (office) 37 Yamabushi-cho, Shitaya, Tokyo, (working dept.), 1907.

S. Kishida f. and s. 82 families.
298 persons befriended. Budg. *Y* 570.
Raised by work and Contrib. Interdenom.

SETTLEMENT WORK (*Yurin En*).—Tenjin Shrine, Yodobashi, Tokyo, 1911.

Yurin Wom. Soc. Mrs. Omori f and s.
5 helpers. Kindgtn. 14.
Boys' Club 16. Y.M. Club 7.
Priv. subscrip. *Y* 150 rec'd from foreigners.
Interdenom. Settlement work new as yet.

Kindgtn. chils. parents becoming members.
Union work of Christians, Buddhists and Shintoists, but mainly Christns.

Kinro Kwai (SAVINGS BANK FOR THE POOR).—Branches in Honjo, Fukagawa, and Iriya, Tokyo.

S. Kishida f. and s.

Day laborers put in few s. wkly. for sickness or emergency.

VIII.—WORKMEN'S HOMES

3 WORKMEN'S HOMES—Tokyo.

Salva. Army f. Evangel. Meeting.

Incorp.
150 in.
Daily labor.
Good no. conversions.

Chief off. S. A. is a foreigner.
Com. Hodder and Col. Yamamuro s.

WORKMEN'S HOMES.—Dalny.

Sal. Army f.
Chief off. of S. A. is a for.
Good no. conversions.
Incorp.
Evangel. meetings.
Daily labor.

Com. Hodder and Col. Yamamuro s.

APPENDIX IV

JAPANESE OPINIONS AS TO THE NEED OF MORE MISSIONARIES

Dr. Harada, President of Doshisha writing in *Kirisuto Kyo Sekai*, January 16, 1913 says in part:—

"On the following three points there is, it seems to me, no difference of opinion among well informed people:—(1) Henceforth the successful evangelization of Japan will depend upon the assumption of leadership by the Japanese. (2) It may be said that the day has passed for missionaries to be needed for preaching in *capital cities* [not "cities and towns"—the word is 都市—*toshi*]. (3) The day is also passed for their being placed in sole charge of churches as pastors.

However, in regard to men of special gifts and with a special message, or those who, settling down in the districts where there are smaller *cities and towns* [小市小邑] as yet not fully within sound of the Gospel, have resolved to assume leadership, I think there is ample room for missionaries (*Senkyoshi wo iruru no yochi wa sukunaku nai.*) So far as education is concerned, for men who are especially trained along special lines, and have gifts as teachers, the door stands open wide (*sono monko wa okiku hirakarete aru.*) But I am not here discussing the matter of rank. I am recording my opinion that as a general policy, the Japanese ought to assume responsibility in the work of instruction (*kyokwa*) and be prepared to take part."

The *Fukuin Shimpo* of January 23, in referring to a recent article written by President Harada says that it approves of most that he says concerning missionaries:—

1. Future efforts for evangelizing the country can be

successful only as the chief responsibility is put upon the Japanese.

2. The time has passed when more missionaries are needed in the large cities.

3. Direct work of the missionaries for the churches is a thing of the past; but there are still not a few openings for those who are willing to live in the small towns or villages that have not yet been reached by the Gospel. In educational work there is also a wide opportunity for specialists of marked ability. It is necessary, however, that all such persons should come prepared to be the helpers of the Japanese, giving to the latter the main responsibility.

The only point on which the *Fukuin Shimpo* expresses doubt is on the advisability of having the missionaries placed in the country districts, for it thinks that in some cases it is more advantageous for them to be in the cities.

An Editorial in the Shinjin by Rev. D. Ebina, March 1913.

(Translated by Rev. H. Pedley).

We extend a most cordial welcome to Dr. Mott who will visit us soon in the interest of evangelistic work in the Orient.

Some of his questions we answer as follows: (1). "Are missionaries needed in Japan?" They are greatly needed. (2). "Shall we increase the present force?" Yes, largely —up to the limit of men and means. Send us two or three times as many as we now have. Let us have all the evangelistic force that can be spared us from the West. (3). "Should the missionaries be in the centers, or in country places?" In both, it is not necessary to draw lines. (4). "What qualifications should a missionary possess?" A diploma from an ordinary university. We cannot reasonably expect more than this. Of course, it is understood that in morality and consecration, they are qualified from the very fact that they are missionaries.

(5). "What should be their work?" Anything and everything. Those who are proficient in the language should have no false modesty in the matter of preaching, lecturing, and teaching. With boldness, they should proclaim the Gospel. Those who find the language difficult can teach the Bible, make calls, bring high and low to their homes, talk with them etc. If, alone, they feel unequal to the task, let them get a Japanese associate—pastor, teacher or business man. Let them mingle unreservedly with both Christians and non-Christians.

If in the country, let them seek fellowship with the farmers, and get on good terms with the young people who will likely flock to them. Let them climb with them over the hills, ford the rivers, pray with them on the mountain top, memorizing the sacred words as they go.

If in the city, let them become intimate with students, get in touch with the poor, establish clubs, conduct English services. If athletic, let them go in for baseball, football, boat racing, insisting upon good character and temperance as necessary conditions of sweet fellowship. Let them nourish religious faith, inculcating reverence in play, in exercise, in literature. Again, if there are those versed in philosophy and literature, let them meet the students in discussion, overcome them, and bring them to their knees.

There are a thousand ways of working. In Japan, we have all kinds, foolish and intelligent, rich and poor, common people and nobles. Let each missionary choose the work that suits him and devote himself to that. We must get rid of bigotry, conservatism, narrowness and vituperation. Are there those who are hide-bound by conservative theology, always on the hunt for heresy, rancorous and ready to vilify? For such, we have no welcome, for they are but hindrances to the work of making known the Gospel.

APPENDIX V

RECENT STATISTICS OF BUDDHISM AND SHINTOISM*

By H. Kozaki

In the valuable chapter on "Distribution of Christian Forces" contributed by Dr. G. W. Fulton to The Christian Movement in Japan of the issue of 1912, we find an interesting diagram showing the comparative strength of Buddhism, Shintoism and Christianity. On examining the diagram I find that there are some mistakes in figures and other parts of the comparison. For example there are two kinds of Shintoism, that is, Shintoism as a State Institution for the commemoration of the memory of great men, events, etc., and there is Shintoism as religion. The diagram, overlooking this important distinction, puts down the figures of shrines and priests of Shintoism as a State Institution instead of Shintoism as a religion, such as *Tenri Kyo, Kurozumi Kyo, Ontake Kyo*, etc. And also in giving the number of Buddhistic priests there are put down only the number of residing priests, omitting the number of other kinds of priests.

I fancy that many missionaries and those who are interested in Christian work in Japan will be interested to

* This valuable paper by Dr. Kozaki was received too late to appear in its proper place in the body of the book but is included here as throwing much light upon the problem of the strength of the religions of Japan and their relation to Christianity; and it also supplies some very interesting statistics. For further information one should consult Dr. Kozaki's recent book "Religion and the State."

know what are the recent statistics of Buddhism and Shintoism.

I—TWO KINDS OF SHINTOISM

We have two kinds of Shintoism, that is, Shintoism as a state ceremonial institution and Shintoism as a religion. The former Shintoism is supported by the state: that is the shrines and priests are supported by either the national or provincial government according to their rank. Hence priests connected with these shrines are regular government officers. The purpose of these shrines is to commemorate deeds of great men, like the Washington Monument in America or Nelson Monument in England. They have nothing to do with religion. Priests may have as their personal religion either Buddhism or Christianity or no religion at all. We have regulations relating to these shrines that they should not be used for religious purposes. Even the preaching of Shintoism is not allowed in these shrines. The Government made this distinction in 1881, and ever since has been trying to make this distinction clearer and clearer.

II—STATE SHINTOISM

All shrines large or small indicate State Shintoism. The Shintoism of religion has no shrines, but it may have *Kyokwai Sho* (preaching places) or certain temples of its own. There are seven grades or ranks of shrines. By the recent statistics (1910), we learn that there are one *Jingu* (the Shrine at Ise), 115 *Kwampei Sha* (State shrines), and 85 *Kokuhei Sha* (National shrines). These 201 shrines are supported at the public expense. And there are 583 *Fuken Sha* (prefectural or provincial shrines), 3,469 *Go Sha* (district shrines), and 47,081 *Son Sha* (village shrines.) The total of these six grades of shrines is 51,334. These

are really shrines if we make comparison with the number of Buddhistic Temples. Besides these there are 85,850 *Kyogwai Mukaku Sha*, that is, shrines outside of proper shrine-grounds having no rank. Now these shrines are supported respectively by prefectures, districts and villages according to their rank. If we add the number of shrines without rank to that of proper shrines, we get 137,184 in all. But these shrines are decreasing every year, and the Government is making every effort to decrease them either by abolishing or by uniting them. And so we find that in the last five years the number has decreased by 63,252. For the statistics of 1905 gave 190,436, while for 1910 they were given as 137,184.

The number of Shinto priests connected with these shrines is 14,527. This number is also decreasing every year though it is not so large as that of shrines.

III—RELIGIOUS SHINTOISM

There are 13 sects or denominations of Shintoism. These are all supported by their adherents or believers, and receive no supports from the Government. They are only recognized by the Government as having their own constitution and government.

Shintoism as a religion is as old as Shintoism, but the most of the sects are of recent origin. And it is interesting to know that the most powerful sect, *Tenri Kyo*, is the one of most recent origin. It is only 26 years since its noted founder, Madame Nakayama Miki, the most interesting religionist we have ever seen, died. If we indicate the number of preachers or teachers of these sects in the order of their strength we have the following:—

Tenri Kyo	(天理教)	20,913
Shinto	(神道)	9,617
Ontake Kyo	(御嶽教)	9,156
Shinsei Ha	(修正派)	8,905
Taisha Kyo	(大社教)	5,408

Shinshiu Kyo	(神習教)	3,805
Kurozumi Kyo	(黒住教)	3,623
Taisei Kyo	(大成教)	3,392
Fuso Kyo	(扶桑教)	2,931
Jitsuko Kyo	(實行教)	2,744
Shinri Kyo	(神理教)	2,192
Konko Kyo	(金光教)	1,091
Misogi Kyo	(禊 教)	842
Total		74,619

Of these sects, the most aggressive ones are *Tenri Kyo*, *Konko Kyo* and *Ontake Kyo*. *Tenri Kyo* claims to have four million adherents, while *Konko Kyo* has one million, and *Ontake Kyo* two and a half million.

IV—BUDDHISM: TEMPLES AND PRIESTS

There are 13 denominations and 57 sects of Buddhism. Of these the most powerful one is that of *Shin Shiu*. Then comes *Sodo Shiu*, then *Shingon Shiu*, *Ziodo Shiu*, *Rinzai Shiu*, etc. If we count the number of temples and priests according to their strength, they stand as follows :—

	Temples.	Priests.
Shin Shiu	19,556	15,720
Sodo Shiu	14,211	10,228
Shingon Shiu	12,444	7,617
Ziodo Shiu	8,360	6,512
Rinzai Shiu	6,103	4,718
Nichiren Shiu	5,031	4,573
Tendai Shiu	4,660	2,801
Oubaku Shiu...	530	343
Zi Shiu	498	349
Utsunenbutsu Shiu...	361	192
Hotsuso Shiu...	43	15
Kegon Shiu	32	13
Ritsu Shiu	0	0
Total	71,769	53,081

V—CLASSIFICATION OF BUDDHIST PRIESTS

The number of priests given above is that of residing priests (住職). There are a great many engaged in preaching and teaching, in all 73,047. But there are also other kinds of priests and nuns who have no duties either of preaching or teaching. The number of such priests and nuns is 54,001. These classes of priests and nuns make up in all 180,129. Besides there are about 10,000 students preparing for the priesthood. If we are going to make comparison of Buddhist forces, we must count them all.

VI—NUMBER OF CHRISTIANS ACCORDING TO THE GOVERNMENT'S CENSUS

The Home Department of our Government has been gathering the statistics of Christians for many years, requiring every Church founded in the country to report the number of its members at the beginning of every year. The last report of the number of believers of the different Churches at the end of 1911 is as follows:—

Roman Catholic Church	63,081
Greek Catholic „	14,749
Nippon Kirisuto „	18,441
Kumiai „	16,115
Sei Ko Kwai „	15,090
Methodists „	11,763
Baptists „	4,191
Other smaller denominations	12,246
Total	155,676

APPENDIX VI

ROLL OF HONOUR*

LIST OF MISSIONARIES WHO HAVE SPENT 35 YEARS OR MORE IN JAPAN

Name	Arrived	Years of Service
Rt. Rev. Bishop Andrews	1878	35
Mrs. Andrews	1878	35
Mrs. Wm. Ashmore†	1873	40
Rev. W. T. Austen	1873	40
Ven. Archdeacon Bachelor‡	1876	37
Rev. James H. Ballagh D.D.	1861	52
Prof. John C. Ballagh	1875	38
Rev. Wm. Campbell	1871	42
Rev. Otis Cary D.D.	1878	35
Mrs. Otis Cary	1878	35
Rev. I. H. Correll D.D.	1872	41
Mrs. Correll....	1872	41
Miss Julia Crosby	1871	42
Miss Martha J. Barrows	1876	37
Rev. J. C. Davison D.D.	1873	40
Mrs. J. H. DeForest	1874	39
Rt. Rev. Bishop J. H. Foss D.D.	1876	37
Mrs. M. L. Gordon	1872	41
Rev. T. Barclay	1875	38
Rev. D. C. Greene D.D. LL.D.	1869	44
Rev. A. D. Hail D.D...	1878	35
Mrs. A. D. Hail...	1878	35
Bishop M. C. Harris D.D. LL.D.	1873	40
Rev. Wm. Imbrie D.D.	1875	38
Mrs. Wm. Imbrie	1875	38

* Kind co-operation in perfecting the above list will be appreciated by the Editor.

† 1890-1912 in China.

‡ 1876-1879 in China.

Name	Arrived	Years of Service
Miss A. H. Kidder	1875	38
Rev. D. W. Learned D.D.	1875	38
Mrs. Learned	1875	38
Henry Laning M.D.	1873	40
Rev. Henry Loomis	1872	41
Mrs. Loomis..	1872	41
Rev. E. Rothesay Miller	1872	41
Miss H. F. Parmelee...	1877	36
Rev. Wallace Taylor M.D.	1874	39
Mrs. Taylor...	1874	39
Rev. David Thompson D.D.	1863	50
Mrs. David Thompson.	1873	40
Rev. J. H. Pettee D.D.	1878	35
Mrs. J. H. Pettee.	1878	35
Miss M. A. Spencer	1878	35
Rev. Julius Soper D.D.	1873	40
Mrs. Julius Soper	1873	40
Dr. W. N. Whitney	1875	38
Rev. T. C. Winn D.D.	1878	35
Deceased		
Mrs. Clara Sands Brand	1875-1911	36
Rt. Rev. Bishop J. A. Cousin...	1866-1911	45
Rev. J. D. Davis D.D.	1871-1910	39
Rev. J. H. DeForest D.D.	1874-1911	37
Rt. Rev. Bishop Evington	1874-1912	38
Mrs. D. C. Greene	1869-1910	41
Miss Julia A. Gulick...	1874-1911	37
Rev. J. C. Hepburn* D.D. LL.D.	1859-1911	52
Rev. A. R. Morris	1871-1912	41
Archbishop Nicolai	1870-1912	42
Miss Eliza Talcott	1873-1911	38
Rt. Rev. Bishop C. N. Williams D.D. ...	1859-1910	51
Roman Catholics		
L'Abbé P. Aurientis...	1878	35
L'Abbé Justin Balette	1877	36
Rt. Rev. Bishop A. Berlioz	1875	38
Rt. Rev. Bishop J. Chatron	1873	40

* Came to China 1841—to Japan 1859—retired 1892.

Name	Arrived	Years of Service
L'Abbé F. L. Drouart de Lezey	1873	40
L'Abbé F. Evrard	1867	46
L'Abbé U. Faurie	1873	40
Rev. J. Langlais...	1878	35
L'Abbé A. Luneau	1877	36
L'Abbé J. F. Marmand	1876	37
Rev. A. C. Pelu	1872	41
L'Abbé A. E. Pettier	1868	45
L'Abbé Marc de Rotz	1868	45
Rt. Rev. M. A. Salmon	1868	45
Rev. M. Sauret	1870	43
Rev. E. A. Tulpin	1877	36
L'Abbé Villion*...	1866	47

MISSIONARY DISTRIBUTION IN CITIES

	Resident Missionaries	
	1908.	1912.
Tokyo	287	262
Yokohama	45	42
Nagoya	31	23
Kyoto	43	48
Osaka	60	59
Kobe	78	71
Nagasaki	30	30
Sendai	48	41
Totals	622	576
% of all Missionaries in Japan	70%	60%

The number of cities increased from 63 cities in 1900 to 90 cities in 1912.

* Came to Japan 1871.

APPENDIX VII

FEDERAL COUNCIL OF PROTESTANT EVANGELICAL MISSIONS IN KOREA

The eighth annual meeting of the General Council of Protestant Evangelical Missions in Korea was called to order Sept. 18, 1912 at 9 A.M. in the Young Men's Christian Association building in Seoul by N. C. Whittemore, chairman of the last meeting. In conducting the opening exercises the chairman reaffirmed and prayed for the loyality of the body to the original aim of the General Council, viz. the eventual organization of but one native Church in Korea.

As the minutes had been approved last year and printed, it was moved and carried that reading be dispensed with.

Organization of the Federal Council

As five Missions reported a favorable vote on the proposed Constitution the body considered itself duly constituted as the Federal Council. The Mission of the Pres. Ch. in the U.S.A. reported that the constitution had been adopted for one year, while the other Missions reported their final adoption of it. Credentials were presented as follows:—Pres. Ch. in the U.S.A. 24 delegates, Meth. Epis. 14, Pres. Ch. in U.S. 13, Meth. Epis. South 10, Aus. Pres. 4, British & For. Bible Soc. 1, Amer. Bible Soc. 1. The Can. Pres. had not reported action on the new constitution, but A.R. Ross who was present was by consent accepted as a delegate. The British Evan. Mission was not represented. Moved and carried that the matter of credentials be referred to the Executive Com., the delegated body, as reported, to have *ad interim* powers.

The following :

OFFICERS AND COMMITTEES OF THE COUNCIL WERE ELECTED FOR 1912-13.

Chairman	C. D. Morris.
Vice-Chairman	Hugh Miller.
Secretary	Wm. C. Kerr.
Treasurer	S. A. Beck.
Statistician	Miss Wambold.

COMMITTEES

Executive.—O. R. Avison, G. Engel, W. C. Swearer, W. D. Reynolds, (J. L. Gerdine, A. R. Ross).

Arrangements.—E. H. Miller, C. S. Deming, Hugh Miller.

Rules and By-Laws.—

1913. A. R. Ross, Chairman, W. C. Rufus.
1914. Wm. C. Kerr, M. B. Stokes.
1915. J. N. MacKenzie, J. F. Preston.

Publications.—

1913. W. D. Reynolds, E. H. Miller.
1914. W. G. Cram, Chairman, R. R. Reppert.
1915. G. Engel, A. F. Robb.

Union Hymn Book.—G. Engel, Chairman, W. F. Bull, N. C. Whittemore, A. F. Robb, W. C. Swearer, J. D. Van Buskirk, W. T. Reid.

Educational Bureau.—H. G. Underwood, J. L. Gerdine.

LEGAL.—

1913. H. G. Underwood, J. L. Gerdine, S. A. Moffett, P. L. Gillett.
1914. D. A. Bunker, L. B. Tate.
1915. W. R. Foote, D. M. Lyall.

AUDIT.—J. F. Genso, Hugh Miller.

SUNDAY SCHOOL.—M. L. Swinehart, Chairman, J. K. S. Kim, Vice-Chairman, Chung Tuk Saing, Recording Sec'y., C. H. Deal, Treas., J. G. Holdcroft, Gen'l Sec'y., W. A. Noble, J. F. L. Macrea, D. M. McRae, Choi Pyeng Hyen, Sin Kong Chun, Kim Sun Du, Lim Chong Sun.

SUMMER BIBLE SCHOOL.—1913. W. D. Reynolds, H. G. Underwood, C. D. Morris.

MOUNTAIN DISTRICT LOCATION FOR SUMMER BIBLE SCHOOL.—W. G. Cram, C. A. Clark, W. C. Erdman, A. R. Ross, L. O. McCutchen, B. W. Billings.

WONSAN-FUSAN INVESTIGATION.—O. R. Avison, J. L. Gerdine, A. R. Ross.

BUSINESS MANAGER OF PUBLICATIONS.—
Gerald Bonwick.

EDITOR OF KOREA MISSION FIELD.—Mrs. Underwood.

EDITOR OF SUNDAY SCHOOL LITERATURE.—J. S. GALE.

EDITOR OF PRAYER CALENDAR.—Gerald Bonwick.

DIRECTORY

All communications concerning the Directory should be addressed to the Editor of Directory, 75 Bluff, Yokohama, Japan.

MISSIONARY DIRECTORY:—1913

LIST OF MISSION BOARDS

With names of Secretaries on the field

JAPAN

1.—A. B. C.—American Board of Commissioners for Foreign Missions, Otis Cary, D.D.
2.—A.B.F.M.S.—American Baptist Foreign Mission Society, G. W. Hill.
3.—A. C. C.—American Christian Convention, E. K. McCord.
4.— A. E. C.—Episcopal Church, U.S.A.
North Tokyo Diocese, Bishop McKim.
Tokyo Diocese, Bishop Tucker.
5.— B. S.—Bible Societies.
(A. B. S.)—American Bible Society, H. W. Schwartz, M.D.
(B. B. S.) {—British and Foreign Bible Society} F. Parrott.
{—National Bible Society, Scotland}
6.— C. C.—Churches of Christ (Disciples), W. H. ErsKine.
7.— C. of E.—Church of England (C.M.S., M.S.C.C., S.P.G. C.W.W.).
South Tokyo Diocese, A. F. King.
Osaka Diocese, Bishop Foss.
Hokkaido Diocese, D. M. Lang.
Kyushu Diocese.
8.— C. M. A.—Christian and Missionary Alliance.
9.— C. M. S.—Church Missionary Society.
Hokkaido Mission, D.M. Lang.
Central Japan Mission, Bishop H. J. Hamilton.
Kyushu Mission, J. Hind.
10.— E. A.—Evangelical Association, Paul S. Mayer.
11.— F. M.—Free Methodist Church, Miss Minnie K. Hessler.
12.— G. E. M.—German Evangelical Missionary Society, (German and Swiss), E. Schroeder.
13.— H. F.—Hepzibah Faith Mission, F. L. Smelser.
14.— Ind.—Independent of Mission Boards.
15.— J. E. B.—Japan Evangelistic Band, Paget Wilkes.

16.— J. B. T. S. —Japan Book and Tract Society, Geo. Braithwaite.

17.— Luth. (A.)—Evangelical Lutheran Mission, including (1) Evangelical Lutheran Church, United Synod, South (U.S.A.); (2) United Danish Evangelical Lutheran Church of America; (3) General Council (U.S.A.), Dr. C. K. Lippard.

(B.)—Finnish Lutheran Gospel Association of Finland, D. Minkkinen.

18.— M. C. C. —Methodist Church of Canada, D. R. McKenzie. Woman's Missionary Society.

19.— M. E. C. —Methodist Episcopal Church, East Japan Mission, G. F. Draper. West Japan Mission, F. N. Scott.

20.— M. E. S. —Methodist Episcopal Church, South, W. K. Matthew.

21.— M. P. —Methodist Protestant Church, E. H. Van Dyke D.D.

22.—M. S. C. C.—Missionary Society of the Church of England in Canada, C. H. Shortt.

23.— N. C. —Nazarene Church, Miss C. G. Snider.

24.— N. K. K. —Nippon Kirisuto Kyokwai; (C.P.M., P.M. P.M.S., R.A.C., R.C.F.S., W.U.M.)

25.— N. M. K. —Nihon Methodist Kyokwai (M.C.C. M.E.C., M.S.S.), Kameji Ishikawa.

26.— N. S. K. —Nippon Sei Kokwai (C. of E., A.C.).

27.— O. M. —Omi Mission, W. M. Vories.

28.— O. M. S. —Oriental Missionary Society, E. A. Kilbourne.

29.— P. M. —Presbyterian Church in the United States of America, J. G. Dunlop.

30.— P. M. S. —Presbyterian Church, U.S.A., South, C. A. Logan.

31.— R. C. —Roman Catholic Church, F. Evrard.

32.— R. C. A. —Reformed Churches in America, (Dutch). North Japan Mission, E. R. Miller. South Japan Mission, Albertus Pieters.

33.— R.C.U.S. —Reformed Church in the U. S., (German) J. P. Moore, D.D.

34.— R. O. C. —Russian Orthodox Christian Church, (Greek) Bishop Sergie.

35.— S. A. —Salvation Army, J. H. Tindale.

36.— S. B. C. —Southern Baptist Convention, C. T. Willingham.

37.— S. D. A. —Seventh Day Adventists, Chas. N. Lake.

38.— S. F. —Society of Friends, Mr. H. E. Coleman.

39.— S. J. A. —Scandinavian Japan Alliance, Joel Anderson.

40.— S. M. —Seamen's Missions.
Seamen's Mission, Yokohama, W. T. Austen.
Christian Endeavor Home for Seamen, Nagasaki, A. Walvoord.
41.— S. P. G. —Society for the Propagation of the Gospel, So. Tokyo, A. F. King.
42.— U. B. C. —United Brethren in Christ, J. Cosand.
43.— Unit. —Unitarian Mission.
44.— Univ. —Universalist Mission, Miss M. A. Hathaway.
45.— W.C.T.U. —World's Woman's Christian Temperance Union, Miss Ruth F. Davis.
46.— W. U. M. —Woman's Union Mission, Miss Florence Wells.
47.— Y.M.C.A. —Young Men's Christian Association, (American International Committee), G. M. Fisher.
48.— Y.M.C.A. —Young Men's Christian Association Teachers.
49.— Y.W.C.A. —Young Women's Christian Association (World's Committee), Miss Gwendolyn R. Watney.

FORMOSA

50.— C. P. —Canadian Presbyterian, Duncan MacLeod.
51.— E. P. —English Presbyterian, D. Ferguson.

ALPHABETICAL LIST

[**Not supported by Mission Board*]

A

Acock, Miss Amy A., 1905, A.B.F.M.S., 2 Nakajima Cho, Sendai.
Adams, Miss Alice P., 1891, A.B.C., 37 Hanabatake, Okayama.
Ague, Miss Pearl E., 1902, C.M.A., 22 Shimanaka, Hiroshima.
Alcorn, Miss E. H., 1896, M.C.C., Kofu, Yamanashi Ken.
Aldrich, Miss Martha, 1888, A.E.C., Kyoto.
Alexander, Miss Bessie, 1899, M.E.C., Hirosaki.
Alexander, Rev. R. P., & W., 1893, M.E.C., (*absent*).
Alexander, Miss Sallie, 1894, P.M., Wilmina Jo Gakko, Osaka.
Allchin, Rev. Geo., (and W. *absent*) 1882, A.B.C., 31 Kawaguchi Cho, Osaka.
Allen, Miss A. W., 1905, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Alling, Miss H. S., 1887, M.E.C., (*absent*), 917 Lafayette Park Way, Chicago, Ill., U.S.A.
Alward, Miss Clara, 1907, W.U.M., 212 Bluff, Yokohama.
Ambler, Rev. J. C., & W., 1889, A.E.C., *absent:* Boydston, Va., U.S.A.
Anchen, L'Abbé P., 1903, R.C., Hakodate.
Anderson, Rev. Joel & W., 1900, S.J.A., 920 Nakano, Tokyo Fu.
Anderson, Miss H., 1891, S.J.A., (*absent*), Albert City, Iowa, U.S.A.
Andrews, Rt. Rev. Bishop W., D.D. & W., C.M.S., Hakodate.
Andrews, Rev. E. L., C. of E., Hakodate.
Andrews, Mr. John B., 1912, Y.M.C.A., 22 Gochome, Fujimi Cho, Kojimachi, Tokyo.
Andrews, Rev. R. W., and W., 1899, A.E.C., Maebashi.
Andrisu, L'Abbé, 1911, R.C., Hachioji.
Angles, Rev. J. B., 1890, R.C., Tamatsukuri, Osaka.
Archer, Miss A. L., 1899, C. of E., Takata, Echigo.
Armbruster, Miss Rose T., 1903, C.C., Akita.
Armstrong, Miss M. E., 1903, M.C.C., 274, Sogawa, Toyama, Etchu.
Armstrong, Rev. R. C. & W., 1903, M.C.C., Kwansei Gakuin, Kobe.

Asbury, Miss Jessie J., 1901, C.C., (*absent*).
Ashbaugh, Miss A. M., 1908, M.E.C., (*absent*).
Ashmore, Mrs. Wm., A.B.F.M.S., 211 Bluff, Yokohama.
Atchinson, Rev. R. & W., 1905, Ind., (*absent*), c/o A. W. Roffe, 274 Bathurst St., Toronto, Can.
Atkinson, Miss Anna T., 1882, M.E.C., Seiryo Jo Gakko, Nagoya.
Atkinson, Miss M. J., 1899, P.M.S., Takamatsu, Shikoku.
Auger, Rev., 1908, R. C., Sendai.
Aurell, Rev. K. E., & W., 1899. O.M.S., YodobashiMachi, Kashiwagi, Tokyo Fu.
Aurientis, L'Abbé P., 1878. R.C., Kyoto.
Austen, Rev. W. T., & W., 1873, S.M., Sunnyside, 60-c, Bluff, Yokohama.
Axling, Rev. William, & W., 1901, A.B.F.M.S., 12 Suzuki Cho, Kanda Ku, Tokyo.
Ayres, Rev. J. B., & W., 1888, P.M., Yamaguchi.

B

Babcock, Miss B. R., 1897, A.E.C., Koriyama.
Bacon, Miss Mabel, 1909, A.E.C., Shimodachiuri, Kyoto.
Baker, Miss Mary C., 1913, Y.W.C.A., 41 Samban Cho, Kojimachi Ku, Tokyo.
Baldwin, Rev. J. M., & W., 1899, C. of E. Higashi Kataha Cho, Nagoya.
Ballete, L'Abbé Justin, 1877, R. C., Tokyo.
Ballagh, Rev. J. H., D.D., 1861, R.C.A., 48-c Bluff, Yokohama.
Ballagh, Mr. J. C., (& W., *absent*) 1875, P.M., Meiji Gakuin, Tokyo.
Ballard, Miss S., 1892, C.W.W., 3 Yarai Machi, Ushigome, Tokyo.
Band, Rev. E., 1912, E.P., Tainan, Formosa.
Bangs, Miss Louise, 1911, M.E.C., Kwassui Jo Gakko, Nagasaki.
Barclay, Rev. T., 1875, E. P., Tainan, Formosa.
Barclay, Mr. Gurney, 1907, C. of E., Matsue.
Barnett, Miss Margaret, 1888, E.P., Tainan, Formosa.
Barnes, Miss E. E., 1892, C.M.A., (*absent*).
Barrows, Miss M. J., 1876, A.B.C., 59 Nakayamate Dori, Rokuchome, Kobe.
Batchelor, Ven. Archdeacon J., D.D., F.R.G.S., & W. 1879 C. M.S., Sapporo.
Bates, Rev. C. J. L., & W., 1902, M.C.C., Kwansei Gakuin, Kobe.
Bates, Miss R. C., 1909, A.B.C., 59 Nakayamate Dori, Rokuchome, Kobe.
*Baucus, Miss Georgiana, 1890, M.E.C., 37 Bluff, Yokohama.
Bauernfeind, Miss Susan M., 1900, E.A., 84 Sasugaya Cho, Koishikawa, Tokyo.

Beam, Mr. Kenneth S., Y.M.C.A.T., Iwakuni, Suwo.
Beatty, Miss Rose, 1907, M.C.C., (*absent*).
Beaumont, Major John W., & W., 1909, S.A., 13 Honmura Cho, Ushigome, Tokyo.
Beecher, Mr. John, Y.M.C.A.T., 718 Noda, Yamaguchi.
Bennett, Rev. H. J., & W., 1901, A.B.C., Tottori.
Bennett, Miss Nellie, 1910, M.E.S., 35 Nakayamate, Shichome, Kobe.
Benninghoff, Rev. H. B., and W. 1907, A.B.F.M.S., 91 Benten Cho, Ushigome Ku, Tokyo.
Benson, Mr. H.F., & W., 1909, S.D.A., Matsuyama.
Bergstrom, Rev. F.O.C., & W., 1893, S.J.A., (*absent*).
Berlioz, Rt. Rev. Bishop, 1875, R.C., Sendai.
Berner, Miss Natalia, 1912, E.A., 84 Sasugaya Cho, Koishikawa, Tokyo.
Berry, Rev. Arthur D., 1902, M.E.C., 9 Aoyama Gakuin, Tokyo.
Bertrand, L'Abbé Fr. 1890, R.C., Kokura.
Bertrand, L'Abbé J. 1890, R.C., Leper Hospital, Fujioka Mura, Koyama, Gōtemba, Shizuoka Ken.
Beuve, L'Abbé J., 1890, R.C., Kofu.
Biannic, L'Abbé Jean, 1897, R.C. Sambongi Machi, Aomori, Aomori Ken.
Bickel, Capt. Luke W., and W. 1898, A.B.F.M.S., 120 Goken Yashiki, Himeji.
Bickersteth, Mrs. Edw., 1890, S.P.G., 12 Ichiki Cho, Nichome, Azabu, Tokyo.
Bigelow, Miss G.S., 1886, P.M., Yamaguchi.
Bigelow, Miss Florence J., 1907, P.M., Yamaguchi.
Billing, L'Abbé, L., 1895, R.C., Numazu.
Binford, Mr. Gurney, 1893, and W., 1899, S.F., (*absent*), c/o Philip Schneider, Richmond, Ind., U.S.A.
Bird, Miss F., M.C., 8 Torii Zaka, Azabu, Tokyo.
Birraux, L'Abbé J., 1890, R.C., Tsu, Ise.
Bishop, Rev. Charles, & W, 1876, M.E.C. No. 2 Aoyama Gakuin, Tokyo.
Blackmore, Miss I.S., 1889, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Blackstock, Miss Ella, M.E.C., (*absent*), La Fayette, Indiana., U.S.A.
Blaum, Rev. A.P., A.E.C., Fukui.
Bliss, Dr. T., & W., 1909, A.E.C., St. Luke's Hospital, 37 Tsukiji, res. 48 Minami Cho, Aoyama, Tokyo.
Bois, Rev. T.E., 1900, R.C., Hibosashi Mura, Hirado, Nagasaki Ken.
Bonnet, Rev. F., 1893, R.C., Oshima, Kagoshima Ken.
Bonnell, Miss Maud, 1899, M.E.S., 35 Nakayamate Dori, Shichome, Kobe.

Booth, Rev. E. S., & W., 1879, R.C.A., 178 Bluff, Yokohama.
Bosanquet, Miss A. C., 1892, C. of E., 145 Kokutaji Mura, Hiroshima.
Bosanquet, Miss N. M., 1908, C. of E., Okuhirano Mura, Kobe.
Bouige, Rev. L. H., 1894, R. C., Oshima, Kagoshima Ken.
Bouldin, Rev. G. W.. aud W., 1906, S.B.C., (*absent*), Scottsboro, Ala., U.S.A.
Boulton, Miss E. B., 1883, C. of E., Osaka.
Boutflower, Rt. Rev. C. H., D.D., (Bishop Cecil), 1909, C. of E., 11 Sakae Cho, Shiba, Tokyo.
Boutflower, Miss M. M., 1909, C. of E. (*absent*).
Bowles, Mr. Gilbert, 1901, & W., 1893, S.F., 30 Koun Machi, Mita, Shiba, Tokyo.
Bowman. Miss N. F. J., 1907, C. of E., 12 Kawaguchi Machi, Osaka.
Boyd, Miss, C. of E., 16 Hirakawa Cho, Rokuchome, Kojimachi, Tokyo.
Boyd, Miss L. H., 1902, A.E. C.,21 Iida Machi, Rokuchome, Kojimachi, Tokyo.
Boyes, Rev. G. S. & W., C. of E., Goban Cho, Okayama.
Bradshaw, Miss A. H., 1889, A.B.C., 6 Minami Rokken-cho, Sendai.
Braithwaite, Mr. Geo. & W., 1900, J.B.T.S., 5 Hikawa Cho, Akasaka, Tokyo.
Brand, Rev. Edward, 1912, E. P., Tainan, Formosa.
Brand, Mr. Herbert G. & W., 22 Naka Rokuban Cho, Kojimachi, Tokyo.
Brand, Rev. J. C., 1890, A.B.F.M.S., (*absent*): 25 River St., Salamanca, N. Y., U.S.A.
Brenguier, Rev. L., 1894, R. C., Hitoyoshi, Kumamoto Ken.
Breton, Rev. M. J., 1899, R. C., Kuroshima, Nagasaki Ken.
Brick, Miss Ollie A., 1911, R.C.U.S., Miyagi Jo Gakko, Sendai.
Briggs, Rev. F. C., and W., 1895, A.B.F.M.S., 120 Goken Yashiki, Himeji.
Briggs, Mr. Fred J., 1912, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
Bristowe, Miss L. M., 1899, A.E.C., Aomori.
Brokaw, Rev. H., & W., 1896, P.M., Kure.
Brown, Rev. C.L., D.D., & W., 1898, Luth., 388 Shin Yashiki Kumamoto.
Bryan, Rev. A. V., 1882, & W., 1887, P.M., Port Arthur, Manchuria.
Bryan, Rev. J. Ingram, & W., C. of E., 617 Shimo Shibuya, Tokyo.
Bryant, Miss E. M., 1896, C. of E., (*absent*): Burlington St., Walkerville, Adelaide, S. Australia.

Bryant, Miss D. M., 1909, C. of E., "The Firs," Shinomiya, Kobe.
Buchanan, Rev. W. C., (& W., *absent*), 1891, P.M.S., 64 Shirakabe Cho, Itchome, Nagoya.
Buchanan, Rev. W. McS., & W., 1895, P.M.S., (*absent*): Richmond, Va., U.S.A.
Bull, Miss Leila, 1888, A.E.C., 6 Kawaguchi Cho, Osaka.
Bull, Rev. Earl R., & W., 1911, M.E.C., Naha, Okinawa.
Bullen, Rev. W. B., and W., 1904, A.B.F.M.S., 38 Uchimaru, Morioka.
Buncombe, Rev. W. P., & W., 1888, C.M.S., 52-a Tsukiji, Tokyo.
Burden, Rev. W. D. & W., 1898, S.D.A., 846 Sendagaya, Toyotama Gun, Tokyo Fu.
Butler, Miss A. E., 1885, E.P., Shoka, Formosa.
Buxbaum, Mr. Chas. H. & W., Ind., 48 Maka no Maru, 3 Yarai Cho Ushigome, Tokyo.
Buys, Miss Jennie, 1909, R.C.A., (*absent*), 53 Packard St., Grand Rapids, Mich., U.S.A.
Buzzell, Miss A.S., 1892, A.B.F.M.S., 2 Nakajima Cho, Sendai.

C

Cadilhac, L'Abbé H., 1882, R.C., 13 Matsugamine, Utsunomiya.
Callahan, Rev. W. J. & W., 1891, M.E.S., Beppu, Oita Ken.
Caloin, Rev. E., 1897, R.C., Kofu, Yamanashi Ken.
Cambridge, Rev. C.O.P., 1906, C. of E., (*absent*), c/o S.P.G., 15 Tufton St. Westminster, London, Eng.
Campbell, Miss Edith, 1909, M.C.C., Kofu, Yamanashi Ken.
Campbell, Rev. Wm. & W. 1871, E.P., Tainan, Formosa.
Carlsen, Miss V.D., 1909, A.E.C., Akita.
Carlyle, Miss, 1909, C. of E., Gifu.
Carpenter, Miss M. M., 1895, A.B.F.M.S., 10 Fukuro Machi, Suruga Dai, Tokyo.
Cary, Mr. Frank, 1911, Y.M.C.A.T., 19 Kawaguchi Machi, Osaka.
Cary, Rev. Otis, D.D., & W., 1878, A.B.C., Karasumaru Dori, Ichijo sagaru, Kyoto.
Casselman, Rev. H.H., & W., 1909, R.C.U.S., 59, Kosenji Dori Sendai.
Castanier, L'Abbé B., 1899, R.C., Maizuru.
Cavaignac, L'Abbé Ed., 1901, R.C., Kagoshima.
Cecil, Bishop, C. of E., 11 Sakae Cho, Shiba, Tokyo.
Cesselin, L'Abbé G., 1894, R.C., Kita Fukashi, Matsumoto, Shinshu.
Cesselin, L'Abbé C., 1907, R.C., Kisennuma Machi, Miyagi Ken.
Cettour, L'Abbé J., 1895, R.C., Yamaguchi.
Chabagno, L'Abbé J., 1906, R.C., 9 Wakaba Cho, Yokohama.
Chambon, L'Abbé J.A., 1900, R.C., Hakodate.

Chandler, Miss A.B., 1899, Ind., Asahigawa.
Chapdelaine, Rev. A., 1896, R.C., (*absent*).
Chapin, Mr. L.G., 1910, O.M., Hachiman, Omi.
Chapman, Rev. G., (& W, *absent*), 1884, C.M.S., 4 Kawaguchi Cho, Osaka.
Chapman, Rev. J.J., & W., 1899, A, E.C., (*absent*).
Chappell, Rev. B., D.D, 1890, M.E.C., 1 Aoyama, Gakuin, Aoyama, Tokyo.
Chappell, Rev. J., & W., 1895, A.E.C., Naka Machi, Mito.
Chappell, Miss Constance, 1912 M.C.C., Aoyama Gakuin, Aoyama, Tokyo.
Chappell, Miss Mary H., 1912, M.E.C., 1 Aoyama Gakuin, Aoyama, Tokyo.
Charron, L'Abbé T., 1891, R.C., Himeji.
Chatron, Rt. Rev. Bishop J., 1873, R.C., Osaka.
Chenault, Rev. J.A., & W., 1910, N.C., (*absent*), Chestnut Mound, Tenn., U.S.A.
Cherel, Rev. J.M., 1892, R.C., Sarugaku Cho, Kanda, Tokyo.
Cholmondeley, Rev. L.B., 1887, S.P.G., (*absent*), Adlestrop Rectory, Chipping Norton, Eng.
Clagett, Miss M.A., 1887, A.B.F.M.S., 55 Temma Cho, Yotsuya Ku, Tokyo.
Clark, Mr. Chas., 1912, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
Clark, Rev. C.A., & W., 1887, A.B.C., Miyazaki, Kyushu.
Clark, Mr. E.L., 1912, Y.M.C.A.T., Miyazaki, Kyushu.
Clarke, Rev. W.H., & W, 1899, S.B.C., 135 Kyomachi, Nichome, Kumamoto.
Clawson, Miss Bertha, 1898, C.C., Joshi Sei Gakuin, Takinogawa, Tokyo Fu-ka.
Clazie, Miss Mabel, C.P., Formosa.
Cleland, Mr. Gail, & W., 1911, Ind., Sapporo.
Clemens, Mr. M.L., & W., 1911, Y.M.C.A.T., Kagoshima.
Coates, Miss A.L., 1895, M.P., 10 Motoshiro Cho, Hamamatsu.
Coates, Rev. H.H., & W., 1890, M.C.C., Aoyama Gakuin, Aoyama, Tokyo.
Cobb, Rev. E.S., & W., 1904, A.B.C. Karasumaru Dori, Imadegawa Agaru, Kyoto.
Cockram, Miss M.C., 1893, C. of E., (*absent*).
Cody, Miss Mary, 1907, M.E.C., Kwassui Jo Gakko, Nagasaki.
Coe, Miss Estelle, 1911, A.B.C., Kobe College, Kobe.
Colborne, W.W., M.D., & W., 1897, C. of E., Yawata, Hojo, Boshu.
Colby, Miss A.M., 1879, A.B.C., Baikwa Jo Gakko, Umeda, Osaka.
Cole, Mr. G.H., & W., 1912, Y.M.C.A., Aoyama Gakuin, Aoyama, Tokyo.

Coleman, Mr. H.E., & W., 1907, S.F., 53 Isarago Cho, Shiba, Tokyo.
Coles, Miss A.M. 1910, J.E.B. Yonago.
Combaz, Rt. Rev. J.C., 1889, R.C., Nagasaki.
Connell, Miss Hannah, 1905, C.P., Tamsui, Formosa.
Connoly, Rev. W.G., & W., 1907, M.C.C. (*absent*).
Converse, Miss C.A., 1889, A.B.F.M.S., 3131 Aoki Cho, Kanagawa, Yokohama.
Cook, Rev. H.H., & W., 1902, R.C.U.S. Yamagata.
Cook, Miss M.M. 1965, M.E.S., Hiroshima Girls' School, Hiroshima.
Cooke, Rev. A. W., & W., 1899, A.E.C., (*absent*) 281 Fourth Ave. New York, N.Y., U.S.A.
Cooper, Rev. S.E., & W., 1906, F.M., Totsumura, Akashi.
Corgier, L'Abbé F., 1897, R.C., Wakamatsu.
Cornier, L'Abbé A., 1900, R.C., Otaru.
Cornish, Miss Etta, 1909, S.D.A., 30 Oiwake Cho, Hongo, Tokyo.
Cornwall-Leigh, Miss M.H., C. of E., 2121 Minami Ota Machi, Yokohama.
Correll, Miss Ethel, 1908, A.E.C. (*absent*).
Correll, Rev. I.H., D.D., & W., 1872, A.E.C., (*absent*).
Cosand, Rev. Joseph & W., 1885, U.B.C., 1929 Shimo Shibuya, Tokyo Fu.
Cotrel, L'Abbé, 1902, R.C., Nakatsu, Oita Ken.
Couch, Miss S.M. 1892, R.C.A., Sturges Seminary, Nagasaki.
Courtice, Miss Sybil 1910, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Cowman, Rev. C.E., & W., 1901, O.M.S., (*absent*), 1810 Young St., Cincinnati, O., U.S.A.
Cox, Miss A.M. 1900, C. of E., Ashiya, Muro Muka Gun, Hyogo Ken.
Cozad, Miss Gertrude, 1888, A.B.C. 59 Naka Yamate Dori, Rokuchome, Kobe.
Cragg, Rev. W.J.M. & W., 1911, M.C.C., Kwansei Gakuin Kobe.
Craig, Miss M., 1903, M.C.C., 8 Toriizaka, Azabu, Tokyo.
Cribb, Miss E.R., J.E.B., 37 Denbo Cho, Kita Nichome, Nishinari Gun, Osaka Fu.
Crombie, Miss E., M.C.C., Eiwa Jo Gakko, Shizuoka.
Crosby, Miss J.N., 1871, W.U.M., 212, Bluff, Yokohama.
Cross, Miss C., 1907, C.W.W., (*absent*), c/o S.P.G., 15, Tufton St., Westminster, London, Eng.
Cumming, Rev. C.K., & W., 1889, P.M.S., Toyohashi.
Cunningham, Rev. W.D. & W., Ind., 6 Naka Cho, Yotsuya, Tokyo.
Curd, Miss Lillian, 1912, P.M.S., 172 Terashima Machi, Tokushima.

Curtis, Miss Edith, 1912, A.B.C., Niigata.
Curtis, Rev. F.S. & W., 1887, P.M., Seoul, Korea.
Cuthbert, Rev. W.J. & W., 1902, E.C., Maruta Machi, Horomichi Kado, Kyoto.
Cuthbertson, Mr. James & W., 1905, J.E.B, 9 Fukuro Machi, Kanda, Tokyo.

D

Dalidert, L'Abbé Desire, 1884, R.C., Yamagata.
Damson, Mr. W.J., 1906, S.M., Nagasaki.
Daniel, Miss N. Margaret, 1898, M.E.C., (*absent*), Traer, Iowa, U.S.A.
Danielson, Miss Mary, 1902, A.B.F.M.S., 11 Kami Dori, Shichome, Minami Horie, Nishi Ku, Osaka.
Daridon, Rev. H., 1886, R.C., Tottori.
Daughaday, Miss M.A., 1883, A.B.C., Sapporo.
Davey, Rev. P.A., & W., 1899, C.C., (*absent*).
Davis, Mrs. J.D, 1883, A.B.C., 60 Yamamoto Dori, Shichome, Kobe.
Davis, Mr. J. Merle, & W., 1905, Y.M.C.A., 22, Fujimi Cho, Gochome, Kojimachi, Tokyo.
Davis, Miss Ruth F., W.C.T.U., (*absent*).
Davis, Rev. W.A., & W., (*absent*), 1891, M.E.S., Sosui Hama, Hiromichi no Nishi, Kyoto.
Davison, Rev. C.S., & W., 1893, M.E.C., 3 Aoyama Gakuin, Aoyama, Tokyo.
Davison, Rev. J.C., D.D., & W., 1873., M.E.C., 435 Furushinyashiki, Kumamoto.
Dawson, Miss Elizabeth, M.P., 330 Ura Monzen Cho, Nagoya.
Dearing, Rev. J. L., D.D., & W., 1889, A.B.F.M.S., 75, Bluff, Yokohama.
DeForest, Miss C. B., 1903, A.B.C., Kobe College, Kobe.
DeForest, Mrs. J.H., 1874, A.B.C., 7 Minami Rokken Cho, Sendai.
DeForest, Miss Louise H., 1911, A.B.C., Doshisha Jo Gakko, Kyoto.
Deffrenes, Rev. Jos., 1892, R.C., Sendai.
Delahaye, L'Abbé, 1909, R.C., Maebashi.
Demangelle, Rev. A. H., 1892, R. C., 19 Sekiguchi Daimachi, Koishikawa, Tokyo.
Demaree, Rev. T.W.B., & W., 1889, M.E.S., Matsutama, Iyo.
Demarest, Rev. N. H., 1912, R.C.A., T. Hikawa Cho, Akasaka, Tokyo.
Demarest, Miss May B., 1912, R.C.A., 5 Hikawa Cho, Akasaka, Tokyo.

Denton, Miss Mary F., 1888, A.B.C., Doshisha Jo Gakko, Kyoto.
Deruy, L'Abbé, 1909, R. C., Osaka.
Detweiler, Rev. J. E., & W., 1910, P.M., Kukui.
De Vinney, Mr. F. A., S.D.A., 291 Sanya, Yoyogi, Toyotama Gun, Tokyo Fu.
De Vinney, Rev. E. H., S.D.A., 291 Sanya Yoyogi, Tokyo.
De Wolfe, Miss H. E., 1904, M.C.C., 75 Hirosaka Machi, Kanazawa.
Dick, Miss Florence E., 1912, R.C.A., 5 Hikawa Cho, Akasaka, Tokyo.
Dickerson, Miss Augusta, 1888, M.E.C., Iai Jo Gakko, Hakodate.
*Dickinson, Miss Emma E., 1897, M.E.C., 37 Bluff, Yokohama.
Dirthridge, Miss H. L., 1910, A.B.F.M.S., 101 Hara Machi, Koishikawa Ku, Tokyo.
Dixon, Miss E., 1906, A.E.C., Maebashi.
Dooman, Rev. Isaac, (& W., *absent*) 1887, A.E.C., Wakayama.
Dorsey, Mr. F. L., 1913, Y.M.C.A.T., Shibushi, Kagoshima.
Dossier, L'Abbé R., 1901, R.C., Morioka.
Dowd, Miss Annie, 1888, P.M.S., Kochi.
Dozier, Rev. C. K., & W., 1906, S.B.C., Fukuoka.
Drake, Miss Katherine I., 1909, M.C.C., Ueda, Shinshu.
Draper, Rev. G. F., & W., 1880, M.E.C., 4 Aoyama Gakuin, Aoyama, Tokyo.
Draper, Miss Winifred, 1912, M.E.C., Kita Ichijo, Higashi Chicho, Sapporo.
Drouart de Lezy, L'Abbé F. L., 1873, R. C., 19 Daimachi, Sekiguchi, Koishikawa, Tokyo.
Drouet, L'Abbé, 1910, R. C., Nagasaki.
Dunlop, Rev. J. G., 1887, P. M., Kanazawa.
Dunning, Rev. M. D., & W., 1902, A.B.C., Karasumaru Dori, Ichijo agaru, Kyoto.
Durand, Rev. J. E., 1885, R. C. Iwojima, Nagasaki Ken.
Duthu, L'Abbé J. B., 1885, R. C., Okayama.
Dyer, Mr. A. L., & W., 1905, J.E.B., (*absent*).

E

Edmeades, Miss E., 1904, J.E.B., (*absent*).
Elliott, Miss M., 40 Yocho Machi, Okubo, Ushigome, Tokyo.
Ellis, Miss Sarah, 1902, S.F., 30 Koun Cho, Mita, Shiba, Tokyo.
Elwin, Rev. W.H., & W., 1907, C. of E., 7 Sasugaya Cho, Koishikawa, Tokyo.
Erdman, Rev. J.P., & W., 1903, P.M., Honolulu, Hawai.
Ensor, Miss E.V., C. of E., 52-b Tsukiji, Tokyo.
Erffmeyer, Miss Edna L., 1906, E.A., (*absent*), Newton Kan., U.S.A.

Erfmeyer, Miss Florence E., 1911, E.A., 7 of 97 Yamamoto Dori, Kobe.
Erickson, Rev. S.M., & W., 1905, P.M.S., (*absent*).
Erskine, Rev. W.H., & W., 1904, C.C., 14 Kawaguchi Machi, Osaka.
Evans, Miss A., 1901, C. of E., Asahigawa, Hokkaido.
Evans, Rev. Chas. H., & W., 1894, A.E.C., Hodono Naka-cho, Akita.
Evans, Miss Sala, 1893, P.M.S., (*absent*).
Evrard, L'Abbé F., Vicar Gen., 1867, R.C., 44, Bluff, Yokohama.

F

Fage, L'Abbé F., 1883, R. C., Kobe.
Faurie, L'Abbé U., 1873, R. C., (*absent*).
Faust, Rev. A.K., & W., 1900, R.C.U.S., 162 Higashi Samban Cho, Sendai.
Ferguson, Rev. D., & W., 1899, E.P., Tainan, Formosa.
Ferguson, Rev. J.Y., M.D., & W., 1905, C.P., Tamsui, Formosa.
Ferrand, Rev. P.C., 1890, R.C., Taiku, Korea.
Ferrie, Rev. J.B., 1880, R.C., (*absent*).
Finlay, Miss L. Alice, 1905, M.E.C., Kagoshima.
Fisher, Rev. C.H.D., & W., 1882, A.B.F.M.S. 59, Bluff, Yokohama.
Fisher, Mr. Galen M., & W., 1898, Y.M.C A., (*absent*).
Flaujac, L'Abbé, 1909, R.C., Mito, Ibaraki Ken.
Foote, Rev. J.A., & W., 1912, A.B.F.M.S., 39 Kitano Cho, Nichome, Kobe.
Forbes, Miss M.C.R., 1895, C.W.W., 16 Rokuchome, Hirakawa Cho, Kojimachi, Tokyo.
Forrest, Miss Annie L, 1889, M.P., (*absent*), Sittlestown, Pa., U.S.A.
Foss, Rt. Rev. Bishop H.J., D.D., & W., 1876, C. of E., "The Firs," Shinomiya, Kobe.
Foxley, Rev. C.I., & W., 1909, C. of E., 37 Goken Yashiki, Himeji.
France, Rev. W.F., 1909, S.P.G., Numazu.
Francis, Miss R.M., C.M.A., 24 Shimonaka Machi, Hiroshima.
Frank, Rev. J.W., & W., M.E.S., Nakatsu, Buzen.
Freeth, Miss F. M , 1896, C. of E , 2 Choanji Cho, Kumamoto.
French, Miss R. D., 1910, A.B.F.M.S., 3131 Aoki Cho, Kanagawa, Yokohama.
Fressenon, L'Abbé M., 1903, R.C., Oshima, Kagoshima Ken.
Fretts, Miss Milicent N., 1911, M.E.C., Kita Ichijo, Higashi Chicho, Sapporo.

Froste, Miss., 1900, Ind.. (*absent*).
Fry, Rev. E.C., & W., 1894, A.C.C., Utsunomiya.
Fryer, Rev. W.O., & W., 1911, M.C.C., 319 Hyakkoku Machi, Kofu, Yamanashi Ken.
Fugill, Miss E.M., 1893, C. of E., (*absent*).
Fullerton Miss (nurse) 1911, E P., Tainan, Formosa.
Fulton, Miss Jane, 1912, M.E.S., Hiroshima Girls' School, Hiroshima.
Fulton, Rev. G.W., D.D., & W., 1889, P.M., 22 Kawaguchi Machi, Osaka.
Fulton, Rev. S.P., D.D., & W., 1888, P.M.S., 135 Sanchome, Kitano Cho, Kobe.
Fyock, Miss A.M., 1909, A.E.C., Sendai.

G

Gaines, Miss N.B., 1887, M.E.S., (*absent*), Leesburg, Fla., U.S.A.
Gale, Rev. W.H., 1912, C. of E., Toyohashi.
Galgey, Miss L.A., 1899, C. of E., Choshi, Chiba Ken.
Gardener, Miss F., 1907, C. of E., Ashiya Mura, Muko Gun, Hyogo Ken.
Gardiner, Mr. J.M., & W., 1880, A.E.C., 32 Dote Sanban Cho, Kojimachi, Tokyo.
Gardiner, Rev. L.F., 1885, R.C., Sakitsu, Amakusa, Nagasaki Ken.
Garman, Rev. C.P., & W., 1906, A.C.C., (*absent*), 1957 E. 97 St., Cleveland, O., U.S.A.
Garner, Miss Virginia, 1905, M.E.S., (*absent*), Stevens, Ark., U.S.A.
Garst, Miss Gretchen, 1912, C.C., Akita.
Garvin, Miss A.E., 1882, P.M. Hiroshima.
Gauld, Rev. William & W., 1892, C.P., Tamsui Formosa.
Gauntlett, Prof. E.L., & W., Yamaguchi.
Geley, Rev. J.B., 1895, R.C., Wakayama.
Gemmill, Rev. W.C., 1895, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Gerhard, Prof. Paul L., & W., 1897, R.C.U.S., 60 Kozenji Dori, Sendai.
Gibbons, Miss K. A., 1903, P.M., Hokuriku Jo Gakko, Kanazawa.
Gifford, Miss Alice C., 1911, S.F., 30 Koun Machi, Mita, Shiba, Tokyo.
Gillespie, Miss J. C., 1902, C. of E., Yonago.
Gillett, Miss E. R., 1896, Ind., 125 Kashiwagi, Yodobashi Machi, Tokyo Fu ka.
Giraudias, L'Abbé, 1903, R. C., Odawara, Kanagawa Ken.
Gleason, Mr. Geo., & W., 1901, Y.M.C.A., Sei Nen Kai, Tosabori, Nichome, Osaka.
Glenn, Miss Agnes, 1901, H.F., Choshi, Shimosa.

Gorbold, Rev. R.P., 1905, & W., 1892, P.M., Ichijo Dori, Muro Machi, Nishi ye Iru, Kyoto.
Gordon, Mrs. A. D., 1872, A.B.C., Tera Machi Dori, Nashinoki Cho, Kyoto.
Govenlock, Miss Isabel, M.C.C., 12 Agata Machi, Nagano.
Gracy, L'Abbé L., 1897, R.C., Nagasaki.
Grant, Mr. J. P., 1913, Y.M.C.A.T., Kagoshima.
Gray, Rev. W. R., & W., 1886, C.M.S., 3324 Hiratsuka Cho, Hiroshima.
Greene, Rev. D. C., D.D., LL.D., 1869, A.B.C., 12 Honmura Cho, Azabu, Tokyo.
Gregson, Miss D., 1907, C. of E., (*absent*): c/o S.P.G., 15 Tufton St. Westminster, London.
Gressitt, Mr. J. F., & W., 1907, A.B.F.M.S., Tokyo Gakuin, 29 Sanai Cho, Ushigome Ku, Tokyo.
Grey, Rev. Wm. T., 1905, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Griffin, Miss A., 1902, C. of E., Sakai Machi, Kokura.
Griffiths, Miss Mary B., 1889, M.E.C., 9 Naka Karawage Cho, Hirosaki.
Grinnand, L'Abbé A., 1902, R. C., Otsu.
Griswold, Miss Fannie E., 1889, A.B.C., Maebashi.
Grose, Miss N. V., 1908, M.P., (*absent*).
Grover, Mr. Dana I., & W., 1904, A.B.C., Karasumaru Dori, Imadegawa sagaru Kyoto.
Gulick, Rev. Sidney L., D.D., & W., 1888, A.B.C., Nashinoki Cho, Tera Machi Dori, Kyoto.
Gunder, Rev. W., & W., 1906, Ind., Muramatsu, Niigata Ken.
Guppy, Miss Florence, 1911, A.B.C., Kobe College, Kobe.
Guppy, Miss Mabel, A.E.C., Okazaki Cho Maruta Machi Hiromichi Kado, Kyoto.

H

Haden, Rev. T.H., & W., 1895, M.E.S., Kwansei Gakuin, Kobe.
Hager, Rev. S.E., & W., M.E.S., Kitanocho, Shichome, Kobe.
Hagin, Rev. F.E., & W., 1900, C.C., 65 Miyashita Cho, Koishikawa, Tokyo.
Hail, Rev. A.D., D.D., & W., 1878, P.M., 33 Kawaguchi Cho, Osaka.
Hail, Rev. J.B., D.D., & W., 1877, P.M., Wakayama.
Hail, Mrs. J.E., 1900, P.M., Tsu, Ise.
Halbout, Rev. A., 1888, R.C., Akaogi Mura, Oshima, Kagoshima Ken.
Haller, Miss Cora E., 1908, E.A., (*absent*), Erie, Pa., U.S.A.
Halsey, Miss L.S., 1904, P.M., Joshi Gakuin, Kojimachi, Tokyo.

Hamblen, Rev. S.W., & W., 1889, A.B.F.M.S., (*absent*), Granville, Ohio, U.S.A.
Hamilton, Rt. Rev. Bishop H.J., & W., 1892, C. of E. 43 Higashi Kataha, Sanchome, Nagoya.
Hamilton, Miss L.C., 1887, C. of E., 12 Kawaguchi Machi, Osaka.
Hampton, Miss Mary S., 1881, M.E.C., Iai Jo Gakko, Hakodate.
Hancock, Rev., 1913, C.M.S., Hiroshima.
Hansee, Miss Martha, 1907, 30 Koun Machi, Mita, Shiba, Tokyo.
Hansen, Miss Kate I., 1907, R.C.U.S., (*absent*), Logan, Kan., U.S.A.,
Hargrave, Miss I.M., 1889, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Harnois, Rev. F.D., 1894, R.C., (*absent*).
Harrington, Rev. C.K., D.D., (& W., *absent*), 1886, A.B.F.M.S., 45 Hisakata Cho, Koishikawa Ku, Tokyo.
Harris, Rt. Rev. Bishop M.C., D.D., LL.D., M.E.C., Seoul, Korea.
Harris, Mr. Richard W., 1909, J.E.B., 2 Tono-o Machi, Saseho.
Harrison, Miss Jessie, 1896, J.E.B., (*absent*).
Hart, Miss C.E., 1889, M.C.C., Ueda, Shinshu.
Hart, Miss L., M.C.C., Ueda, Shinshu.
Hartshorne, Miss A.C., 1893, Ind., 16 Goban Cho, Kojimachi, Tokyo.
Hassell, Rev. A.P., & W., P.M.S., Hama no Cho, Takamatsu, Shikoku.
Hathaway, Miss M.A., 1905, Univ., 50 Oimatsu Cho, Koishikawa, Tokyo.
Hauch, Rev. J.P., & W., 1899, E.A. (*absent*).
* Head, Miss Jane, 1890, C. of E., Hamada.
Heaslett, Rev. S., & W., 1900, C.M.S., 24 Naka Rokuban Cho, Kojimachi, Tokyo.
Heaton, Miss C.A., 1893, M.E.C., 2 Samban Cho, Sendai.
Heckelman, Rev. F.W., & W., 1906, M.E.C., (*absent*), 297 North Sandusky St., U.S.A.
Heicher, Rev. E.C., & W., 1905, M.C.C., (*absent*).
Hennigar, Rev. E. C., & W., 1905, M.C.C., 216 Sengoku Machi, Toyama, Toyama Ken.
Henty, Miss A.M., 1905, C. of E., Kyomachi, Gifu.
Hepner, Rev. C.W., 1913, Luth. (A). Kumamoto.
Herboltzheimer, Mr. J.N., & W., S.D.A., 11 Nishitobemachi Tokyo.
Hereford, Rev. W.F., & W., 1902, P.M., 189 Kokutaiji Mura, Hiroshima.
Hertzler, Miss Verna S., 1912, O.M.S., Yodobashi Machi, Kashiwagi, Tokyo Fu.
Herve, L'Abbé, 1897, R.C., Ichinoseki, Iwate Ken.
Hessler, Miss Minnie, 1907, F.M., 1921 Hidein Cho, Tennoji, Osaka.
Heuzet, Rev. A.E., 1895, R.C., Kirinoura, Goto, Nagasaki Ken.

Hewett, Miss E.J., 1884, M.E.C., 2 Samban Cho, Sendai.
Heywood, Miss G., 1904, A.E.C., 26 Tsukiji, Kyobashi, Tokyo.
Hibbard, Mr. C.V., & W., 1902, Y.M.C.A., 48 Echigo Machi, Dairen, Manchuria.
Hill, Miss Anna L., A.B.C., Doshisha Jo Gakko, Kyoto.
Hill, Rev. G.W., & W., 1895, A.B.F.M.S., Rokumantai Cho, Tennoji, Osaka.
Hill, Rev. L.P., & W., 1907, C. of E., (*absent*).
Hind, Rev. J., & W., 1890, C. of E., 107 Higashi Kaji Machi, Kokura.
Hiscox, Miss Marjorie, 1912, A.B.F.M.S., 47 Shimotera Machi, Himeji.
Hodder, Commissioner H.C., & W., 1908, S.A., 1901 Shimo Shibuya, Tokyo Fu.
Hodges, Miss Olive I., 1902, M.P., 244-B Bluff, Yokohama.
Hoekje, Rev. W.G., & W., 1907, R.C.A., 16 Higashi Yamate, Nagasaki.
Hoffman, Mr. B.P., & W., S.D.A., 846, Sendagaya, Tokyo Fu.
Hoffsommer, Rev. W.E., & W., 1907, R.C.A., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Hogan, Miss F.M.F., 1892, C. of E., 1 Nagasaka Cho, Azabu, Tokyo.
Holland, Miss J.M., 1888, C. of E., (*absent*).
Holmes, Rev. C.P., & W., 1906, M.C.C., (*absent*.)
Holtom, Rev. D.C., & W., 1910, A.B.F.M.S., 462 Minami Machi, Mito.
Horn, Rev. E.T., & W., Luth., 4 Shiken Cho, Kumamoto.
Horne, Miss A.C.J., 1906, C. of E., Byoin Dori, Nogata Machi, Kurata Gun, Fukuoka Ken.
Howard, Rev. A. T., D.D., & W., 1898, U.B.C., (*absent*), 29 Huffman Ave., Dayton, Ohio, U.S.A.
Howard, Miss R.D., 1891, C. of E., Shinonome Cho, Osaka.
Howe, Miss Annie L., 1887, A.B.C., (*absent*), 10, 233 Wood St., Chicago, Ill., U.S.A.
Howe, Rev. J.W., & W., 1910, M.C.C., 96, Hoekami Cho, Fukui.
Howie, Miss J.L., 1900, M.C.C., (*absent*).
Hoyer, Mr. T.R., 1913, Y.M.C.A.T., Kagoshima.
Hoyt, Miss O.S., 1902, A.B.C., Kobe College, 60 Nakayamate Dori, Shichome, Kobe.
Hughes, Miss A.M., 1897, C. of E., Usu.
Hughes, Miss E., C. of E., 15 Nakayamate Dori, Rokuchome, Kobe.
Hummell, Mr. A.W., 1912, Y.M.C.A.T., Kwansei Gakuin, Kobe.
Hurd, Miss Helen R., 1911, M.C.C., Kofu, Yamanashi Ken.
Hutchings, Miss A.M., 1908, Ind., 125, Yodobashi Machi, Kashiwagi, Tokyo Fu.

Hutchinson, Ven. Archdeacon A.B., & W., 1881, C. of E., 9 Deshima, Nagasaki.
Hutchinson, Rev. A.C., & W., 1909, C. of E, Tenoguchi Machi, Kagoshima.
Hutt, L'Abbé Alfred, 1898, R.C., Asahigawa.
Hytonen, Miss R., 1912, Luth. (A), Iida Machi, Shinshu.

I

Iglehart, Rev. C.W., & W., 1909, M.E.C., 5 Aoyama Gakuin, Aoyama, Tokyo.
Iglehart, Rev. E.T., & W., 1904, M.E.C., (*absent*), Katonah, New York, U.S.A.
Imbrie, Rev. Wm., D.D., & W., 1875, P.M., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Imhof, Miss Louisa, 1889, M.E.C., Ikuji-In, 2 Samban Cho, Sendai.

J

Jacquet, L'Abbé Vicar Gen'l. C., 1887, R.C., Shimizu Koji, Sendai.
Jack, Rev. Milton, & W., 1905, C.P., Tamsui, Formosa.
Jefferys, Rev. H.S., & W., Ind. 53 Akashi Cho, Tsukiji, Tokyo.
Jesse, Miss M.D.. 1911, A.B.F.M.S., 2 Nakajima Cho, Sendai.
Jex-Blake, Miss M.B., 1898, C. of E., (*absent*).
Johnson, Miss Kate V., 1886, C.C., 262 Hayashi Cho, Dangozaka-ue, Sendagi, Hongo, Tokyo.
Johnson, Miss Rose R., 1906, C.C., (*absent*).
Johnson, Rev. W.T., & W., 1902, P.M., Sapporo.
Johnstone, Miss J.M., 1905, P.M., (*absent*).
Joly, Rev. E.C., 1885, R.C., Miyazaki, Miyazaki Ken.
Jones, Rev. E.H., & W., 1884, A.B.F.M.S. (*absent*) c/o A.B.F.M.S., Box 41, Boston, Mass., U.S.A.
Jones, Rev. J. I., & W., 1909, M.E.C., 77 Tenjin Cho, Fukuoka.
Jorgensen, Mr. Arthur, & W., 1912, Y.M.C.A., 72 Myogadani, Koishikawa, Tokyo.
Jost, Miss H. J., 1908, M.C.C., 75 Hirosaka Dori, Kanazawa.
Judson, Miss Cornelia, 1887, A.B.C., Niban Cho, Matsuyama.
Julius, Miss O., C. of E., 145 Kokutaiji Mura, Hiroshima.
Kaufman, Miss Emma T., 1913, Y.W.C.A., 41 Samban Cho, Kojimachi ku, Tokyo.
Keagey, Miss M.D., 1908, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Keen, Miss E. M., 1896, C. of E., 7 Shindaiku Machi, Nagasaki.
Keirn, Rev. G. I., D.D., & W., 1899, Univ., 15 Dote Samban Cho, Kojimachi, Tokyo.

Kennedy, Rev. F. W., & W., 1892, (*absent*).
Kent, Miss A. E., E.C., Maebashi.
Ketchum, Miss Edith L., 1911, M.E.C., Kwassui Jo Gakko, Nagasaki.
Kettlewell, Rev. F., & W., 1905, S.P.G., (*absent*).
Kidder, Miss A. H., 1875, A.B.F.M.S., 10 Fukuro Machi, Suruga Dai, Tokyo.
Kidwell, Miss L. M., 1894, M.E.C., Eiwa Jo Gakko, Fukuoka.
Kilbourne, Rev. E. A., & W., 1902, O.M.S., Yodobashi Machi, Kashiwagi, Tokyo Fu.
Kilbourne, Mr. E. L., 1912, O.M.S., Yodobashi Machi, Kashiwagi, Tokyo Fu.
Killam, Miss Ada B., 1902, M.C.C., Yamanashi Eiwa Jo Gakko, Kofu, Yamanashi Ken.
Kimball, Miss J., A.E.C., Noborioji, Nara.
King, Ven. Archdeacon A. F., 1888, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Kingsbury, Rev. W. de L., & W., 1907, M.E.C., 182 Minami Hisaya Cho, Nagoya.
Kinney, Miss J. M., 1905, C.P., Tamsui, Formosa.
Kirtland, Miss Leila, 1910, P.M.S., Kinjo Jo Gakko, Shirakabe Cho, Nagoya.
Klein, Rev. Matthias, & W., 1906, F.M., (*absent*), 1132 Washington Boulevard, Chicago, Ill., U.S.A.
Knight, Miss H. F., C. of E., Rakujikwan, Okuhirano Mura, Kobe.
Knight, Rev. O. H., & W., 1899, C.M.S., Akayama, Matsuye.
Koskenniemi, Rev. E., & W., 1907, Luth. (Finnish), (*absent*).
Kriete, Rev. C. D., & W., 1912, R.C.U.S., Yamagata.
Kuyper, Rev. Hubert, 1911, R.C.A., Morioka.
Kuyper, Miss Jennie M., 1905, R.C.A., 178 Bluff, Yokohama.

L

Lafon, L'Abbé H., 1881, R.C., Sapporo.
Laisne, L'Abbé T., 1888, R.C., (*absent*).
Lake, Mr. C. N., & W., 1911, S.D.A., 181 Sanya, Yoyogi, Tokyo.
Landis, Rev. H.M., & W., 1888, P.M., (*absent*).
Landsborough, D., M.D., & W., 1895, E.P., Shoka, Formosa.
Lane, Miss E.A., 1912, C.M.S., 7 Shindaiku Machi, Nagasaki.
Lang, Rev. D.M., 1880, C.M.S., (*absent*).
Langlais, Rev. J., 1878, R.C., (*absent*).
Langley, Mr. Hubert, 1912, Y.M.C.A.T., Chofu, Yamaguchi Ken.
Langman, Mr. P.J., Y.M.C.A.T., Shio Cho, Hakodate.
Laning, George, M.D., 1910, & W., A.E.C. 27 Kawaguchi Machi, Osaka.

Laning, Henry, M.D., 1873, A.E.C., 5 Kawaguchi Machi, Osaka.
Laning, Miss Mary E., 1908, A.E.C., 9 Kobito Machi, Wakayama.
Laning, Miss S.B., 1907, A.E.C., 5 Kawaguchi Machi, Osaka.
Lansing, Miss H.M., 1893, R.C.A., 45 Shimo Tatsuo Cho, Kagoshima.
Latourette, Mr. S.H., 1912, Y.M.C.A.T., Miyakonojo, Miyazaki Ken.
Lawrence, Mr. A., & W., B.B.S., 95 Yedo Machi, Kobe.
Layman, Rev. H.L., & W., 1895, M. P., 83 Hinode Cho, Yokohama.
Lea, Rt. Rev. Bishop A., D.D., & W., 1897, C. of E., 96 Daimyo Machi, Fukuoka.
Leader, Miss M.J., 1911, R.C.U.S., Miyagi Jo Gakko, Sendai.
Learned, Rev. D.W., D.D., & W., 1875 A.B.C., Imadegawa Dori, Kyoto.
Learned, Miss G. W., 1900, A.B.C., Imadegawa, Dori Kyoto.
Leavitt, Miss Julia, 1881, P.M., Tanabe.
Lebel, Rev. E., 1892, R.C., Shimazaki Mura, Kumamoto Shi-gai.
Lediard, Miss Mary F., 1906, C.C., Joshi Sei Gakuin, Takinogawa, Tokyo Fu.
Lee, Miss Mabel, 1903, M.E.C., Seiryu Jo Gakko, Chikusa Machi, Nagoya.
Leland, Rev. H.D., 1901, Ind., (*absent*).
Lemarie, Rev. F.P.M., 1898, R.C., Yatsushiro, Kumamoto Ken.
Lemoine, Rev. J.C., 1894, R.C., Nagoya.
Lennox, Miss, 1909, C. of E., Matsumoto.
Lewis, Miss Alice G., 1905, S.F., 26 Bizen Machi, Mito.
Lewis, Miss Amy G., 1898, M.E.C., (*absent*), Collins Center, N.Y., U.S.A.
Lindsay, Miss O.C., M.C.C., Eiwa Jo Gakko, Shizuoka.
Lindsay, Miss 1913, M.E.C., Seiryu Jo Gakko, Nagoya.
Lindsey, Miss L.A., 1907, R.C.U.S., (*absent*), Cherryville, Kan., U.S.A.
Lindstrom, Rev. H. (& W., *absent*), 1891, C.M.A., 24 Shimonaka Machi, Hiroshima.
Lippard, Rev. C.K., D.D., & W., 1900, Luth., Saga.
Lippitt, Miss A.B., 1910, A.B.F.M.S., (*absent*), Cooperstown, New York, U.S.A.
Lissarague, L'Abbé, 1901, R.C., 18 Mukoyanagiwara, Tokyo.
Lloyd, Rev. J. H., 1908, A.E.C., 19 Edo Shimo Cho, Fukui.
Lloyd, Miss J.E.B., 356 Naka Hyakunin Machi, Okubo, Tokyo.
Lloyd, Miss J., 1903, E.P., Tainan, Formosa.
Lobdell, Rev. N.L., & W., 1905, Univ., (*absent*), Victor, N.Y., U.S.A.
Logan, Rev. C.A., & W., 1902, P.M.S., Tokushima.

Lombard, Rev. F.A., & W., 1900, A.B.C., Muro Machi Dori, Imadegawa Agaru, Kyoto.
London, Miss M.H., 1907, P.M., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
Loomis, Rev. H., & W., 1872, A.B.S., 223, Bluff, Yokohama.
Loomis, Miss C.D., 1901, W.U.M., 212 Bluff, Yokohama.
Lumpkin, Miss Estelle, 1911, P.M.S., Takajo Machi, Kochi.
Luneau, L'Abbé A., Vic. Gen., 1877, R.C., Kawaguchi Machi, Osaka.
Luther, Miss Ida R., 1898, P.M., Seoul, Korea.

M

MacCauley, Rev. Clay, Shikoku Machi, Mita, Tokyo.
Macdonald, Miss A.C., 1904, Y.W.C.A., 12 Tamachi, Sanchome, Ushigome, Tokyo.
MacDonald, Miss M.D., 1912, P.M., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
Mackie, Miss J., 1900, C. of E., Tokushima.
MacNair, Rev. T.M., & W., 1883, P.M., (*absent*).
Madden, Rev. M.B., & W., 1895, C.C., Tennoji, Osaka.
Madeley, Rev. W.F., & W., 1889, A.E.C., 9 Motokaji Cho, Sendai.
Maguet, Miss Evelyn, 1907, P.M., (*absent*).
Makeham, Miss S.E., 1908, C. of E., Arigasaki, Matsumoto.
Mallett, Miss Gertrude, 1909, M.P., 300 Uramonzen Cho, Nagoya.
Mann, Miss Irene P., 1895, A.E.C., Utsunomiya.
Mann, Rev. J.C., & W., 1905, C.M.S., (*absent*).
Marie, L'Abbé L.C., 1888, R.C., Hiroshima.
Marion, L'Abbé P., 1895, R.C., Fukushima.
Markland, Miss Naeta, 1909, (*absent*).
Marmand, L'Abbé J.E., 1876, R.C., Kuroshima, Nagasaki Ken.
Marmonier, L'Abbé P.C.H., 1900, R.C., Tamatsukuri, Osaka.
Martin, L'Abbé 1910, R.C., Miyazaki.
Mathon, L'Abbé Remy, R.C., (*absent*).
Matrat, Rev. J. Fr., 1881, R.C., Hirosashi, Hirado, Nagasaki Ken.
Matson, Rev. Aug., & W., 1901, S.J.A., Ito, Izu.
Matthew, Miss Margaret L., 1908, Y.W.C.A., (*absent*).
Matthews, Rev. W.K. & W., 1902, M.E.S., Kwansei Gakuin, Kobe.
Maxwell, Rev. J.M., D.D., & W., 1901, E.P., Tainan, Formosa.
Mayer, Rev. P.S., & W., 1909, E.A., 44 Tsukiji, Tokyo.
Mayrand, Rev. P.A., 1889, R.C., Hachioji.
McAlpine, Rev. R.E., & W., 1885, P.M.S., 64 Shirakabe Cho Itchome, Nagoya.
McCaleb, Rev. J.M., (& W., *absent*), 1892, Ind., 68 Zoshigaya Mura, Koishikawa, Tokyo.

McCall, Rev. C.F., & W., 1908, C.C., Akita.
McCauley, Mrs. J.K., 1880, P.M., 102 Tsunohazu, Toyotama Gun, Tokyo Fu.
McCloy, Dr. Thos., & W., Ind., (*absent*).
McCord, Rev. E.K., & W., 1900, A.C.C., 41 Karahori Cho, Sendai.
McCowan, Miss Amy E., 1911, A.B.C., Baikwa Jo Gakko, Umeda, Osaka.
McCoy, Rev. R.D., & W., 1904, C.C., Sei Gakuin, Takinogawa, Tokyo Fu.
McCrory, Miss Cora, 1912, P.M., Hokusei Jo Gakko, Sapporo.
McDowell, Miss Jessie, 1912, M.E.C., Kwassui Jo Gakko, Nagasaki.
McIlwaine, Rev. W.E., & W., 1889, P.M.S., Kochi.
McKenzie, Rev. D.R., D.D., & W., 1891, M.C.C., 23 Kamitomizaka, Koishikawa, Tokyo.
McKim, Miss Bessie, 1905, A.E.C., 472 Nishi Okubo, Tokyo Fu.
McKim, Rt. Rev. Bishop John, D.D., & W., 1880, A.E.C., 38 Tsukiji, Tokyo.
McLeod, Rev. D.W., & W., 1907, C.P., Tamsui, Formosa.
McLeod, Miss Anna, 1910, M.C.C., Sogawa, Toyama, Toyama Ken.
Mead, Miss Bessie, 1904, A.E.C., Yamagata.
Mead, Miss Lavinia, 1887, A.B.F.M.S., Imasato, Kamitsu Mura, Ishinari Gun, Osaka Fu.
Medling, Rev. P.P., & W., 1907, S.B.C., 79 Yamashita Cho, Kagoshima.
Meikle, Rev. W.L., & W., 1908, F.M., Sumoto, Awaji.
Melton, Miss M.E., 1889, M.E.C., Kwassui Jo Gakko, Nagasaki.
Meredith, Rev. F.C., 1912, A.E.C., Maebashi.
Meyers, Rev. J.T., & W., 1893, M.E.S., 133 Kami Nobori Cho, Hiroshima.
Miles, Rev. B.N., & W., 1909, S.P.G., 12 Higashi Kusabuka Cho, Shizuoka.
Miller, Miss Alice, 1895, Ind., 6 Naka Cho, Yotsuya, Tokyo.
Miller, Rev. E.R., 1872, R.C.A., 22 Hirakawa Cho, Rokuchome, Kojimachi, Tokyo.
Miller, Rev. H.K. & W., 1892, R.C.U.S., 9 Tsukiji, Tokyo.
Miller, Rev. L.S.G., 1907, Luth., Funatsu Machi, Fukuoka.
Millican, Rev. R.W., & W., 1911, F.M., 1921 Hidein Cho, Tennoji, Osaka.
Milliken, Miss E.P., 1884, P.M., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
Millman, Rev. R.M., & W., 1909, C. of E., Toyohashi.
Mills, Mr. E.O., & W., 1908, S.B.C., 47 Yohano Cho, Fukuoka.
Minkkinen, Mr. D., & W., 1905, Luth., Finnish, (*absent*), 42 Fredrikin, Helsinki, Finland.

Mintle, Miss Rosa, 1908, H.F., 356 Naka Hyakunin Machi, Okubo, Tokyo Fu.
Misener, Mrs. E. W., M.C.C. Kwansei Gakuin, Kobe.
Moncrieff, Rev. H. 1898, E.P., Tainan, Formosa.
Moncrieff, Mr. J. E., 1910, Y.M.C.A.T., Yamaguchi.
Moncure, Rev. John, 1909, S.B.C., (*absent*) 2412 Hanover Ave., Richmond, Va., U.S.A.
Monday, Miss L. B., 1912, P.M., Hokuriku Jo Gakko, Kanazawa.
Monk, Miss A. M., 1904, P.M., (*absent*).
Montagu, L'Abbé L., 1902, R.C., Hirosaki.
Montgomery, Rev. W. E., 1909, E.P., Tainan, Formosa.
Montgomery, Ensign Sarah, 1906, S.A., Tamon Dori Shichome, Kobe.
Moore, Miss Ellen, 1909, Ind., 26 Bizen Mach., Mito.
Moore, Rev. J. P., D.D., & W., 1883, R.C.U.S., 125 Tsuchidoi, Sendai.
Moore, Rev. J. W., 1890, P.M.S., (*absent*) Sherman, Texas, U.S.A.
Morgan, Miss Agnes E., 1889, P.M., Wilmina Jo Gakko, Tamatsukuri, Osaka.
Moseley, Rev. C. B., D.D., & W., 1887, M.E.S., (*absent*).
Mosser, Miss Clara, 1909, R.C.U.S., Miyagi Jo Gakko, Sendai.
Moulton, Miss Julia, 1891, R.C.A., 178 Bluff, Yokohama.
Müller, Frank, Ind., 946 Kashiwagi Okubo, Tokyo Fu.
Munroe, Rev. H. H., & W., 1906, P.M.S., Kochi.
Murphy, Rev. U. G., & W., 1893 M.P., (*absent*): Healdsburg, Cal., U.S.A.
Murray, Rev. D. A., D.D., & W., 1902, P.M., Tsu, Ise.
Myers, Rev. H. W., & W., 1897, P.M.S., 112 Yamamoto Dori Shichome, Kobe.
Mylander, Miss Ruth, 1910, F.M., 1921 Hidein Cho, Tennoji, Osaka.

N

Nash, Miss E., 1891, C. of E., Matsuye.
Neville, Miss C. G. L., 1905, C. of E., 1 Nagasaka Cho, Azabu, Tokyo.
Newbold, Miss E. G., 1607, A.E.C., 11 Higashi Ichiban Cho, Sendai.
Newell Rev. H. B., D.D., & W., 1887, A.B.C., 52 Niban Cho, Matsuyama.
Newman, Miss H., 1905, C. of E., 1 Nagasaka Cho, Azabu, Tokyo.
Newton, Rev. J. C. C., D.D., & W., 1888, M.E.S. Kwansei Gakuin, Kobe.
Nichols, Rev. S. H., 1911, A. E. C., 58 Tsukiji, Tokyo.
Nicodemus, Mr. J. B., & W., Y.M.C.A.T., Taihoku, Formosa.

Nielson, Rev. A. B., 1895, E.P., Tainan, Formosa.
Nielson, Rev. J. P., & W., 1909, Luth., Kurume.
Noailles, L'Abbé Olivier de, 1883, R. C., 80 Honmura, Yamashita Cho, Yokohama.
Noordhoff, Miss Jeane, R.C.A., 45 Shimo Tatsuo Cho, Kagoshima.
Norman, Rev. D., & W., 1897, M.C.C., 12 Agata Machi, Nagano.
Norton, Miss E.L.B., 1900, C. of E., 2 Kita Sanjo, Nishi Shichichome, Sapporo.
Noss, Rev. Christopher, & W., 1895, R.C.U.S., Wakamatsu.
Nylund, Miss J., 1907, Luth., Finnish, Shimo Suwa, Nagano Ken.

O

Obee, Rev. E.Q., & W., 1904, M.P., (*absent*), White House, Ohio, U.S.A.
Ogburn, Rev. N.S., 1912, M.E.S., Matsuyama.
Oldham, Miss Lavinia, 1892, C.C., 35 Nakano Cho, Ichigaya, Tokyo.
Olds, Rev. C.B., & W., 1903, A.B.C., Kami Beppu Mura, Miyazaki.
Oltmans, Rev. A., D.D., & W., R.C.A., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Orr, Brigadier R.H., & W., 1905, S.A., 11 Ginza, Nichome, Kyobashi, Tokyo.
Osborne, Miss C.M., 1895, Univ., 50 Oimatsu Cho, Koishikawa, Tokyo.
Osgood, Miss Marion, 1912, A.B.C., Nashinoki Cho, Kyoto.
Ostrom, Rev. H.C., & W., 1911, P.M.S., 171 Terashima Machi, Tokushima.
Outerbridge, Rev. H.W., & W., 1910, M.C.C., Kwansei Gakuin, Kobe.
Oxford, Mr. J.S., & W., 1910, ME..S., 23 Kita Nagasa Dori, Shichome, Kobe.

P

Page, Miss Mary, 1912, Y.W.C.A., 41 Samban Cho, Kojimachi, Tokyo.
Painter, Rev. S., & W., 1896, C. of E., (*absent*).
Parker, Miss A., 1901, C. of E., 337 Okuhirano Mura, Kobe.
Parker, Miss Edith, 1909, C.C., Joshi Sei Gakuin, Takinogawa, Tokyo Fu.
Parmelee, Miss H.F., 1877, A.B.C., Matsuyama.
Parrott, Mr. Fred., & W., 1890, B.F.B.S., Bible House, 95 Yedo Machi, Kobe.

Parshley, Rev. W.B., D.D., & W. 1890, A.B.F.M.S. (*absent*). 34 Chestnut Terrace, Newton Center, Massachusetts, U.S.
Pasley, Miss M.L., 1903, C. of E., (*absent*).
Patterson, Rev. G.S., & W., 1912, M.C.C., 23 Kami Tomizaka Cho, Koishikawa, Tokyo.
Patton, Miss A.V., 1900, P.M.S., Okazaki, Mikawa.
Patton, Miss F.D., 1895, P.M.S., Okazaki, Mikawa.
Payne, Miss E.C., 1892, C. of E., 17 Hanazono Cho, Otaru.
Pearce, Miss E.A., 1908, O.M.S., Yodobashi Machi, Kashiwagi, Tokyo Fu.
Pearson, Adjt. Mary, 1898, S.A., Matsugae Cho, Yokahama.
Peck, Miss Sally P., 1901, A.E.C., Kanazawa.
Pedley, Rev. Hilton, & W., 1889, A.B.C., Maebashi.
Peeke, Rev. H.V.S., & W., 1888, R.C.A., Saga.
Pelu, Rev. A.C.A., 1872, R.C., Dozaki, Goto, Nagasaki Ken.
Penrod, Miss C.T., 1892, J.E.B., 356 Naka Hyakunin Machi, Okubo, Tokyo Fu.
Perrin, Rev. H., 1884, R.C., Kobe.
Peterson, Miss A. J., 1891, S.J.A., (*absent*), c/o Dr. F. Risberg, 20 N. Ashland Boulevard, Chicago, U.S.A.
Pettee, Rev. J.H., D.D., & W., 1878, A.B.C., Kadota Yashiki, Okayama.
Pettier, L'Abbé A.E., 1868, R.C., 44 Bluff, Yokohama.
Phelps, Miss F.E., 1889, M.E.C., (*absent*).
Phelps, Mr. G.S., & W., 1902, Y.M.C.A., Muro Machi, Demizu Agaru, Kyoto.
Philipps, Miss E.G. 1901, C. of E., 108 Zoshigaya Machi, Koishikawa, Tokyo.
Pider, Miss Myrtle Z., 1911, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Pierson, Rev. G.P., D.D., & W., 1888, P.M., (*absent*).
Pieters, Rev. Albertus, & W., 1891, R.C.A., 48 Niage Machi, Oita.
Pieters, Miss Johanna A., 1904, R.C.A., (*absent*).
Pifer, Miss B. Catherine, 1901, R.C.U.S., 6 Maruyama Cho, Koishikawa, Tokyo.
Pinsent, Mrs. A.M., 1905, M.C.C., 8 Toriizaka Machi, Azabu, Tokyo.
Place, Rev. A.W., & W., 1908, C.C., (*absent*).
Poole, Miss Lillian, 1906, N.C., (*absent*), Ontario, Cal., U.S.A.
Porter, Miss F.E., P.M., Kyoto.
Pouget, L'Abbé A., 1893, R.C., Morioka.
Pratt, Miss S.A., 1892, W.U.M., 212 Bluff, Yokohama.
Preston, Miss Grace, 1912, M.E.C., 2 Aoyama Jo Gakuin, Aoyama, Tokyo.
Preston, Miss E.D., 1908, C. of E., Kure.

Price, Rev. P.G. & W., 1912, M.C.C., 23 Kami Tomizaka Machi, Koishikawa, Tokyo.
Prindiville, Miss M., 1906, C. of E., 33 Naka Yamate Dori, Rokuchome, Kobe.
Pringle, Miss F.C., 1900, C. of E., (*absent*).
Puissant, Rev. M., 1888, R.C., Kishiwada, Osaka Fu.
Purinton, Mr. R.E., & W., Y.M.C.A.T., 19, Kawaguchi Machi. Osaka.

R

Ragan, Miss Ruth, 1912, Y.W.C.A., 12 Tamachi, Sanchome, Ushigome, Tokyo.
Rauck, Miss Elmina, 1906, E.A., (*absent*), Naperville, Ill., U.S.A.
Randall, Rev. J. B., & W., 1912, O.M.S., Yodobashi Machi, Kashiwagi, Tokyo Fu.
Ransom, Miss Mary H., 1901, P.M., Tondabayashi, Osaka Fu.
Ranson, Miss A.L., 1904, A.E.C., 11 Higashi Ichiban Cho, Sendai.
Raoult, Rev. G.E., 1896, R.C., Oita.
Rawlings, Rev. G.W., & W., 1900, C.M.S., Higashi Tengachaya, Osaka.
Ray, Rev. J.F., & W., 1904, S.B.C., Tanaka Machi, Nakajima, Shimonoseki.
Raymer, Rev. H.J., & W., C. of E., All Saints' Chaplaincy, Kobe.
Rees, Miss Sarah J., A.E.C., Shimodachi Uri Dori, Muromachi Kado, Kyoto.
Reeve, Rev. W.E. & W., 1908, C. of E., (*absent*).
Reifsnider, Rev. C.S., D.D., & W., 1901, A.E.C., 56, Tsukiji, Tokyo.
Reifsnider, Mr. John, & W., 1902, A.E.C., 53 Tsukiji, Tokyo.
Reischauer, Rev. A.K., & W., 1905, P.M., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Reive, Miss A.D., 1913, E.P., Tainan, Formosa.
Relave, L'Abbé T.L., 1885, R.C., Miyazu, Tango.
Rey, L'Abbé A., 1889, R.C., (*absent*).
Rey, Rt. Rev. Archbishop J.P., 1882, R.C., Tokyo.
Reynaud, L'Abbé Jules, 1896, R.C., Sendai.
Richards, Rev. W.A., 1910, C. of E., Odawara.
Richardson, Miss 1911, C. of E., 12 Kawaguchi Machi, Osaka.
Rickards, Miss M., 1894, C. of E., (*absent*).
Riddell, Miss H., 1890, C. of E., Leper Hospital, Kumamoto.
Ridley, Miss 3 of 20 Yamamoto Dori, Shichome, Kobe.
Riker, Miss J., 1903, P.M., (*absent*).
Rioch, Miss M.M., 1892, C.C., 35 Nakano Cho, Ichigaya, Tokyo.
Ritson, Miss E., 1891, C. of E., 298 Tomida Ura Machi, Nakano Cho, Tokushima.
Roberts, Miss A., 1897, C. of E., 7 Shindaiku Machi, Nagasaki.

Robertson, Miss Elva, 1905, P.M., (*absent*).
Robertson, Miss M.A., 1891, M.C.C., (*absent*).
Robinson, Rev. C.E., & W., 1907, C.C., 69 Kozenji Dori, Sendai.
Robinson, Rev. J.C., & W., 1888, C. of E., Niigata.
Robson., Capt. Florence, 1907, S.A., 1901 Shimo Shibuya, Tokyo Fu.
Rogers, Miss S.C., 1908, C.W.W., 16 Hirakawa Cho Rokuchome, Kojimachi, Tokyo.
Rollstin, Mr. W.P., (*absent*), Trumbull, Clay Co., Neb., U.S.A.
Rose, Miss C.H., 1886, P.M., Otaru.
Ross, Rev. C.H., & W., 1910, A.B.F.M.S., 27 Nakajima Cho, Sendai.
Rotz, L'Abbé Marc de, 1868, R.C., Nagasaki.
Rotzel, Mr. C.L., & W., 1907, Y.M.C.A.T., Shin Machi, Yamaguchi.
Rowe, Rev. J.H., & W., 1906, S.B.C., (*absent*). Achilles, Va., U.S.A.
Rowland, Rev. G.M., D.D., & W., 1886, A.B.C., Kita Ichijo, Higashi Shichome, Sapporo.
Rowland, Miss J.M., 1906, C. of E., Kami Waka Dori, Sanchome, Kobe.
Rowlands, Rev. F.W., & W., 1897, C. of E., (*absent*).
Ruigh, Rev. D.C., & W., 1905, R.C.A., 450 Sanko Cho, Shirokane, Shiba, Tokyo.
Rumsey, Miss F.M., 1907, A.B.F.M.S., 47 Shimotera Machi, Himeji.
Russell, Miss E., 1879, M.E.C., Kwassui Jo Gakko, Nagasaki.
Russell, Miss M.H., 1895, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Russell, Miss May, 1911, M.E.C., Kwassui Jo Gakko, Nagasaki.
Ryan, Miss Esther M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Ryder, Miss G.E., 1908, A.B.F.M.S., 51 Temma Cho, Yotsuya Ku, Tokyo.
Ryerson, Rev. G.E., & W., 1905, S.P.G., 24 of 1721 Fukiai Machi, Kobe.

S

Salmon, Rt. Rev. M.A., Vic. Gen., 1868, R.C., Nagasaki.
Sander, Miss M., 1890, C. of E., 52-b Tsukiji, Tokyo.
Sanders, Mr. T., 1912, Ind., Yamaguchi.
Santee, Miss Helen C., 1908, M.E.C., (*absent*). 27 No. Franklin St., Wilksbarre, Pa.
Saunby, Rev. J.W., & W., 1910, M.C.C., 14 Nakatakajo Machi, Kanazawa.
Sauret, Rev. M., 1870, R.C., Kurume.
Savolainen, Mr. V., & W., 1907, Luth., Finnish, Kami Suwa, Nagano Ken.

Schaffer, Rev. L.J., &W., 1912, R.C.A., 17 Hikawa Cho, Akasaka, Tokyo.
Schereschewsky, Miss C.E., 1910, A.E.C., 79 Kogai Cho, Azabu, Tokyo.
Schiller, Supt. Dr. Emil, & W., 1895, G.E.M., (*absent*).
Schlegelmilch, Miss Donna, 1909, M.P., 244-b Bluff, Yokohama.
Schneder, Rev. D.B., D.D., & W., 1887, R.C.U.S., 78 Higashi Samban Cho, Sendai.
Schroeder, Pfarrer E., & W., 1908, G.E.M., 23 Kami Tomizaka Machi, Koishikawa, Tokyo.
Schultz, Miss A.G., 1911, R.C.U.S., Miyagi Jo Gakko, Sendai.
Schwartz, Rev. H.B., D.D., 1893, M.E.C., Naha, Liu Chiu.
Schwartz, Rev. H.W., M.D., & W., 1885, M.E.C., 222 Bluff, Yokohama.
Schweitzer, Miss Edna, 1912, E.A., 84 Sasugaya, Cho, Koishikawa, Tokyo.
Scott, Rev. F.N., & W., 1904, M.E.C., 6 Higashi Yamate, Nagasaki.
Scott, Rev. J.H., 1892, A.B.F.M.S., Rokumantai Cho, Tennoji, Osaka.
Scott, Rev. J.J., 1911, C. of E., Hamada, Iwami.
Scott, Miss Mary, 1911, M.C.C., 8 Toriizaka Machi, Azabu, Tokyo.
Scott, Mr. S., & W., 1908, C. of E., 5 Naka Yamate Dori, Sanchome, Kobe.
Scudder, Rev. F.S., 1897, R.C.A., Honolulu, Hawaii.
Searle, Miss S.A., 1883, A.B.C., Kobe College, 60 Shichome, Yamamoto Dori, Kobe.
Seeds, Miss Leonora, M.E.C., (*absent*).
Seeds, Miss Mabel L., 1901, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Seiple, Rev. W.G., Ph. D., & W., 1905, R.C.U.S., (*absent*), 217 Turner St., Allentown, Pa., U.S.A.,
Sells, Miss E.A.P., 1893, C. of E., 41 Kajiya Cho, Kagoshima.
Sergie, Archbishop, 1908, R.O.C., 6 Higashi Kobai Cho, Suruga Dai, Tokyo.
Shannon, Miss I.L., 1904, M.E.S., Hiroshima Girls' School, Hiroshima.
Shannon, Miss Katherine, 1908, M.E.S, Hiroshima Girls' School, Hiroshima.
Sharpless, Miss Edith F., 1910, S.F., 26 Bizen Machi, Mito.
Shaw, Miss L.L., 1904, C. of E., 12 Kawaguchi Machi, Osaka.
Shaw, Rev. R.D.M., & W., 1901, S.P.G., Kataha, Jonai, Numazu.
Sheppard, Miss, 3 of 20 Yamamoto Dori, Shichome, Kobe.
Shepperd, Miss K.M., 1910, C. of E., 16 Hirakawa Cho, Rokuchome, Kojimachi, Tokyo.
Sherman, Miss Mary B., 1902, P.M., Matsuyama.

Shively, Rev. B.F., & W., 1907, U.B.C., (*absent*).
Shortt, Rev. C.H., 1900, C. of E., Takata, Echigo.
Sifton, Miss I.A., 1897, Ind., (*absent*).
Siler, Miss Annice, 1912, M.E.S., Hiroshima Girls' School, Hiroshima.
Simpson, Rev. J.B. 1910, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Sinclair, Mr. G.M., 1912, Y.M.C.A.T., Muro Machi, Demizu Agaru, Kyoto.
Singer, Miss Florence E., 1894, M.E.C., Iai Jo Gakko, Hakodate.
Sink, Mr. H. Hoyle, 1912, Y.M.C.A.T., Fukuchiyama.
Slate, Miss Anna B., 1912, M.E.C., 221 Bluff, Yokohama.
Smelser, Mr. F.L., & W., 1895, H.F., 2092 Minami Ota Machi, Yokohama.
Smith, Mr. B.P., 1905, B.B.S., (*absent*).
Smith, Rev. F.H., & W., 1905, M.E.C., 3 Higashi Yamate, Nagasaki.
Smith, Rev. Frisby D., & W., 1908, Luth., 8 Tamachi, Mita, Shiba, Tokyo.
Smith, Rev. J., 1912, A.E.C., Tsu, Ise.
Smith, Miss Lida B., 1885, M.E.C., (*absent*).
Smith, Mr. Lloyd, 1912, Y.M.C.A.T., Tokuyama, Yamaguchi Ken.
Smith, Mr. P.A., & W., 1903, A.E.C., Tsu, Ise.
Smith, Mr. Roy, 1908, & W., 1910, Y.M.C.A.T., Ikuta Cho, Kobe.
Smith, Miss S.C., 1880, P.M., Sapporo.
Smyth, Ensign Annie, 1906, S.A., (*absent*).
Snider, Miss Cora G., 1912, N.C., 150 Kiyomizu, Shichome, Kyoto.
Soper, Miss E. Maud, 1903, M.E.C., (*absent*), Glendale, Cal., U.S.A.
Soper, Rev. J., D.D., & W., 1873, M.E.C., (*absent*), Glendale, Cal., U.S.A.
Soubitez L'Abbé, 1911, R.C., Utsunomiya.
Spencer, Rev. D.S., D.D., & W., 1883, M.E.C., (*absent*) Madison, N.J., U.S.A.
Spencer, Miss M.A., 1878, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
Sprowles, Miss Alberta B., 1905, M.E.C., Iai Jo Gakko, Hakodate.
Stanford, Rev. A.W., & W., 1886, A.B.C., 53 Gochome, Yamamoto Dori, Kobe.
Starkey, Miss Bertha, 1910, M.E.C., Kwassui Jo Gakko, Nagasaki.
Stauffacher, Rev. A.D., & W., 1912, E.A., 44 Tsukiji, Tokyo.
Steadman, Rev. F.W., & W., 1901, A.B.F.M.S., 43 Uchimaru, Morioka.
Steele, Rev. H.T., & W., 1906, S.P.G., Goban Cho, Okayama.
Steichen, L'Abbe Michel, 1886, R.C., 35, Tsukiji, Tokyo.

Steiner, Rev. J.F., & W., 1905, R.C.U.S., (*absent*), Harvard Divinity School, Cambridge, Mass., U.S.A.
Stevens, Rev. E.S., & W., C.C., (*absent*).
Stevenson, Miss G.S., 1898, C. of E., (*absent*).
Stewart, Rev. S.A., & W., 1906, M.E.S., 53 Kami Nagarekawa Cho, Hiroshima.
Stirewalt, Rev. A.J., 1906, Luth., Kumamoto.
Stowe, Miss Grace H., 1908, A.B.C., Kobe College, 60 Yamamoto Dori, Shichome, Kobe.
Stowe, Miss Mary E., 1908, A.B.C., Kobe College, 60 Yamamoto Dori, Shichome, Kobe.
Strickland, Mr. J.L., 1913, Y.M.C.A.T., Himeji.
Stuart, Miss J., 1885, E.P., Shoka, Formosa.
Sutherland, Mr. W. J., 1912, Y.M.C.A.T., Hagi, Yamaguchi Ken.
Suthon, Miss G., 1889, A.E.C., Karasumaru Dori, Kamichoja Machi, Kado, Kyoto.
Swann, Miss Annabel, 1910, M.C.C., Shizuoka Eiwa Jo Gakko, Nishi Kusabuka, Shizuoka.
Sweet, Rev. C. F., & W., 1898, A.E.C., 54 Tsukiji, Tokyo.

T

Tammio, Miss Christian, Luth., Shimosuwa, Shinshu.
Tanner, Miss L. K., 1905, C. of E., Nagasaka Cho, Azabu, Tokyo.
Tapson, Miss A. M., 1888, C. of E, Hakodate.
Taylor, G. G., M.D., & W., 1911, E.P., Tainan, Formosa.
Taylor, Miss Minnie, 1909, R.C.A., Steele Academy, Nagasaki.
Taylor, Wallace, M.D., & W., 1874, A.B.C., (*absent*).
Taylor, Mr. W. J., & W., Ind., (*absent*), c/o W.H.R. Tredimuck, Esq., "Merlande," Purley, Surrey, Eng.
Teague, Miss Carolyn, 1912, M.E.C., Shin Yashiki, Kumamoto.
Tennent, Miss A. C., 1891, C. of E., (*absent*).
Tenny, Rev. C. B., 1900, A.B.F.M.S., 30 Tsukiji, Kyobashi Ku, Tokyo.
Tetlow, Miss H. L., 1908, A.E.C., 7 Shime Ishibiki Cho, Kanazawa.
Teusler, R. B., M.D., & W., 1900, A.E.C., 27 Tsukiji, Tokyo.
Thomas, Miss Hetty, 1903, M.E.C., 435 Furushinyashiki, Kumamoto.
Thomas, Miss Mary, 1906, M.E.C., (*absent*).
Thompson, Miss Charlotte, 1908, P.M.S., Kinjo Jo Gakko, Shirakabe Cho, Nagoya.
Thompson, Rev. David, D.D., & W., 1863, P.M., 16 Tsukiji, Tokyo.
Thompson, Miss F. L., 1906, C. of E., 41 Kajiya Cho, Kagoshima.

Thomson, Rev. R. A., F.R.G.S., & W., 1888, A.B.F.M.S., (*absent*), c/o A.B.F.M.S., Box 41, Boston, Mass., U.S.A.
Thornton, Rev. Jesse B., & W., 1913, J.E.B., 7 Waki no Hama, Kobe.
Thorp, Miss E. E., 1905, C. of E., (*absent*).
Timberlake, Miss A., 1905, M.C.C., Kinjo Jo Gakko, Kusabuka Cho, Shizuoka.
Tindale, Major J. H., & W., 1907, S.A., 618 Shimo Shibuya, Tokyo.
Topping, Miss Helen, 1911, A.B.F.M.S., (*absent*), Delavan, Wis., U.S.A.
Topping, Rev. Henry, & W., 1895, A.B.F.M.S., (*absent*) Delavan, Wis., U.S.A.
Totten, Rev. Frank, (& W., *absent*), 1902, M.P., 47 Chokyuji Machi, Nagoya.
Tracy, Miss Mary E.. 1903, W.U.M., 212 Bluff, Yokohama.
Trent, Miss E.M., 1894, C. of E., Fukide Machi, Haba Shita, Nagoya.
Trieschman, Miss Catherine, 1912, M.E.S., Hiroshima Girls' School, Hiroshima.
Trintignac, L'Abbé P., 1896, R.C., Shimonoseki.
Tristram, Miss K.A., 1888, C. of E., 12 Kawaguchi Cho, Osaka.
Trott, Miss D., 1910, C. of E., 16 Hirakawa Cho, Rokuchome, Kojimachi, Tokyo.
True, Miss Alice, 1898, A.C.C., Ishinomaki.
Trueman, Mr. G.E., & W., 1910, Y.M.C.A., 13-a Higashi Yamate, Nagasaki.
Tucker, Rt. Rev. Bishop H. St. G., D.D., A.E.C., Karasumaru Dori, Okakuen Machi, Kyoto.
Tulpin, Rev. E.A., 1877, R.C., 21 Kasumi Cho, Azabu, Tokyo.
Tuxbury, Mrs. Nina, 1907, A.B.F.M.S., (*absent*), c/o A.B.F.M.S., Box 41, Boston, Mass, U.S.A.
Tweedie, Miss E.G., 1903, M.C.C., 12 Agata Cho, Nagano.

U

Umbreit, Rev. S.J., & W., 1905, E.A., 12 Shichome, Yamamoto Dori, Kobe.
Upton, Miss E.F., 1908, A.E.C., (*absent*).
Urch, Mr. Raymond G., 1912, Y.M.C.A.T., Nobeoka, Miyazaki Ken.
Usitalo, Miss Sigrid, 1903, Luth., Finnish, 106 Sanya, Yoyogi, Tokyo Fu.

V

Vagner, L'Abbé A., 1890, R.C., Nara.
Vail, Miss J.S., 1880, M.E.C., 6 Aoyama Gakuin, Aoyama, Tokyo.
Van Dyke, Rev. E.H., D.D., & W., 1890, M.P., 47 Chokyuji Cho, Nagoya.
Van Horn, Rev. G.W., & W., 1888, P.M., 32 Kawaguchi Cho, Osaka.
Van Petten, Mrs. C.W., 1881, M.E.C., (*absent*), San Monaco, California, U.S.A.
Van Strien, Rev. D., & W., 1912, R.C.A., Morioka.
Veazey, Miss M.A., 1892, M.C.C., (*absent*).
Veillon, Rev., 1908, R.C., Miyazaki.
Veryard, Mr. R.K., 1911, Y.M.C.A., (Chinese) 10 Kita Jimbo Cho, Kanda, Tokyo.
Villon, Rev. A., 1871, R.C., Hagi, Yamaguchi Ken.
Vincent, Rev. C.G., & W., 1911, Ind., 789 Sendagaya, Tokyo Fu.
Vories, Mr. W.M., 1905, O.M., Hachiman, Omi.

W

Wadman, Rev. J.W., & W., M.E.C., Honolulu, Hawaii.
Wainright, Rev. S.H., D.D., & W., M.E.S., 335 Hyakunin Cho, Okubo, Tokyo Fu.
Wainwright, Miss M.E., 1887, A.B.C., 95 Kadota Yashiki, Okayama.
Walke, Rev. R.A. & W., 1904, A.E.C., Hachioji.
Walker, Mr. F.B., & W., 1903, C. of E., 5 Naka Yamate Dori, Sanchome, Kobe.
Walker, Rev. H.E., & W., 1911, M.C.C., 105 Takamachi, Hamamatsu, Shizuoka Ken.
Wallace, Rev. Geo., & W., 1899, A.E.C., 40 Tsukiji, Tokyo.
Waller, Rev. J.G., & W., 1890, C. of E., Ueda.
Walne, Rev. E.N., D.D., & W., 1892, S.B.C., 105 Daimyo Machi, Fukuoka.
Walter, Miss E.M., 1903, C. of E., 1 Hitosugi Cho, Akasaka, Tokyo.
Walton, Rev. H.D., & W., 1906, C. of E., 2082 Minami Ota Machi, Yokohama.
Walvoord, Mr. Anthony, & W., 1905, R.C.A., (*absent*).
Wansey, Rev. H.R., & W., 1906, Ind., Shiken Cho, Nikkc.
Ward, Miss Elizabeth, 1905, A.B.C., Baikwa Jo Gakko, Umeda, Osaka.
Ward, Miss I.M. 1901, P.M., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.

Warren, Mrs. C.F., 1890, C. of E., 4 Kawaguchi Cho, Osaka.
Warren, Rev. C.M., & W., 1899, A.B.C., Higashi Machi, Tottori.
Warren, Rev. C.T., & W., 1890, C.M.S., (*absent*).
Wassezeau, L'Abbé, 1911, R.C., Tsukiji, Tokyo.
Waterhouse, Rev. Paul B., & W., 1912, O.M., Hachiman, Omi.
Waters, Rev. B.W., 1887, M.E.S., (*absent*), Front Royal, Va., U.S.A.
Watney, Miss G.R., 1911, Y.W.C.A., 41 Samban Cho, Kojimachi, Tokyo.
Watson, Miss Rebecca J., 1883, M.E.C., 221 Bluff, Yokohama.
Weakley, Rev. W.R., & W., 1895, M.E.S., (*absent*), 1629 Washington Boulevard, Chicago, Ill., U.S.A.,
Weaver, Miss Georgiana, 1902, M.E.C., 15 Takaoka Cho, Sanchome, Nagoya.
Webb, Rev. A.E., 1894, S.P.G., Sankawa, Chiba.
Weidner, Miss Sadie L., 1900, R.C.U.S., Miyagi Jo Gakko, Sendai.
Welbourn, Rev. J.A., 1899, A.E.C., 3 Yayoi Cho, Hongo, Tokyo.
Wells, Miss Florence, 1907, W.U.M., 212 Bluff, Yokohama.
Wells, Miss Lillian A., 1900, P.M., Tokuyama, Yamaguchi Ken.
West, Miss A.B., 1885, P.M., 2 Nishi Machi, Nihonenoki, Shiba, Tokyo.
Westen, Miss M., 1907, Luth., Finnish, (*absent*), Pusula, Finland.
Weston, Miss M.D., 1895, C.W.W., 16 Hirakawa Cho, Rokuchome, Kojimachi, Tokyo.
Weston, Rev. Walter, & W., The Parsonage, 234 Bluff, Yokohama.
Wharton, Mrs. R.G., Ind., 19 Ippon Matsu Machi, Azabu, Tokyo.
Wheeler, Mr. H.A., & W., 1910, M.E.C., 12 Higashi Yamate, Nagasaki.
White, Rev. S.S., & W., 1890, A.B.C., Tsuyama.
White, Miss Anna L., 1911, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.
White, Mrs. W. J., Ind., 74 Hiroo Cho, Azabu, Tokyo.
Whitener, Rev. H.C., 1912, P.M., Sanya, Yoyogi, Tokyo Fu.
Whiting, Rev. M.M., & W., 1912, M.E.C., 1912, Shimo Shibuya, Tokyo Fu.
Whitman, Miss M.A., 1883, A.B.F.M.S., 10 Fukuro Machi, Suruga Dai, Tokyo.
Whitney, Mr. J.P., & W., 1905, Ind., Nakamura Cho, Yokohama.
Wilbur, Mr. H.A., & W., 1909, Y.M.C.A., 3 of 33 Kitano Cho Nichome, Kobe.
Wilcox, Miss E.F., 1904, A.B.F.M.S., 47 Shimotera Machi, Himeji.
Wilkes, Mr. Paget, & W., J.E.B., 174 of 47, Oku Hirano Mura, Kobe.
Wilkinson, Mr. J.E.B., Oku Hirano Mura, Kobe.
Wilkinson, Rev. A.T., & W., 1905, M.C.C., Nishi Kusakuka Cho, Shizuoka, Shizuoka Ken.

Williams, Miss A.B., 1910, M.E.S., 83 Niage Machi, Oita, Bungo.
Williams, Miss Lulu, 1906, N.C., (*absent*).
Williams, Miss Mary E., 1880, M.P., (*absent*), Monitor, W. Va., U.S.A.
Willingham, Rev. C.T., & W., 1902, S.B.C., 141 Koya Machi, Kokura.
Wilson, Miss Ella M., 1903, M.P., (*absent*).
Wilson, Adjt. T., & W., 1906, S.A., (*absent*).
Wilson, Rev. W.A., & W., 1880, M.E.S., Okayama.
Winn, Miss M.L., 1881, R.C.A., (*absent*), c/o 25 E. 22d St., N.Y., U.S.A.
Winn, Rev. T.C., D.D., 1878, P.M., (*absent*).
Winther, Rev. J.M.T., & W., 1898, Luth., 412 Furushinyashiki, Kumamoto.
Wirick, Miss L.J., 1890, Ind., 218 Higashi Okubo, Tokyo Fu.
Woodd, Rev. C.H.B., & W., 1896, C.M.S., (*absent*).
Woodsworth, Rev. H.F. & W., 1911, M.C.C., Kwansei Gakuin, Kobe.
Woodward, Rev. H. & W., 1895, C.M.S., Gifu.
Woodworth, Rev. A.D., D.D., (& W., *absent*), 1892, A.C.C., 26 Kasumi Cho, Azabu, Tokyo.
Wordsworth, Miss R.M., 1910, C. of E., 108 Zoshigaya Machi, Koishikawa, Tokyo.
Worley, Rev. J. C., & W., 1889, P.M., Komachi, Matsuyama.
Worth, Miss Ida M., 1895, M.E.S., 83 Niage Machi, Oita, Bungo.
Worthington, Miss H.J., 1899, C. of E., 108 Nobori Cho, Kure.
Wright, Miss Ada H., 1897, A.E.C., Mito.
Wyckoff, Mrs. M.N., 1891, R.C.A., Matsumoto.
Wylie, Miss M. 1905, C.M.A., (*absent*), 7 Crawford St., Londonderry, Ireland.
Wynd, Rev. William, & W., 1894, A.B.F.M.S., 30 Tsukiji, Kyobashi Ku, Tokyo.
Wynne-Willson, Miss D.S., 1893, C. of E., Ashiya, Mura Muko Gun, Hyogo Ken.
Wythe, Miss Grace K., 1909, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo.

Y

Young, Miss Bessie, 1905, S.D.A., (*absent*).
Young, Miss D., C. of E., 33 Nakayamate Dori, Rokuchome, Kobe.
Young, Miss M.M., 1895, C. of E., Shirakabe Cho, Itchome, Nagoya.

Young, Miss Mariana, 1907, M.E.C., Kwassui Jo Gakko, Nagasaki.
Young, Rev. T.A., & W., 1912, C.C., Fukushima.
Youngren, Rev. August, & W., 1903, F.M., (*absent*), Mt. Vernon, Wash., U.S.A.

Z

Zaugg, Rev. E.H., & W., 1906, R.C.U.S., 12 Kita Nibancho, Sendai.
Zimmerman, Miss Jenny, 1912, A.E.C., St. Luke's Hospital, 37 Tsukiji, Tokyo.

LIST BY MISSIONS.*

American Board Commissioners for Foreign Missions.

Adams, Miss Alice P., Okayama.
Allchin, Rev. Geo., (and W. *absent*), Osaka.
Barrows, Miss M. J., Kobe.
Bates, Miss R. C., Kobe.
Bennett, Rev. H. J., & W., Tottori.
Bradshaw, Miss A. H., Sendai.
Cary, Rev. Otis, D.D., & W., Kyoto.
Clark, Rev. C. A., & W., Kyushu.
Cobb, Rev. E. S., & W., Kyoto.
Coe, Miss Estelle, Kobe.
Colby, Miss A. M., Osaka.
Cozad, Miss Gertrude, Kobe.
Curtis, Miss Edith, Niigata.
Daughaday, Miss M. A., Sapporo.
Davis, Mrs. J. D., Kobe.
DeForest, Miss C. B., Kobe.
DeForest, Mrs. J. H., Sendai.
DeForest, Miss Louise H., Kyoto.
Denton, Miss Mary F., Kyoto.
Dunning, Rev. M. D., & W., Kyoto.
Gordon, Mrs. A. D., Kyoto.
Greene, Rev. D. C., D.D. LL.D., Tokyo.
Griswold, Miss Fannie E., Maebashi.
Grover, Mr. Dana I., & W., Kyoto.
Gulick, Rev. Sidney L., D.D., & W., Kyoto.
Guppy, Miss Florence, Kobe.
Hill, Miss Anna L., Kyoto.
Howe, Miss Annie L., (*absent*).
Hoyt, Miss O. S., Kobe.
Judson, Miss Cornelia, Matsuyama.
Learned, Rev. D.W., D.D., & W., Kyoto.
Learned, Miss G. W., Kyoto.
Lombard, Rev. F. A., & W., Kyoto.
McCowan, Miss Amy E., Osaka.
Newell, Rev. H. B., D.D., & W., Matsuyama.
Olds, Rev. C. B., & W., Miyazaki.
Osgood, Miss Marion, Kyoto.
Parmelee, Miss H. F., Matsuyama.
Pedley, Rev. Hilton, & W., Maebashi.
Pettee, Rev. J. H., D.D., & W., Okayama.
Rowland, Rev. G. M., D.D., & W., Sapporo.
Searle, Miss S. A., Kobe.
Stanford, Rev. A. W., & W., Kobe.
Stowe, Miss Grace H., Kobe.

* For full address see Alphabetical List.

Stowe, Miss Mary E., Kobe.
Taylor, Wallace, M. D., & W., (*absent*).
Wainwright, Miss M. E., Okayama.
Ward, Miss Elizabeth, Osaka.
Warren, Rev. C.M., & W., Tottori.
White, Rev. S.S., & W., Tsuyama.

American Baptist Foreign Mission Society.

Acock, Miss Amy A., Sendai.
Ashmore, Mrs Wm., Yokohama.
Axling, Rev. William, and W., Tokyo.
Benninghoff, Rev. H.B., and W., Tokyo.
Bickel, Capt. Luke W., and W., Himeji.
Brand, Rev. J.C., Salamanca, N.Y., U.S.A.
Briggs, Rev. F.C., and W., Himeji.
Bullen, Rev. W.B., and W., Morioka.
Buzzell, Miss A.S., Sendai.
Carpenter, Miss M.M., Tokyo.
Clagett, Miss M.A., Tokyo.
Converse, Miss C.A., Yokohama.
Danielson, Miss Mary, Osaka.
Dearing, Rev. J.L., D.D., and W., Yokohama.
Dithridge, Miss H.L., Tokyo.
Fisher, Rev. C.H.D., and W., Yokohama.
Foote, Rev. J.A., and W., Kobe.
French, Miss R.D., Yokohama.
Gressitt, Mr. J.F., & W. Tokyo.
Hamblen, Rev. S.W., and Wife, (*absent*).
Harrington, Rev. C.K., D.D., (and W., *absent*), Tokyo.
Hill, Rev. G.W., and W., Osaka.
Hiscox, Miss Marjorie, Himeji.
Holtom, Rev. D.C., and W., Mito.
Jesse, Miss M.D., Sendai.
Jones, Rev. E.H., and W., (*absent*).
Kidder, Miss A.H., Tokyo.
Lippitt, Miss A.B., (*absent*).
Mead, Miss Lavinia, Osaka.
Parshley, Rev. W.B., D.D., & W., (*absent*).
Ross, Rev. C.H., & W., Sendai.
Rumsey, Miss F.M., Himeji.
Ryder, Miss G.E., Tokyo.
Scott, Rev. J.H., Osaka.
Steadman, Rev. F.W., and W., Morioka.
Tenny, Rev. C.B., Tokyo.
Thomson, Rev. R.A., F.R.G.S., and W., (*absent*).
Topping, Miss Helen, (*absent*).
Topping, Rev. Henry, and W., (*absent*).
Tuxbury, Mrs. Nina, (*absent*).
Whitman, Miss M.A., Tokyo.
Wilcox, Miss E.F., Himeji.
Wynd, Rev. William, & W., Tokyo.

American Christian Convention.

Fry, Rev. E.C., & W., Utsunomiya.
Garman, Rev. C.P., & W., (*absent*).
McCord, Rev. E. K., & W., Sendai.
True, Miss Alice, Ishinomaki.
Woodworth, Rev. A. D., D.D., (& W., *absent*), Tokyo.

Walton, Rev. H. D., & W., Yokohama.
Webb, Rev. A. E., Chiba.
Weston, Miss M. D., Tokyo.
Wordsworth, Miss R. M., Tokyo.
Young, Miss D., Kobe.

Missionary Society of Church of England, Canada.

Baldwin, Rev. J. M., & W., Nagoya.
Gale, Rev. W. H., Toyohashi.
Hamilton, Rt. Rev. Bishop H. J., & W., Nagoya.
Kennedy, Rev. F. W., & W., (*absent*).
Lennox, Miss, Matsumoto.
Makeham, Miss S.E., Matsumoto.
Robinson, Rev. J.C., & W., Niigata.
Ryerson, Rev. G.E. & W., Kobe.
Shortt, Rev. C.H., Echigo.
Trent, Miss E.M., Nagoya.
Waller, Rev. J. G., & W., (*absent*).
Young, Miss M.M. Nagoya.

Church Missionary Society.

Andrews, Rt. Rev. Bishop W., D. D., & W., Hakodate.
Andrews, Rev. E. L., Hakodate.
Archer, Miss A. L., Takata, Echigo.
Batchelor, Ven. Archdeacon J., D. D., F. R. G. S., & W., Sapporo.
Bosanquet, Miss A.C., Hiroshima.
Boulton, Miss E. B., Osaka.
Bowman, Miss N. F. J., Osaka.
Bryant, Miss E.M., (*absent*).
Bryant, Miss D.M., Kobe.
Buncombe, Rev. W. P., & W., Tokyo.
Carlyle, Miss Gifu.
Chapman, Rev. G., (& W., *absent*), Osaka.
Cockram, Miss M. C., (*absent*).
Colborne, W. W., M. D., & W., Boshu.
Cox, Miss A. M., Hyogo Ken.
Elwin, Rev. W. H., & W., Tokyo.
Ensor, Miss E.V., Tokyo.
Evans, Miss A., Hokkaido.
Freeth, Miss F.M., Kumamoto.
Fugill, Miss E.M., (*absent*).
Galgey, Miss L.A., Chiba.
Gardener, Miss F., Hyogo.
Gillespy, Miss J.C., Yonago.
Gray, Rev. W. R., & W., Hiroshima.
Griffin, Miss A., Kokura.
Hancock, Rev., Hiroshima.
Heaslett, Rev. S., & W., Tokyo.
Henty, Miss A.M., Gifu.
Hill, Rev. L.P., & W., (*absent*).
Hind, Rev. J., & W., Kokura.
Horne, Miss A.C.J., Fukuoka.
Howard, Miss R.D., Osaka
Hughes, Miss A.M., Usu.
Hutchinson, Ven. Archdeacon A.B., & W., Nagasaki.
Hutchinson, Rev. A.C., & W., Kagoshima.
Jex-Blake, Miss M.B., (*absent*).
Julius, Miss O., Hiroshima.
Keen, Miss E.M., Nagasaki.
Knight, Miss H.F., Kobe.
Knight, Rev. O. H., & W., Matsuye.
Lane, Miss E. A., Nagasaki.
Lang, Rev. D. M., (*absent*).
Mackie, Miss J., Tokushima.
Mann, Rev. J. C., & W. (*absent*)

Millman. Rev. R.M., & W., Toyohashi.
Nash, Miss E., Matsuye
Norton, Miss E.L.B., Sapporo.
Painter, Rev. S., & W., (*absent*).
Pasley, Miss M.L., (*absent*).
Payne, Miss E.C., Otaru.
Preston, Miss E.D., Kure.
Rawlings, Rev. G. W., & W., Osaka.
Reeve, Rev. W.E. & W., (*absent*).
Richardson, Miss, Osaka.
Ritson, Miss E., Tokushima.
Roberts, Miss A., Nagasaki.
Sander, Miss M., Tokyo.
Scott, Rev. J.J., Iwami.
Sells, Miss E.A.P., Kagoshima.
Shaw, Miss L.L., Osaka.
Stevenson, Miss G.S., (*absent*).
Tapson, Miss A.M., Hakodate.
Thompson, Miss F.L., Kagoshima.
Thorp, Miss E.E., (*absent*).
Tristram, Miss K.A., Osaka.
Tennent, Miss A.C., (*absent*).
Walter, Miss E.M., Tokyo.
Warren, Mrs. C.F, Osaka.
Warren, Rev. C. T., & W., (*absent*).
Woodd, Rev. C. H. B., & W., (*absent*).
Woodward, Rev. H. & W., Gifu.
Worthington, Miss H.J., Kure.
Wynne-Willson, Miss D. S., Hyogo.

Independent Missionaries of the Church of England.

Barclay, Mr. Gurney, Matsue.
Bryan, Rev. J. Ingram, Tokyo.
Cornwall-Leigh, Miss M.H., Yokohama.
Forste, Miss (*absent*).
Hamilton, Miss L.C., Osaka.
*Head, Miss Jane, Hamada.
Holland, Miss J.M. (*absent*).
Raymer, Rev. H.J., & W. Kobe.
Riddell, Miss H., Kumamoto.
Rowlands, Rev. F.W., & W., (*absent*).
Wansey, Rev. H.R., & W, Nikko.
Weston, Rev. Walter, & W. Yokohama.

Christian and Missionary Alliance.

Ague, Miss Pearl E., Hiroshima.
Barnes, Miss E. E., (*absent*).
Francis, Miss R. M., Hiroshima.
Lindstrom, Rev. H. (& W., *absent*), Hiroshima.
Wylie, Miss M., (*absent*).

Canadian Presbyterian.

Clazie, Miss Mabel, Formosa.
Connell, Miss Hannah, Formosa.
Ferguson, Rev. J. Y., M. D. & W., Formosa.
Gauld, Rev. William, & W. Formosa.
Jack, Rev. Milton, & W., Formosa.
Kinney, Miss J. M., Formosa.
McLeod, Rev. D. W., & W., Formosa.

Evangelical Association.

Bauernfeind, Miss Susan M., Tokyo,
Berner, Miss Natalia, Tokyo.
Erffmeyer, Miss Edna L., (*absent*).

Erffmeyer, Miss Florence E., Kobe.
Haller, Miss Cora E., (*absent*).
Hauch, Rev. J. P., & W., (*absent*).
Mayer, Rev. P. S., & W., Tokyo.
Ranck, Miss Elmina, (*absent*).
Schweitzer, Miss Edna, Tokyo.
Stauffacher, Rev. A. D., & W., Tokyo.
Umbreit, Rev. S. J., & W., Kobe.

English Presbyterian.

Band, Rev. E., Formosa.
Barclay, Rev. T., Formosa.
Barnett, Miss Margaret, Formosa.
Brand, Rev. Edward, Formosa.
Butler, Miss A. E., Formosa.
Campbell, Rev. Wm. & W., Formosa.
Ferguson, Rev. D., & W., Formosa.
Fullerton, Miss (nurse), Formosa.
Landsborough, D., M.D., & W., Formosa.
Lloyd, Miss J., Formosa.
Maxwell, Rev. J. M., D.D., & W., Formosa.
Moncrieff, Rev. H., Formosa.
Montgomery, Rev. W. E., Formosa.
Nielson, Rev. A. B., Formosa.
Reive, Miss A. D., Formosa.
Stuart, Miss J., Formosa.
Taylor, G. G., M. D., & W., Formosa.

Free Methodist Church.

Cooper, Rev. S. E., & W., Akashi.
Hessler, Miss Minnie, Osaka.
Klein, Rev. Matthias, & W., (*absent*).
Meikle, Rev. W. L., & W., Sumoto, Awaji.
Millican, Rev. R. W., & W., Osaka.
Mylander, Miss Ruth, Osaka.

General Evangelical-Protestant Missionary Society.

Schiller, Supt. Dr. Emil, & W., (*absent*).
Schroeder, Pfarrer E., & W., Tokyo.

Hepzibah Faith Mission.

Glenn, Miss Agnes, Shimosa.
Mintle, Miss Rosa, Tokyo.
Smelser, Mr. F. L., & W., Yokohama.

Independent.

Atchinson, Rev. R. & W., (*absent*).
Brand, Mr. Herbert G. & W., Tokyo.
Buxbaum, Mr. Chas. H. & W., Tokyo.
Chandler, Miss A. B. Asahigawa.
Cleland, Mr. Gail, & W., Sapporo.
Cunningham, Rev. W. D. & W., Tokyo.
Elliot, Miss M., Tokyo.
Gauntlett, Prof. E.L., & W., Yamaguchi,
Gillett, Miss E.R., Tokyo.
Gundert, Rev. W., & W., Niigata.
Hansee, Miss Martha, Tokyo.
Hartshorne, Miss A.C., Tokyo.
Hutchings, Miss A.M., Tokyo.

Jefferys, Rev. H.S., & W., Tokyo.
Leland, Rev. H.D., (*absent*).
McCaleb, Rev. J.M., & W., (*absent*), Tokyo.
McCloy, Dr. Thos., & W., (*absent*).
Miller, Miss Alice, Tokyo.
Moore, Miss Ellen, Mito.
Müller, Mr. Frank, Tokyo.
Ridley, Miss, Kobe.
Rollstin, Mr. W.P., (*absent*).
Sanders, Mr. T., Yamaguchi.
Sheppard, Miss Kobe.
Sifton, Miss I.A., (*absent*).
Taylor, Mr. W.J., & W., (*absent*).
Vincent, Rev. C.G., & W., Tokyo.
Wharton, Mrs. R.G., Tokyo.
White, Mrs. W.J., Tokyo.
Whitney, Mr. J.P., & W., Yokohama.
Wirick, Miss L.J., Tokyo.

Japan Evangelistic Band.

Coles, Miss A.M., Yonago.
Cribb, Miss E.R., Osaka.
Cuthbertson, Mr. James & W., Tokyo.
Dyer, Mr. A.L., & W., (*absent*).
Edmeades, Miss E., (*absent*).
Harris, Mr. Richard W., Sasebo.
Harrison, Miss Jessie, (*absent*).
Lloyd, Miss, Tokyo.
Penrod, Miss C.T., Tokyo.
Thornton, Rev. Jesse B., & W., Kobe.
Wilkes, Mr. Paget, & W., Kobe.
Wilkinson, Mr., Kobe.

Japan Book and Tract Society.

Braithwaite, Mr. Geo. & W., Tokyo.

Lutheran Missions.

Brown, Rev. C.L., D.D., & W., Kumamoto.
Hepner, Rev. C.W., Kumamoto.
Horn, Rev. E.T., & W., Kumamoto.
Hytonen, Miss R., Shinshu.
Koskenniemi, Rev. E., & W., (*absent*).
Lippard, Rev. C.K., D.D., & W., Saga.
Miller, Rev. L.S.G., Fukuoka.
Minkkinen, Mr. D., & W., (*absent*).
Nielson, Rev. J. P., & W., Kurume.
Nylund, Miss J., Nagano.
Savolainen, Mr. V., & W., Nagano.
Smith, Rev. Frisby D., & W., Tokyo.
Stirewalt, Rev. A. J. Kumamoto.
Tammio, Miss Christian, Shinshu.
Usitalo, Miss Sigrid, Tokyo.
Westen, Miss M., (*absent*).
Winther, Rev. J. M. T., & W., Kumamoto.

Methodist Church, Canada.

Alcorn, Miss E. H., Kofu.
Allen, Miss A. W., Tokyo.
Armstrong, Miss M. E., Toyama, Etchu.
Armstrong, Rev. R. C. & W., Kobe.
Bates, Rev. C. J. L., & W., Kobe.
Beatty, Miss Rose, (*absent*).
Bird, Miss F., Tokyo.
Blackmore, Miss I. S., Tokyo.
Campbell, Miss Edith, Kofu.
Chappell, Miss Constance, Tokyo.

Coates, Rev. H. H., & W., Tokyo.
Connoly, Rev. W. G., & W., (*absent*).
Courtice, Miss Sybil, Tokyo.
Cragg, Rev. W. J. M., & W., Kobe.
Craig, Miss M., Tokyo.
Crombie, Miss E., Shizuoka.
De Wolfe, Miss H. E., Kanazawa.
Drake, Miss Katherine I., Shinshu.
Fryer, Rev. W. O., & W., Kofu.
Govenlock, Miss Isabel, Nagano.
Hargrave, Miss I. M., Tokyo.
Hart, Miss C. E., Ueda, Shinshu.
Hart, Miss L., Shinshu.
Heicher, Rev. E. C., & W., (*absent*).
Hennigar, Rev. E. C. & W., Toyama.
Holmes, Rev. C. P., & W., (*absent*).
Howe, Rev. J. W., & W., Fukui.
Howie, Miss J. L., (*absent*).
Hurd, Miss Helen R., Kofu.
Jost, Miss H. J., Kanazawa.
Keagey, Miss M. D., Tokyo.
Killam, Miss Ada B., Kofu.
Lindsay, Miss O. C., Shizuoka.
Markland, Miss Naeta, (*absent*).
McKenzie, Rev. D. R., D. D., & W., Tokyo.
McLeod, Miss Anna, Toyama.
Misener, Mrs. E. W., Kobe.
Norman, Rev. D., & W., Nagano.
Outerbridge, Rev. H. W., & W., Kobe.
Patterson, Rev. G. S., & W., Tokyo.
Pinsent, Mrs. A. M., Tokyo.
Price, Rev. P. G. & W. Tokyo.
Robertson, Miss M. A., (*absent*).
Ryan, Miss Esther, Tokyo.
Saunby, Rev. J. W., & W., Kanazawa.
Scott, Miss Mary, Tokyo.
Swann, Miss Annabel, Shizuoka.
Timberlake, Miss A., Shizuoka.
Tweedie, Miss E. G., Nagano.
Veazey, Miss M. A., (*absent*).
Walker, Rev. H. E., & W., Hamamatsu, Shizuoka Ken.
Wilkinson, Rev. A. T., & W., Shizuoka.
Woodsworth, Rev. H. F. & W., Kobe.

METHODIST EPISCOPAL.

East Japan Mission.

Alexander, Miss Bessie, Hirosaki.
Alexander, Rev. R. P., & W., (*absent*).
Alling, Miss H. S., (*absent*).
Ashbaugh, Miss A. M., (*absent*).
Baucus, Miss Georgiana, Yokohama.
Berry, Rev. Arthur D., Tokyo.
Bishop, Rev. Charles, & W., Tokyo.
Blackstock, Miss Ella, (*absent*).
Chappell, Rev. B., D. D., Tokyo.
Chappell, Miss Mary H., Tokyo.
Daniel, Miss N. Margaret, (*absent*).
Davison, Rev. C. S., & W., Tokyo.
Dickerson, Miss Augusta, Hakodate.
Dickinson, Miss Emma E., Yokohama.

Draper, Rev. G. F., & W., Tokyo.
Draper, Miss Winifred, Sapporo.
Fretts, Miss Milicent N., Sapporo.
Griffiths, Miss Mary B., Hirosaki.
Hampton, Miss Mary S., Hakodate.
Harris, Rt. Rev. Bishop M. C., Seoul, Korea.
Heaton, Miss C. A., Sendai.
Heckelman, Rev. F. W., & W., (*absent*).
Hewett, Miss E. J., Sendai.
Iglehart, Rev. C. W., & W., Tokyo.
Iglehart, Rev. E. T., & W., (*absent*).
Imhof, Miss Louisa, Sendai.
Lewis, Miss Amy G., (*absent*).
Phelps, Miss F. E., (*absent*).
Pider, Miss Myrtle Z., Tokyo.
Preston, Miss Grace, Tokyo.
Russell, Miss M. H., Tokyo.
Santee, Miss Helen C., (*absent*).
Schwartz, Rev. H. W., M. D., & W., Yokohama.
Seeds, Miss Leonora, (*absent*).
Seeds, Miss Mabel L., Tokyo.
Singer, Miss Florence E., Hakodate.
Slate, Miss Anna B., Yokohama.
Smith, Miss Lida B., (*absent*).
Soper, Miss E. Maud, (*absent*).
Soper, Rev. J., D.D., & W. (*absent*).
Spencer, Rev. D.S., D.D., & W, (*absent*).
Spencer, Miss M.A., Tokyo.
Sprowles, Miss Alberta B., Hakodate.
Thomas, Miss Mary (*absent*).
Vail, Miss J. S., Tokyo.
Van Petten, Mrs. C.W., (*absent*).
Wadman, Rev. J. W., & W., Hawaii.
Watson, Miss Rebecca J., Yokohama.
Weaver, Miss Georgiana, Nagoya.
White, Miss Anna, Tokyo.
Whiting, Rev. M.M., & W., Tokyo.
Wythe, Miss Grace K., Tokyo.

West Japan Mission.

Atkinson Miss Anna T., Nagoya.
Bangs, Miss Louise, Nagasaki.
Bull, Rev. Earl R., & W., Liu Chiu.
Cody, Miss Mary, Nagasaki.
Davison, Rev. J. C., D.D. & W., Kumamoto.
Finlay, Miss L. Alice, Kagoshima
Jones, Rev. J.I., & W., Fukuoka.
Ketchum, Miss Edith L., Nagasaki.
Kidwell, Miss L.M., Fukuoka.
Kingsbury, Rev. W. de L., & W., Nagoya
Lee, Miss Mabel, Nagoya.
Lindsay, Miss, Nagoya.
McDowell, Miss Jessie, Nagasaki.
Melton, Miss M.E., Nagasaki.
Russell, Miss E., Nagasaki.
Russell, Miss May, Nagasaki.
Schwartz, Rev. H.B., D.D., Liu Chiu.
Scott, Rev. F.N., & W., Nagasaki.
Smith, Rev. F.H., & W., Nagasaki,
Starkey, Miss Bertha, Nagasaki.
Teague, Miss Carolyn, Kumamoto.

Coates, Rev. H. H., & W., Tokyo.
Connoly, Rev. W. G., & W., (*absent*).
Courtice, Miss Sybil, Tokyo.
Cragg, Rev. W. J. M., & W., Kobe.
Craig, Miss M., Tokyo.
Crombie, Miss E., Shizuoka.
De Wolfe, Miss H. E., Kanazawa.
Drake, Miss Katherine I., Shinshu.
Fryer, Rev. W. O., & W., Kofu.
Govenlock, Miss Isabel, Nagano.
Hargrave, Miss I. M., Tokyo.
Hart, Miss C. E., Ueda, Shinshu.
Hart, Miss L., Shinshu.
Heicher, Rev. E. C., & W., (*absent*).
Hennigar, Rev. E. C. & W., Toyama.
Holmes, Rev. C. P., & W., (*absent*).
Howe, Rev. J. W., & W., Fukui.
Howie, Miss J. L., (*absent*).
Hurd, Miss Helen R., Kofu.
Jost, Miss H. J., Kanazawa.
Keagey, Miss M. D., Tokyo.
Killam, Miss Ada B., Kofu.
Lindsay, Miss O. C., Shizuoka.
Markland, Miss Naeta, (*absent*).
McKenzie, Rev. D. R., D. D., & W., Tokyo.
McLeod, Miss Anna, Toyama.
Misener, Mrs. E. W., Kobe.
Norman, Rev. D., & W., Nagano.
Outerbridge, Rev. H. W., & W., Kobe.
Patterson, Rev. G. S., & W., Tokyo.
Pinsent, Mrs. A. M., Tokyo.
Price, Rev. P. G. & W. Tokyo.
Robertson, Miss M. A., (*absent*).
Ryan, Miss Esther, Tokyo.
Saunby, Rev. J. W., & W., Kanazawa.
Scott, Miss Mary, Tokyo.
Swann, Miss Annabel, Shizuoka.
Timberlake, Miss A., Shizuoka.
Tweedie, Miss E. G., Nagano.
Veazey, Miss M. A., (*absent*).
Walker, Rev. H. E., & W., Hamamatsu, Shizuoka Ken.
Wilkinson, Rev. A. T., & W., Shizuoka.
Woodsworth, Rev. H. F. & W., Kobe.

METHODIST EPISCOPAL.

East Japan Mission.

Alexander, Miss Bessie, Hirosaki.
Alexander, Rev. R. P., & W., (*absent*).
Alling, Miss H. S., (*absent*).
Ashbaugh, Miss A. M., (*absent*).
Baucus, Miss Georgiana, Yokohama.
Berry, Rev. Arthur D., Tokyo.
Bishop, Rev. Charles, & W., Tokyo.
Blackstock, Miss Ella, (*absent*).
Chappell, Rev. B., D. D., Tokyo.
Chappell, Miss Mary H., Tokyo.
Daniel, Miss N. Margaret, (*absent*).
Davison, Rev. C. S., & W., Tokyo.
Dickerson, Miss Augusta, Hakodate.
Dickinson, Miss Emma E., Yokohama.

Draper, Rev. G. F., & W., Tokyo.
Draper, Miss Winifred, Sapporo.
Fretts, Miss Milicent N., Sapporo.
Griffiths, Miss Mary B., Hirosaki.
Hampton, Miss Mary S., Hakodate.
Harris, Rt. Rev. Bishop M. C., Seoul, Korea.
Heaton, Miss C. A., Sendai.
Heckelman, Rev. F. W., & W., (*absent*).
Hewett, Miss E. J., Sendai.
Iglehart, Rev. C. W., & W., Tokyo.
Iglehart, Rev. E. T., & W., (*absent*).
Imhof, Miss Louisa, Sendai.
Lewis, Miss Amy G., (*absent*).
Phelps, Miss F. E., (*absent*).
Pider, Miss Myrtle Z., Tokyo.
Preston, Miss Grace, Tokyo.
Russell, Miss M. H., Tokyo.
Santee, Miss Helen C., (*absent*).
Schwartz, Rev. H. W., M. D., & W., Yokohama.
Seeds, Miss Leonora, (*absent*).
Seeds, Miss Mabel L., Tokyo.
Singer, Miss Florence E., Hakodate.
Slate, Miss Anna B., Yokohama.
Smith, Miss Lida B., (*absent*).
Soper, Miss E. Maud, (*absent*).
Soper, Rev. J., D.D., & W. (*absent*).
Spencer, Rev. D.S., D.D., & W, (*absent*).
Spencer, Miss M.A., Tokyo.
Sprowles, Miss Alberta B., Hakodate.
Thomas, Miss Mary (*absent*).
Vail, Miss J. S., Tokyo.
Van Petten, Mrs. C.W., (*absent*).
Wadman, Rev. J. W., & W., Hawaii.
Watson, Miss Rebecca J., Yokohama.
Weaver, Miss Georgiana, Nagoya.
White, Miss Anna, Tokyo.
Whiting, Rev. M.M., & W., Tokyo.
Wythe, Miss Grace K., Tokyo.

West Japan Mission.

Atkinson Miss Anna T., Nagoya.
Bangs, Miss Louise, Nagasaki.
Bull, Rev. Earl R., & W., Liu Chiu.
Cody, Miss Mary, Nagasaki.
Davison, Rev. J. C., D.D. & W., Kumamoto.
Finlay, Miss L. Alice, Kagoshima
Jones, Rev. J.I., & W., Fukuoka.
Ketchum, Miss Edith L., Nagasaki.
Kidwell, Miss L.M., Fukuoka.
Kingsbury, Rev. W. de L., & W., Nagoya
Lee, Miss Mabel, Nagoya.
Lindsay, Miss, Nagoya.
McDowell, Miss Jessie, Nagasaki.
Melton, Miss M.E., Nagasaki.
Russell, Miss E., Nagasaki.
Russell, Miss May, Nagasaki.
Schwartz, Rev. H.B., D.D., Liu Chiu.
Scott, Rev. F.N., & W., Nagasaki.
Smith, Rev. F.H., & W., Nagasaki,
Starkey, Miss Bertha, Nagasaki.
Teague, Miss Carolyn, Kumamoto.

Thomas, Miss Hetty, Kumamoto.
Wheeler, Mr. H.A., & W., Nagasaki.
Young, Miss Mariana, Nagasaki.

Methodist Episcopal South.

Bennett, Miss Nellie, Kobe.
Bonnell, Miss Maud, Kobe.
Callahan, Rev. W.J., & W., Oita Ken.
Cook, Miss M.M., Hiroshima.
Davis, Rev. W.A., (& W., *absent*), Kyoto.
Demaree, Rev. T.W.B., & W., Iyo.
Frank, Rev. J.W., & W., Buzen.
Fulton, Miss Jane, Hiroshima.
Gaines, Miss N.B., (*absent*).
Garner, Miss Virginia, (*absent*).
Haden, Rev. T.H. & W., Kobe.
Hager, Rev. S.E., & W., Kobe.
Matthews, Rev. W.K., & W., Kobe.
Meyers, Rev. J.T., & W., Hiroshima.
Moseley, Rev. C.B., D.D., & W., (*absent*).
Newton, Rev. J.C.C., D.D., & W., Kobe.
Ogburn, Rev. N.S., Matsuyama.
Oxford, Mr. J.S., & W., Kobe.
Shannon, Miss I.L., Hiroshima.
Shannon, Miss Katherine, Hiroshima.
Siler, Miss Annice, Hiroshima.
Stewart, Rev. S.A., & W., Hiroshima.
Trieschman, Miss Catherine, Hiroshima.
Wainright, Rev. S.H., D.D., & W., Tokyo.
Waters, Rev. B.W., (*absent*).
Weakley, Rev. W.R., & W., (*absent*).
Williams, Miss A.B., Oita, Bungo.
Wilson, Rev. W.A., & W., Okayama.
Worth, Miss Ida M., Oita, Bungo.

Methodist Protestant.

Coates, Miss A.L., Hamamatsu.
Dawson, Miss Elizabeth, Nagoya.
Forrest, Miss Annie L., (*absent*).
Grose, Miss N.V., (*absent*).
Hodges, Miss Olive I., Yokohama.
Layman, Rev. H.L. & W., Yokohama.
Mallett, Miss Gertrude, Nagoya.
Murphy, Rev. U.G., & W., (*absent*).
Obee, Rev. E.Q., & W., (*absent*).
Schlegelmilch, Miss Donna, Yokohama.
Totten, Rev. Frank, (& W. *absent*).
Van Dyke, Rev. E.H., D.D., & W., Nagoya.
Williams, Miss Mary E., (*absent*).
Wilson, Miss Ella M., (*absent*).

Nazarene Church.

Chenault, Rev. J.A., & W., (*absent*).
Poole, Miss Lillian, (*absent*).
Snider, Miss Cora G., Kyoto.
Williams, Miss Lulu, (*absent*).

Omi Mission.

Chapin, Mr. L.G., Omi.
Vogel, Mr. J. H. Omi.
Vories, Mr. W.M., Omi.

Waterhouse, Rev. Paul B., & W., Hachiman, Omi.

Oriental Missionary Society.

Aurell, Rev. K.E., & W., Tokyo.
Briggs, Mr. Fred. J., Tokyo.
Clark, Mr. Chas., Tokyo.
Cowman, Rev. C. E., & W., (*absent*).
Hertzler, Miss Verna S., Tokyo.
Kilbourne, Rev. E.A., & W., Tokyo.
Kilbourne, Mr. E. L., Tokyo.
Pearce, Miss E.A., Tokyo.
Randall, Rev. J.B ., & W., Tokyo.

Presbyterian Church in U.S.A.

Alexander, Miss Sallie, Osaka.
Ayres, Rev. J.B., & W., Yamaguchi.
Ballagh, Mr. J.C. (& W. *absent*).
Bigelow, Miss G.S., Yamaguchi.
Bigelow, Miss Florence J., Yamaguchi.
Brokaw, Rev. H., & W., Kure.
Bryan, Rev. A.V., Manchuria.
Curtis, Rev. F.S., & W., Korea.
Detweiler, Rev. J. E., & W., Fukui.
Dunlop, Rev. J.G., Kanazawa.
Erdman, Rev. J. P., & W., Hawaii.
Fulton, Rev. G. W., D.D., & W., Osaka.
Garvin, Miss A.E., Hiroshima.
Gibbons, Miss K.A., Kanazawa.
Gorbold, Rev. R. P., Kyoto.
Hail, Rev. A.D., D.D., & W., Osaka.
Hail, Rev. J. B., D.D., & W., Wakayama.
Hail, Mrs. J. E., Ise.
Halsey, Miss L.S. Tokyo.
Hereford, Rev. W. F., & W., Hiroshima.
Imbrie, Rev. Wm., D.D., & W., Tokyo.
Johnson, Rev. W. T. & W., Sapporo.
Johnstone, Miss J.M., (*absent*).
Landis, Rev. W. M., & W., (*absent*).
Leavitt, Miss Julia, Tanabe.
London, Miss M.W., Tokyo.
Luther, Miss Ida R., Korea.
MacDonald, Miss M.D., Tokyo.
MacNair, Rev. T. M., & W., (*absent*).
Maguet, Miss Evelyn, (*absent*).
McCauley, Mrs. J.K., Tokyo.
McCrory, Miss Cora, Sapporo.
Milliken, Miss E.P., Tokyo.
Monday, Miss L.B., Kanazawa.
Monk, Miss A.M., (*absent*).
Morgan, Miss Agnes E., Osaka.
Murray, Rev. D. A., D.D., & W., Tsu.
Pierson, Rev. G. P., D.D., & W., (*absent*).
Porter, Miss F. E., Kyoto.
Ransom, Miss Mary H., Osaka.
Reischauer, Rev. A. K., & W., Tokyo.
Riker, Miss J., (*absent*).
Robertson, Miss Elva, (*absent*).
Rose, Miss C. H., Otaru.
Sherman, Miss Mary R., Matsuyama.
Smith, Miss S. C., Sapporo.
Thompson, Rev. David, D.D., & W., Tokyo.
Van Horn, Rev. G. W., & W., Osaka.
Ward, Miss I. M., Tokyo.
Wells, Miss Lillian A., Yamaguchi.
West, Miss A. B., Tokyo.

Whitener, Rev. H. C., Tokyo.
Winn, Rev. T. C., (*absent*).
Worley, Rev, J. C., & W., Matsuyama.
Youngren, Rev. August, & W., (*absent*).

Presbyterian Church South U.S.A.

Atkinson, Miss M. J., Shikoku.
Buchanan, Rev. W. C., (& W., *absent*), Nagoya.
Buchanan, Rev. W. McS., & W., (*absent*).
Cumming, Rev. C. K., & W., Toyohashi.
Curd, Miss Lillian, Tokushima.
Dowd, Miss Annie, Kochi.
Erickson, Rev. S. M., & W., (*absent*).
Evans, Miss Sala, (*absent*).
Fulton, Rev. S. P., D.D., & W., Kobe.
Hassell, Rev. A. P., & W., Shikoku.
Kirtland, Miss Leila, Nagoya.
Logan, Rev. C. A., & W., Tokushima.
Lumpkin, Miss Estelle, Kochi.
McAlpine, Rev., R. E., & W., Nagoya.
McIlwaine, Rev. W. E., & W., Kochi.
Moore, Rev. J. W., (*absent*).
Munroe, Rev. H. H., & W., Kochi.
Myers, Rev. H. W., & W., Kobe.
Ostrom, Rev. H. C., & W., Tokushima.
Patton, Miss A. V., Okazaki, Mikawa.
Patton, Miss F. D., Okazaki, Mikawa.
Thompson, Miss Charlotte, Nagoya.

Reformed Church in America. (Dutch). North Japan Mission.

Ballagh, Rev. J. H., D.D., Yokohama.
Booth, Rev. E. S., & W., Yokohama.
Demarest, Rev. N. H., Tokyo.
Demarest, Miss May B., Tokyo.
Dick, Miss Florence E., Tokyo.
Hoffsommer, Rev. W. E., & W., Tokyo.
Kuyper, Rev. Hubert, Morioka.
Kuyper, Miss Jennie M., Yokohama.
Miller, Rev. E.R., Tokyo.
Moulton, Miss Julia, Yokohama.
Oltmans, Rev. A., D.D., & W., Tokyo.
Ruigh, Rev. D.C., & W., Tokyo.
Schaffer, Rev. L.J., & W., Tokyo.
Scudder, Rev. F.S., Hawai.
Van Strien, Rev. D., & W., Tokyo.
Winn, Miss M.L., (*absent*).
Wyckoff, Mrs. M.N., Matsumoto.

South Japan Mission.

Buys, Miss Jennie, (*absent*).
Couch, Miss S.M. Nagasaki.
Hoekje, Rev. W.G., & W., Nagasaki.
Lansing, Miss H.M., Kagoshima.
Nordhoff, Miss Jeane, Kagoshima.
Peeke, Rev. H.V.S., & W., Saga.
Pieters, Rev. Albertus, & W., Oita.

Pieters, Miss Johanna A., (*absent*).
Taylor, Miss Minnie, Nagasaki.
Walvoord, Mr. Anthony, & W., (*absent*).

Reformed Church in U.S. (German).

Brick, Miss Ollie A., Sendai.
Casselman, Rev. H.H., & W., Sendai.
Cook, Rev. H,H., & W., Yamagata.
Faust, Rev. A.K., & W., Sendai.
Gerhard, Prof. Paul L., & W., Sendai.
Hansen, Miss Kate I., (*absent*).
Kriete, Rev. C. D., & W., Yamagata.
Leader, Miss M.J., Sendai.
Lindsey, Miss L.A., (*absent*).
Miller, Rev. H.K. & W., Tokyo.
Moore, Rev. J.P., D.D., & W., Sendai.
Mosser, Miss Clara Sendai.
Noss, Rev. Christopher, & W., Wakamatsu.
Pifer, Miss B. Catherine, Tokyo.
Schneder, Rev. D. B., D.D. & W., Sendai
Schultz, Miss A.G. Sendai.
Seiple, Rev. W. G. Ph.D., & W., (*absent*).
Steiner, Rev. J.F., & W., (*absent*).
Weidner, Miss Sadie L., Sendai.
Zaugg, Rev. E.H., & W., Sendai.

Roman Catholic Church.

Anchen, L'Abbé P. Hakodate
Andrisu, L'Abbé, Hachioji.
Angles, Rev. J.B., Osaka.
Auger, Rev., Sendai.
Aurientis, L'Abbé P., Kyoto.
Ballete, L'Abbé Justin, Tokyo.
Berlioz, Rt. Rev. Bishop, Sendai.
Bertrand, L'Abbé Fr. Kokura.
Bertrand, L'Abbé J., Shizuoka.
Beuve, L'Abbé J., Kofu.
Biannic, L'Abbé Jean, Aomori.
Billing, L'Abbé, L., Numazu.
Birraux, L'Abbé J. Tsu, Ise.
Bois, Rev. T.E., Nagasaki.
Bonnet, Rev. F., Kagoshima.
Bouige, Rev. L.H., Kagoshima.
Brenguier, Rev. L., Kumamoto.
Breton, Rev. M.J., Nagasaki.
Cadilhac, L'Abbé H., Utsunomiya.
Caloin, Rev. E., Yamanashi.
Castanier, L'Abbé B., Maizuru.
Cavaignac, L'Abbé Ed., Kagoshima.
Cesselin, L'Abbé G., Shinshu.
Cesselin, L'Abbé C., Miyagi.
Cettour, L'Abbé J., Yamaguchi.
Chabagno, L'Abbé J., Yokohama.
Chambon, L'Abbé J.A., Hakodate.
Chapdelaine, Rev. A., (*absent*).
Charron, L'Abbé T., Himeji.
Chatron, Rt. Rev. Bishop J., Osaka.
Cherel, Rev. J.M., Tokyo.
Combaz, Rt. Rev. J.C., Nagasaki.
Corgier, L'Abbé F., Wakamatsu.
Cornier, L'Abbé A., Otaru.
Cotrel, L'Abbé, Oita.
Dalidert, L'Abbé Desire, Yamagata.
Daridon, Rev. H., Tottori.
Deffrenes, Rev. Jos., Sendai.
Delahaye, L'Abbé, Maebashi.
Demangelle, Rev. A.H., Tokyo.
Deruy, L'Abbé, Osaka.
Dossier, L'Abbé R., Morioka.

Drouart de Lezy, L'Abbé F.L., Tokyo.
Drouet, L'Abbé, Nagasaki.
Durand, Rev. J.E., Nagasaki.
Duthu, L'Abbé J.B., Okayama.
Evrard, L'Abbé F., Vicar Gen., Yokohama.
Fage, L'Abbé F., Kobe.
Faurie, L'Abbé U., (*absent*).
Ferrand, Rev. P.C., Taiku, Korea.
Ferrie, Rev. J.B., (*absent*).
Flaujac, L'Abbé, Mito, Ibaraki.
Fressenon, L'Abbé M., Kagoshima.
Gardiner, Rev. L.F., Nagasaki.
Geley, Rev. J.B., Wakayama.
Giraudias, L'Abbé, Odawara.
Gracy, L'Abbé L., Nagasaki.
Grinnand, L'Abbé A., Otsu.
Halbout, Rev. A. Kagoshima.
Hornois, Rev. F. D., (*absent*).
Herve, L'Abbé, Ichinoseki.
Heuzet, Rev. A. E., Nagasaki.
Hutt, L'Abbé Alfred, Asahigawa.
Jacquet, L'Abbé Vicar Gen'l C., Sendai.
Joly, Rev. E. C., Miyazaki.
Lafon, L'Abbé H., Sapporo.
Laisne, L'Abbé T., (*absent*).
Langlais, Rev. J., (*absent*).
Lebel, Rev. E., Kumamoto.
Lemarie, Rev. F. P. M., Kumamoto.
Lemoine, Rev. J. C., Nagoya.
Lissarague, L'Abbé, Tokyo.
Luneau, L'Abbé A., Vic. Gen., Osaka.
Marie, L'Abbé L. C., Hiroshima.
Marion, L'Abbé P., Fukushima.
Marmand, L'Abbé J. E., Nagasaki.
Marmonier, L'Abbé P. C. H., Osaka.
Martin, L'Abbé, Miyazaki
Mathon, L'Abbé, (*absent*).
Matrat, Rev. J. Fr., Nagasaki.
Mayrand, Rev. P. A., Hachioji.
Montagu, L'Abbé L., Hirosaki.
Noailles, L'Abbé Olivier de, Yokohama.
Pelu, Rev. A.C.A., Nagasaki.
Perrin, Rev. H., Kobe.
Pettier, L'Abbé A. E. Yokohama.
Pouget, L'Abbé A., Morioka.
Puissant, Rev. M., Osaka.
Raoult, Rev. G.E., Oita.
Relave, L'Abbé T.L., Miyazu, Tango.
Rey, L'Abbe A., (*absent*).
Rey, Rt. Rev. Archbishop J.P., Tokyo.
Reynaud, L'Abbé Jules, Sendai.
Rotz, L'Abbé Marc de, Nagasaki.
Salmon, Rt. Rev. M.A., Vic. Gen., Nagasaki.
Sauret, Rev. M., Kurume.
Soubitez L'Abbé, Utsunomiya.
Steichen, L'Abbé Michel, Tokyo.
Trintignac, L'Abbé P., Shimonoseki.
Tulpin, Rev. E.A., Tokyo.
Vagner, L'Abbé A., Nara.
Veillon, Rev., Miyazaki.
Villon, Rev. A., Yamaguchi.
Wassezeau, L' Abbé, Tokyo.

Russian Orthodox Christian Church.

Sergie, Archbishop, Tokyo.

Salvation Army.

Beaumont, Major John W., & W., Tokyo.
Hodder, Commissioner H. C., & W., Tokyo.

Montgomery, Ensign Sarah, Kobe.
Orr, Brigadier R. H., & W., Tokyo.
Pearson, Adjt. Mary, Yokohama.
Robson, Capt. Florence, Tokyo.
Smyth, Ensign Annie, (*absent*).
Tindale, Major J. H., & W., Tokyo.
Wilson, Adjt., T. & W., (*absent*).

Scandinavian Japan Alliance.

Anderson, Rev. Joel & W., Tokyo.
Anderson, Miss H., (*absent*).
Bergstrom, Rev. F. O. C., & W., (*absent*).
Matson, Rev., Aug., & W., Ito, Izu.
Peterson, Miss A. J., (*absent*).

Seamen's Mission.

Austen, Rev. W. T., & W., Yokohama.
Damson, Mr. W. J., Nagasaki.

Seventh Day Adventists.

Benson, Mr. H. F., & W., Matsuyama.
Burden, Rev., W. D., & W., Tokyo.
Cornish, Miss Etta, Tokyo.
De Vinney, Mr. F. A., Tokyo.
De Vinney, Rev. E. H., Tokyo.
Herboltzheimer, Mr. J. N., & W., Tokyo.
Hoffman, Mr. B. P., & W., Tokyo.
Lake, Mr. C. N., & W., Tokyo.
Young, Miss Bessie, (*absent*).

Society of Friends.

Binford, Mr. Gurney, & W., (*absent*).
Bowles, Mr. Gilbert, & W., Tokyo.
Coleman, Mr. H. E., & W., Tokyo.
Ellis, Miss Sarah, Tokyo.
Gifford, Miss Alice C., Tokyo.
Lewis, Miss Alice G., Mito.
Sharpless, Miss Edith F., Mito.

Southern Baptist Convention.

Bouldin, Rev. G. W., & W., (*absent*).
Clarke, Rev. W. H., & W., Kumamoto.
Dozier, Rev. C. K., & W., Fukuoka.
Medling, Rev. P .P., & W., Kagoshima.
Mills, Mr. E.O., & W., Fukuoka.
Moncure, Rev. John, (*absent*).
Ray, Rev. J.F., & W., Shimonoseki.
Rowe, Rev. J.H., & W., (*absent*).
Walne, Rev. E.N., D.D., & W., Fukuoka.
Willingham, Rev. C.T., & W., Kokura.

United Brethren in Christ.

Cosand, Rev. Joseph & W., Tokyo.
Howard, Rev. A. T., D.D., & W., (*absent*).
Shively, Rev. B. F., & W., (*absent*).

Unitarian Mission.

MacCauley Rev. Clay, Tokyo.

Universalist Mission.

Hathaway, Miss M.A., Tokyo.
Keirn, Rev. G.L., D.D., & W., Tokyo.
Lobdell, Rev. N. L., & W., (*absent*).
Osborne, Miss C.M., Tokyo.

Woman's Union Mission.

Alward, Miss Clara, Yokohama.
Crosby, Miss J.N., Yokohama.
Loomis, Miss C.D., Yokohama.
Pratt, Miss S. A., Yokohama.
Tracy, Miss Mary E., Y'hama.
Wells, Miss Florence, Y'hama.

World's Woman's Christian Temperance Union.

Davis, Miss Rutn F., (*absent*).

Young Men's Christian Association.

Andrews, Mr. John B., Tokyo.
Cole, Mr. G. H., & W., Tokyo.
Davis, Mr. J. Merle & W., Tokyo.
Fisher, Mr. Galen M., & W., (*absent*).
Gleason, Mr. Geo., & W., Osaka.
Hibbard, Mr. C. V., & W., Dairen, Manchuria.
Jorgensen, Mr. Arthur, & W., Tokyo.
Phelps, Mr. G. S., & W., Kyoto.
Trueman, Mr. G. E., & W., Nagasaki.
Veryard, Mr. R. K., Tokyo.
Wilbur, Mr., H. A., & W., Kobe.

Young Men's Christian Association Teachers.

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Beecher, Mr. John, Yamaguchi.
Cary, Mr. Frank, Osaka.
Clark, Mr. E. L., Kyushu.
Clemens, Mr. M. L., & W., Kagoshima.
Dorsey, Mr. F. L., Kagoshima.
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Nicodemus, Mr. J. B., & W., Formosa.
Purinton, Mr. R. E., & W., Osaka.
Rotzel, Mr. C.L., & W., Yamaguchi.
Sinclair, Mr. G.M., Kyoto.
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Smith, Mr. Roy, & W., Kobe.
Strickland, Mr. J. L., Himeji.
Sutherland, Mr. W. J., Hagi.
Urch, Mr. Raymond G., Miyazaki.

Young Woman's Christian Association.

Baker, Miss Mary C., Tokyo.
Kaufman, Miss Emma T., Tokyo.
Macdonald, Miss A. C., Tokyo.
Matthew, Miss Margaret L., (*absent*).
Page, Miss Mary, Tokyo.
Ragan, Miss Ruth, Tokyo.
Watney, Miss G. R., Tokyo.

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Akita,
Armbruster, Miss Rose, T., C.C.
Asbury, Miss Jessie J., C.C., (*absent*).
Carlsen, Miss V.D., A.E.C.
Correll, Miss Ethel, A.E.C. (*absent*).
Evans, Rev. Chas. H., & W., A.E.C.
Garst, Miss Gretchen, C.C.
McCall, Rev. C.F., & W., C.C.

Amakusa.
Gardiner, Rev. L.F., R.C.

Aomori.
Biannic, L'Abbé Jean, R.C.
Kristowe, Miss L.M., A.E.C.
Faurie, L'Abbé U., R. C., (*absent*).

Asahigawa.
Chandler, Miss A.B., Ind.
Evans, Miss A., C. of E.
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Pierson, Rev. G. P., D.D., & W., P.M., (*absent*).

Ashiya.
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Gardener, Miss F., C. of E.
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Dairen.
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Detweiler Rev. J.E., & W., P.M.
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Lloyd, Rev. J.H., A.E.C.

Fukuoka.
Dozier, Rev. C.K., & W., S.B.C.
Kidwell, Miss L.M., M.E.C.
Jones, Rev. J.I., & W., M.E.C.
Lea, Rt. Rev. Bishop, A., D.D., & W., S.P.G.
Miller, Rev. L.S.G., Luth.
Mills, Mr. E.O., & W., S.B.C.
Moncure, Rev. John, S.B.C., (*absent*).
Walne, Rev. E.N., D.D., & W., S.B.C.

Fukushima.
Johnson, Miss Rose R., C.C., (*absent*).
Marion, L'Abbé P., R.C.
Young, Rev. T.A., & W., C.C.

* For full address see alphabetical list.

Fukuchiyama.
Sink, Mr. H. Hoyle. Y.M.C. A.T.
Gifu.
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Gotemba.
Bertrand, L'Abbé J., R.C.
Goto.
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Hagi.
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Ishinomaki.
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Ichinoseki.
Herve, L'Abbé, R.C.

Iida.
Hytonen, Miss R., Luth.
Koskenniemi, Rev. E., & W., Luth. (*absent*).

Ito.
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wojima.
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Kami Suwa.
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Kanazawa.
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Kisennuma.
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Kobe.
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Dyer, Mr. A.L., & W., J.E.B., (*absent*).
Edmeades, Miss E., J.E.B., (*absent*).
Erffmeyer, Miss Edna L., E.A., (*absent*).
Erffmeyer, Miss Florence E., E.A.
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Haden, Rev. T. H., & W., M.E.S.
Hager, Rev. S. E., & W., M.E.S.
Harrison, Miss Jessie, J. E.B., (*absent*).
Herboltzheimer, Mr. J.N., & W., S.D.A.
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Montgomery, Ensign Sarah., S.A.
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Stowe, Miss Mary E., A.B.C.
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Kochi.

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Kofu.

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Kokura.

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Willingham, Rev. C. T., & W., S.B.C.
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Koriyama.

Babcock, Miss B. R., A.E.C.

Kumamoto.

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Winther, Rev. J.M.T., & W., Luth.

Kure.

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Worthington, Miss H. J., C. of E.

Kuroshima.

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Kurume.

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Kyoto.

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Chenault, Rev. J. A., & W., N.C., (*absent*).
Cobb, Rev. E. S., & W., A.B.C., (*abssent*).
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Snider, Miss Cora G., N.C.
Suthon, Miss G., A.E.C. (*absent*)
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Williams, Miss Lulu, N.C., (*absent*).

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Dixon, Miss E., A.E.C.
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Pedley, Rev. Hilton, & W., A.B.C.

Maizuru.

Castanier, L'Abbé B., R.C.

Matsue.

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Knight, Rev. O. H., & W., C.M.S.
Nash, Miss E., C. of E.

Matsumoto.

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Kennedy, Rev. F. W., & W., C. of E.
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Makeham, Miss S.E., C. of E.
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Matsuyama.

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Newell, Rev. H.B., D.D., & W., A.B.C.
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Parmelee, Miss H.F., A.B.C.
Sherman, Miss Mary B., P.M.
Worley, Rev. J.C., & W., P.M.

Mito.

Binford, Mr. Gurney, & W., S.F., (*absent*).
Chappell, Rev. J., & W., A.E.C.
Holtom, Rev. D. C., & W., A.B.F.M.S.
Jones, Rev. E. H., & W., (*absent*).
Lewis, Miss Alice G., S.F.
Moore, Miss Ellen, Ind.
Sharpless, Miss Edith F., S.F.
Wright, Miss Ada H., A.E.C.

Miyazaki.

Clark, Rev. C.A., & W., A.B.C.
Clark, Mr. E.L., Y.M.C.A.T.
Joly, Rev. E.C., R.C.
Martin, L'Abbé, R.C.
Olds, Rev. C.B., & W., A.B.C.
Veillon, Rev., R.C.

Miyakonojo.

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Miyazu.

Relave, L'Abbé T.L., R.C.

Morioka.

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Demaree, Rev. T.W.B., & W., M.E.S.
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Pouget, L'Abbé A., R.C.
Steadman, Rev. F.W., & W., A.B.F.M.S.
Topping, Rev. Henry, & W. A.B.F.M.S. (*absent*).
Winn, Miss M.L., R.C.A., (*absent*).

Muramatsu.

Gundert, Rev. W., & W., Ind.

Nagano.

Govenlock, Miss Isabel, M.C.C.
Norman, Rev. D., & W., M.C.C.
Tweedie, Miss E.G., M.C.C.

Nagasaki.

Ashbaugh, Miss A.M., M.E.C. (*absent*).
Bangs, Miss Louise, M.E.C.

Cody, Miss Mary, M.E.C.
Combaz, Rt. Rev. J.C., R.C.
Couch, Miss S.M., R.C.A.
Damson, Mr. W.J., S.M.
Drouet, L'Abbé R.C.
Gracy, L'Abbé L., R.C.
Hoekje, Rev. W.G., & W., R.C.A.
Hutchinson, Ven. Archdeacon A.B., & W., C. of E.
Keen, Miss E.M., C. of E.
Ketchum, Miss Edith L., M.E.C.
Lane, Miss E.A., C.M.S.
McDowell, Miss Jessie, M.E.C.
Melton, Miss M.E., M.E.C.
Pieters, Miss Johanna A., R.C.A., (*absent*).
Roberts, Miss A., C. of E.
Rotz, L'Abbè Marc de, R.C.
Rowe, Rev. J.H., & W., S.B.C. (*absent*).
Russell, Miss May, M.E.C.
Russell, Miss E., M.E.C.
Salmon, Rt. Rev. M.A., Vic. Gen., R.C.
Scott, Rev. F.N., & W., M.E.C.
Smith, Rev. F.H., & W., M. E.C.
Starkey, Miss Bertha, M.E.C.
Taylor, Miss Minnie, R.C.A.
Trueman, Mr. G.E., & W., Y.M.C.A.
Walvoord, Mr. Anthony, & W., R.C.A., (*absent*).
Wheeler, Mr. H.A., & W., M.E.C.
Young, Miss Mariana, M.E.C.

Nagoya.

Atkinson, Miss Anna T., M. E.C.
Baldwin, Rev. J.M., & W., C. of E.
Buchanan, Rev. W.C., (& W., *absent*), P.M.S.
Buchanan, Rev. W.McS., & W., P.M.S., (*absent*).
Dawson, Miss Elizabeth, M.P.
Hamilton, Rt. Rev. Bishop H.J., & W., C. of E.
Kingsbury, Rev. W. de L., & W., M.E.C.
Kirtland, Miss Leila, P.M.S.
Lee, Miss Mabel, M.E.C.
Lemoine, Rev. J.C., R.C.
Lindsay, Miss, M.E.C.
Mallett, Miss Gertrude, M.P.
McAlpine, Rev. R.E., & W., P.M.S.
Murphy, Rev. U.G., & W., M.P., (*absent*).
Obee, Rev. E.Q., & W., M.P. (*absent*).
Thompson, Miss Charlotte, P. M.S.
Totten, Rev. Frank, (& W., *absent*), M.P.,
Trent, Miss E.M., C. of E.
Weaver, Miss Georgiana, M. E.C.
Wylie, Miss M., C.M.A., (*absent*).
VanDyke, Rev. E.H., D.D., & W., M.P.,
Wilson, Miss Ella M., M.P., (*absent*).
Young, Miss M.M., C. of E.

Naha.

Schwartz, Rev. H.B., D.D., M.E.C.
Bull, Rev. Earl R., & W., M.E.C.

Nakatsu.

Frank, Rev. J.W., & W., M. E.S.
Cotrel, L'Abbé, R.C.

Nara.

Chapman, Rev. J.J., & W., A.E.C., (*absent*).
Kimball, Miss J., A.E.C.
Vagner, L'Abbé A., R.C.

Nigata,
Curtis, Miss Edith, A.B.C.
Mathon, L'Abbé Remy, R.C., (*absent*).
Robinson, Rev. J.C., & W., C. of E.
Nikko.
Wansey, Rev. H.R., & W., Ind.
Nobeoka.
Urch, Mr. Raymond G., Y.M.C.A.T.
Nogata.
Horne, Miss A.C.J., C. of E.
Numazu.
Billing. L'Abbé, L., R.C.
France, Rev. W.F., S.P.G.
Shaw, Rev. R.D.M., & W., S.P.G.
Odawara.
Giraudias, L'Abbé, R.C.
Richards, Rev. W.A., S.P.G.
Oita.
Buys, Miss Jennie, R.C.A., (*absent*).
Pieters, Rev. Albertus, & W., R.C.A.
Raoult, Rev. G.E., R.C.
Williams, Miss A.B., M.E.S.
Worth, Miss Ida M., M.E.S.
Okazaki.
Patton. Miss A.V., P.M.S.
Patton, Miss F.D., P.M.S.
Okayama.
Adams, Miss Alice P., A.B.C.
Boyes, Rev. G.S., & W., S.P.G.
Duthu, L'Abbé J.B., R.C.
Pettee, Rev. J.H., D.D., &W ., A.B.C.
Steele, Rev. H.T., & W., S.P.G.
Wainwright, Miss M.E., A. B.C.
Wilson, Rev. W.A., & W., M.E.S.
Osaka.
Alexander, Miss Sallie, P.M.
Allchin, Rev. Geo., & W., A.B.C., (*absent*).
Angles, Rev. J.B., R.C.
Boulton, Miss E.B., C. of E.
Bowman, Miss N.F.J., C. of E.
Bull, Miss Leila, A.E.C.
Cary, Mr. Frank, Y.M.C.A.T.
Chapman, Rev. G., & W., C.M.S., (*absent*).
Chatron, Rt. Rev. Bishop J., R.C.
Colby, Miss A.M., A.B.C.
Cribb, Miss E.R., J.E.B.
Danielson, Miss Mary, A.B.F.M.S.
Deruy, L'Abbé R.C.
Erskine, Rev. W.H., & W., C.C.
Fulton, Rev. G.W., D.D., & W., P.M.
Gleason, Mr. Geo., & W., Y.M.C.A.
Hail, Rev. A.D., D.D., & W., P.M.
Hamilton, Miss L.C., C. of E.
Hessler, Miss Minnie, F.M.
Hill, Rev, G.W., & W., A.B. F.M.S.
Holland, Miss J.M., C. of E. (*absent*).
Howard, Miss R.D., C. of E.
Laning, George, M.D., & W., A.E.C.
Laning, Henry, M.D., A.E.C.
Laning, Miss S.B., A.E.C.
Luneau, L'Abbé A., Vic Gen.., R.C.
Madden, Rev. M.B., & W., C.C.
Maguet, Miss Evelyn, P.M., (*absent*).
Marmonier, L'Abbé P.C.H., R.C.
McCowan, Miss Amy E., A.B.C.
Mead, Miss Lavinia, A.B.F. M.S.

Millican, Rev. R. W., & M., F.M.
Mylander, Miss Ruth, F.M.
Morgan, Miss Agnes E., P.M.
Purinton, Mr. R. E., & W., Y.M.C.A.T.
Puissant, Rev. M., R.C.
Ransom, Miss Mary H., P.M.
Rawlings, Rev. G. W., & W., C.M.S.
Richardson, Miss, C. of E.
Rollstin, Mr. W.P., (*absent*).
Scott, Rev. J. H., A.B.F.M.S.
Shaw, Miss L. L, C. of E.
Taylor, Wallace, M.D., & W., A.B.C., (*absent*).
Tristram, Miss K. A., C. of E.
Tuxbury, Mrs. Nina, A.B F. M.S., (*absent*).
Van Horn, Rev. G. W., & W., P.M.
Ward, Miss Elizabeth, A.B.C.
Warren, Mrs. C.F., C. of E.
Warren, Rev. C. T., & W., C.M.S., (*absent*).
Weakley, Rev. W. R., & W., M.E.S., (*absent*).
Woodd, Rev. C. H. B., & W., C.M.S., (*absent*)
Youngren, Rev. August, & W., F.M., (*absent*).

Oshima.

Bonnet, Rev. F., R.C.
Bouige, Rev. L. H., R.C.
Fressenon, L'Abbé M., R.C.
Halbout, Rev. A., R.C.

Otaru.

Cornier, L'Abbé A., R.C.
Payne, Miss E.C., C. of E.
Rose, Miss C. H., P.M.
Stevenson, Miss G.S., C. of E., (*absent*).

Otsu.

Grinnand, L'Abbé A., R.C.

Port Arthur.

Bryan, Rev. A. V. & W., P.M.

Saga.

Lippard, Rev. C. K., D.D., & W., Luth.
Peeke, Rev. H. V. S., & W., R.C.A.

Sankawa.

Webb, Rev. A. E., S.P.G.

Sapporo,

Batchelor, Ven. Archdeacon, J., D.D., F.R.G.S, & W., C.M.S.
Cleland, Mr. Gail, & W., Ind.
Daughaday, Miss M.A., A.B.C.
Draper, Miss Winifred., M.E.C.
Fretts, Miss Milicent N., M.E.C.
Heckelman, Rev. F. W. & W., M.E.C.
Johnson, Rev. W. T., & W., P.M.
Lafon, L'Abbé H., R.C.
McCrory, Miss Cora, P.M.
Monk, Miss A.M. (*absent*), P.M.
Norton, Miss E.L.B., C. of E.
Reeve, Rev. W.E. & W., C. of E. (*absent*).
Rowland, Rev. G.M., D.D., & W., A.B.C.
Santee, Miss Helen C., M.E.C. (*absent*).
Smith, Miss S.C., P.M.

Saseho.

Harris, Mr. Richard W., J.E.B.
Rowlands, Rev. F.W., & W., C. of E., (*absent*).

Seoul.

Curtis, Rev. F.S., & W., P.M.
Harris, Rt. Rev. Bishop M.C., D.D. LL.D., M.E.C.
Luther, Miss Ida R., P.M.

Sendai.

Acock, Miss Amy A., A.B.F. M.S.
Auger, Rev., R.C.
Berlioz, Rt. Rev. Bishop, R.C.
Bradshaw, Miss A.H., A.B.C.

Brick, Miss Ollie A., R.C.U.S.
Deffrenes, Rev. Jos., R.C.
Buzzell, Miss A.S., A.B.F.M.S.
Casselman, Rev. H.H., & W., R.C.U.S.
Cooke, Rev. A.W., & W. A.E.C. (*absent*).
DeForest, Mrs. J.H., A.B.C.
Faust, Rev. A.K., & W., R.C. U.S.
Fyock, Miss A.M., A.E.C.
Gerhard, Prof. Paul L., & W., R.C.U.S.
Hansen, Miss Kate I., R.C.U. S., (*absent*).
Heaton, Miss C.A., M.E.C.
Hewett, Miss E.J., M.E.C.
Imhof, Miss Louisa, M.E.C.
Jacquet, L'Abbé Vicar Gen'l. C., R.C.
Jesse, Miss M.D., A.B.F.M.S.
Leader, Miss M.J., R.C.U.S.
Lindsey, Miss L.A., R.C.U.S., (*absent*).
Madeley, Rev. W.F., & W., A.E.C.
McCord, Rev. E.K., & W., A.E.C.
Moore, Rev. J.P., D.D., & W., R.C.U.S.
Mosser, Miss Clara, R.C.U.S.
Newbold, Miss E.G., A.E.C.
Ranson, Miss A.L., A.E.C.
Reynaud, L'Abbé Jules, R.C.
Robinson, Rev. C.E., & W., C.C.
Ross, Rev. C.H., & W., A.B. F.M.S.
Schneder, Rev. D.B., D.D., & W., R.C.U.S.
Schultz, Miss A.G., R.C.U.S.
Seiple, Rev. W.G., Ph. D., & W., (*absent*), R.C.U.S.
Steiner, Rev. J.F., & W., R.C. U.S., (*absent*).
Topping, Miss Helen, A.B.F. M.S., (*absent*).
Weidner, Miss Sadie L., R.C. U.S.
Zaugg, Rev. E.H., & W., R.C. U.S.

Shidzuoka.
Connoly, Rev. W.G., & W., M.C.C., (*absent*).
Crombie, Miss E., M.C.C.
Lindsay, Miss O.C., M.C.C.
Miles, Rev. B.N., & W., S.P.G.
Swann, Miss Annabel, M.C.C.
Timberlake, Miss A., M.C.C.
Veazey, Miss M.A., M.C.C., (*absent*).
Wilkinson, Rev. A.T., & W., M.C.C.

Shimazaki.
Lebel, Rev. E., R.C.

Shimosa.
Peterson, Miss A.J., S.J.A., (*absent*).

Shimonoseki.
Ray, Rev. J.F., & W., S.B.C.
Trintignac, L'Abbé P., R.C.

Shimosuwa.
Minkkinen, Mr. D., & W., (*absent*), Luth.
Nylund, Miss J., Luth.
Tammio, Miss Christian, Luth.
Westen, Miss M., (*absent*), Luth.

Shoka.
Butler, Miss A.E., E.P.
Landsborough, D., M.D., & W., E.P.,
Stuart, Miss J., E.P.

Sumoto.
Klein, Rev. Matthias, & W., F.M., (*absent*).
Meikle, Rev. W.L., & W., F.M.

Taihoku.
Nicodemus, Mr. J.B., & W., Y.M.C.A.T.

Taiku.
Ferrand, Rev. P.C., R.C.

Tainan.
Band, Rev. E., E.P.
Barclay, Rev. T., E.P.
Barnett, Miss Margaret, E.P.
Brand, Rev. Edward, E.P.
Campbell, Rev. Wm., & W., E.P.
Ferguson, Rev. D., & W., E.P.
Fullerton, Miss (nurse), E.P.
Lloyd, Miss J., E.P.
Maxwell, Rev. J.M., D.D., & W., E.P.
Moncrieff, Rev. H., E.P.
Montgomery, Rev. W.E., E.P.
Nielson, Rev. A.B., E.P.
Reive, Miss A.D., E.P.
Taylor, G.G., M.D., & W., E.P.

Takata.
Archer, Miss A.L., C. of E.
Shortt, Rev. C.H., C. of E.

Takamatsu.
Atkinson, Miss M.J., P.M.S.
Erickson, Rev. S.M., & W., P.M.S., (*absent*).
Hassell, Rev. A.P., & W., P.M.S.

Tamsui.
Clazie, Miss Mabel, C.P.
Connell, Miss Hannah, C.P.
Ferguson, Rev. J.Y., M.D., & W., C.P.
Gauld, Rev. William, & W., C.P.
Jack, Rev. Milton, & W., C.P.
Kinney, Miss J.M., C.P.
McLeod, Rev. D.W., & W., C.P.

Tanabe.
Leavitt, Miss Julia, P.M.,
Robertson, Miss Elva, P.M., (*absent*).

Tokuyama.
Smith, Mr. Lloyd, Y.M.C.A.T.
Wells, Miss Lillian A., P.M.

Tokushima.
Curd, Miss Lillian, P.M.S.
Logan, Rev. C.A., & W., P.M.S.
Mackie, Miss J., C. of E.
Ostrom, Rev. H.C., & W., P.M.S.
Ritson, Miss E., C. of E.

Tokyo.
Alexander, Rev. R.P., & W., M.E.C., (*absent*).
Allen, Miss A.W., M.C.C.
Alling, Miss H.S., M.E.C. (*absent*).
Anderson, Rev. Joel & W., S.J.A.
Anderson, Miss H., S.J.A., (*absent*).
Andrews, Mr. John B., Y.M.C.A.
Aurell, Rev. K.E., & W., O.M.S.
Axling, Rev. William, & W., A.B.F.M.S.
Baker, Miss Mary C., Y.W.C.A.
Ballagh, Mr. J. C. (& W., *absent*), P.M.
Ballard, Miss S., S.P.G.
Ballete, L'Abbé Justin, R.C.
Bauernfeind, Miss Susan M., E.A.,
Beaumont, Major John W., & W., S.A.
Benninghoff, Rev. H. B., & W., A.B.F.M.S.
Bergstrom, Rev. F.O.C., & W., S.J.A., (*absent*).
Berner, Miss Natalia, E.A.
Berry, Rev. Arthur D., M.E.C.
Bickersteth, Mrs. Edw., S.P.G.
Bird, Miss F., M.C.C.
Bishop, Rev. Charles, & W., M.E.C.
Blackmore, Miss I.S., M.C.C.
Blackstock, Miss Ella, M.E.C., (*absent*).

Bliss, Dr. T., & W., A.E.C.
Bosanquet, Miss N. M., S.P.G.
Bouldin, Rev. G. W., & W., S.B.C., (*absent*).
Boutflower, Rt. Rev. C. H., D.D., (Bishop Cecil), S.P.G.
Boutflower, Miss M.M., S.P.G. (*absent*).
Bowles, Mr. Gilbert, & W., S.F.
Boyd, Miss S.P.G.
Boyd, Miss L. H., A.E.C.
Braithwaite, Mr. Geo., & W., J.B.T.S.
Brand, Rev. J. C., A.B.F.M.S. (*absent*).
Brand, Mr. Herbert G. & W.
Briggs, Mr. Fred. J., O.M.S.
Bryan, Rev. J. Ingram, & W., C. of E.
Buncombe, Rev. W. P., & W., C.M.S.
Burden, Rev. W. D., & W., S.D.A.
Buxbaum, Mr. Chas. H., & W., Ind.
Carlyle, Miss, C. of E.
Carpenter, Miss M. M., A.B. F.M.S.
Cecil, Bishop, S.P.G.
Chappell, Miss Mary H., M.E.C.
Chappell, Rev. B., D.D., M.E.C.
Chappell, Miss Constance, M.C.C.
Cherel, Rev. J.M., R.C.
Cholmondeley, Rev. L. B., S.P.G., (*absent*).
Clagett, Miss M. A., A.B. F.M.S.
Clark, Mr. Chas., O.M.S.
Clawson, Miss Bertha, C.C.
Coates, Rev. H. H., & W., M.C.C.
Cole, Mr. G. H., & W., Y.M.C.A.
Coleman, Mr. H. E., & W., S.F.
Cornish, Miss Etta, S.D.A.
Cosand, Rev. Joseph, & W., U.B.C.
Courtice, Miss Sybil, M.C.C.
Cowman, Rev. C. E., & W., O.M.S., (*absent*).
Craig, Miss M., M.C.C.
Cunningham, Rev. W. D., & W., Ind.
Cuthbertson, Mr. James & W., J.E.B.
Davey, Rev. P. A., & W., C.C., (*absent*).
Davis, J. Merle, & W., Y.M.C.A.
Davis, Miss Ruth F., W.C.T.U., (*absent*).
Davison, Rev. C. S., & W., M.E.C.
Demangelle, Rev. A. H., R.C.
Demarest, Miss May B., R.C.A.
Demarest, Rev. N. H., R.C.A.
De Vinney, Rev. E. H., S.D.A.
De Vinney, Mr. F. A., S.D.A.
Dick, Miss Florence E., R.C.A.
Dithridge, Miss H. L., A.B. F.M.S.
Draper, Rev. G. F., & W., M.E.C.
Drouart de Lezy, L'Abbé, F. L., R.C.
Elliot, Miss M.
Ellis, Miss Sarah, S.F.
Elwin, Rev. W. H., & W., C. of E.
Ensor, Miss E. V., C. of E.
Fisher, Mr. Galen M., & W., Y.M.C.A., (*absent*).
Forbes, Miss M.C.E., S.P.G.
Gardiner, Mr. J. M., & W., A.E.C.
Garman, Rev. C. P., & W., A.C.C., (*absent*).
Gemmill, Rev. W. C., S.P.G.

Gifford, Miss Alice C., S.F.
Gillett, Miss E. R., Ind.
Greene, Rev. D. C., D.D., LL.D., A.B.C.
Gressitt, Mr. J. F., & W., A.B.F.M.S.
Grey, Rev. Wm. T., S.P.G.
Hagin, Rev. F. E., & W., C.C.
Haller, Miss Cora E., E.A., (*absent*).
Halsey, Miss L. S., P.M.
Hamblen, Rev. S. W., & W., A.B.F.M.S., (*absent*).
Hansee, Miss Martha.
Hargrave, Miss I.M., M.C.C.
Harrington, Rev. C.K., D.D., & W., (*absent*), A.B.F.M.S.
Hartshorne, Miss A. C., Ind.
Hathaway, Miss M. A., Univ.
Hauch, Rev. J. P., & W., E.A., (*absent*).
Heaslett, Rev. S., & W., C.M.S.
Hertzler, Miss Verna S., O.M.S.
Heywood, Miss G., A.E.C.
Hodder, Commissioner H. C., & W., S.A.
Hoffman, Mr. B. P., & W., S.D.A.
Hoffsommer, Rev. W. E., & W., R.C.A.
Hogan, Miss F.M.F., S.P.G.
Howard, Rev. A. T., D.D., & W., U.B.C., (*absent*).
Hutchings, Miss A. M., Ind.
Iglehart, Rev. C. W., & W., M.E.C.
Iglehart, Rev. E. T., & W., M.E.C., (*absent*).
Imbrie, Rev. Wm., D.D., & W., P.M.
Jefferys, Rev. H. S., & W., Ind.
Johnson, Miss Kate V., C.C.
Jorgensen, Mr. Arthur, & W., Y.M.C.A.
Kaufman, Miss Emma T., Y.W.C.A.
Keagey, Miss M.D., M.C.C.
Keirn, Rev. G.I., D.D., & W., Univ.
Kidder, Miss A.H., A.B.F.M.S.
Kilbourne, Rev. E.A., & W., O.M.S.
Kilbourne, Mr. E.L., O.M.S.
King, Ven. Archdeacon A.F., S.P.G.
Lake, Mr. C.N., & W., S.D.A.
Landis, Rev. H.M., & W., P.M., (*absent*).
Lediard, Miss Mary F., C.C.
Lewis, Miss Amy G., M.E.C., (*absent*).
Lissarague, L'Abbé, R.C.
Lloyd, Miss, J.E.B.
Lobdell, Rev. N.L., & W., Univ., (*absent*).
London, Miss M.H., P.M.
MacCauley Rev. Clay, Unitarian.
MacDonald, Miss M.D., P.M.
Macdonald, Miss A.C., Y.W.C.A.
MacNair, Rev. T.M., & W., P.M., (*absent*).
Matthew, Miss Margaret L., Y.W.C.A., (*absent*).
Mayer, Rev. P.S., & W., E.A.
McCaleb, Rev. J.M., (& W., *absent*), Ind.
McCauley, Mrs. J.K., P.M.
McCloy, Dr. Thos., & W., Ind., (*absent*).
McCoy, Rev. R.D., & W., C.C.
McKenzie, Rev. D.R., D.D., & W., M.C.C.
McKim, Rt. Rev. Bishop John, D.D., & W., A.E.C.
McKim, Miss Bessie, A.E.C.

Miller, Miss Alice, Ind.
Miller, Rev. E.R., R.C.A.
Miller, Rev. H.K., & W., R.C. U.S.
Milliken, Miss E.P., P.M.
Mintle, Miss Rosa, H.F.
Müller, Mr. Frank, Ind.
Neville, Miss C.G.L., S.P.G.
Newman, Miss H., S.P.G.
Nichols, Rev. S.H., A.E.C.
Oldham, Miss Lavinia, C.C.
Oltmans, Rev. A., D.D., & W., R.C.A.
Orr, Brigadier R.H., & W., S.A.
Osborne, Miss C.M., Univ.
Page, Miss Mary, Y.W.C.A.
Parker, Miss Edith, C.C.
Parshley, Rev. W.B., D.D., & W., A.B.F.M.S., (*absent*).
Patterson, Rev. G.S. & W., M.C.C.
Pearce, Miss E.A., O.M.S.
Penrod, Miss C.T., J.E.B.
Phelps, Miss F.E., M.E.C., (*absent*).
Philipps, Miss E.G., S.P.G.
Pider, Miss Myrtle Z., M.E.C.
Pifer, Miss B. Catherine, R. C.U.S.
Pinsent, Mrs. A.M., M.C.C.
Place, Rev. A.W., & W., C.C., (*absent*).
Preston, Miss, Grace, M.E.C.
Price, Rev. P.G. & W., M.C.C.
Pringle, Miss F.C., S.P.G., (*absent*).
Ragan, Miss Ruth, Y.W.C.A.
Randall, Rev. J.B., & W., O.M.S.
Reifsnider, Rev. C.S., D.D., & W., A.E.C.
Reifsnider, Mr. John, & W., A.E.C.
Reischauer, Rev. A.K., & W., P.M.
Rey, Rt. Rev. Archbishop J.P., R.C.
Rickards, Miss M., S.P.G., (*absent*).
Rioch, Miss M.M., C.C.
Robertson, Miss M.A., M.C.C., (*absent*).
Robson, Capt. Florence, S.A.
Rogers, Miss S.C., S.P.G.
Ruigh, Rev. D.C., & W., R.C.A.
Russell, Miss M.H., M.E.C.
Ryan, Miss Esther, M.C.C.
Ryder, Miss G.E., A.B.F.M.S.
Sander, Miss M., C. of E.
Schaffer, Rev. L.J., & W., R.C.A.
Schereschewsky, Miss C.E., A.E.C.
Schroeder, Pfarrer E., &. W., G.E.M.
Schweitzer, Miss Edna, E.A.
Scott, Miss Mary, M.C.C.
Seeds, Miss Mabel L., M.E.C.
Sergie, Archbishop, R.O.C.
Shepperd, Miss K.M., S.P.G.
Simpson, Rev. J.B., S.P.G.
Smith, Rev. Frisby D., & W., Luth.
Smyth, Ensign Annie, S.A., (*absent*).
Soper, Miss E. Maud, M.E.C., (*absent*).
Soper, Rev. J., D.D., & W., M.E.C., (*absent*).
Spencer, Rev. D.S., D.D., & W., M.E.C., (*absent*),
Spencer, Miss M.A., M.E.C.
Stauffacher, Rev. A.D., & W., E.A.
Steichen, L'Abbé Michel, R.C.
Sweet, Rev. C.F., & W., A.E.C.
Tanner, Miss L.K., S.P.G.
Tenny, Rev. C.B., A.B.F.M.S.
Teusler., R.B., M.D., & W., A.E.C.

Thompson, Rev. David, D.D., & W., P.M.
Tindale, Major J.H., & W., S.A.
Trott, Miss D., S.P.G.
Tulpin, Rev. E.A., R.C.
Usitalo, Miss Sigrid, Luth., Finnish.
Vail, Miss J. S., M.E.C.
Van Strien, Rev. D. & W., R.C.A.
Veryard, Mr. R. K., Y.M.C.A., (Chinese).
Vincent, Rev. C. G., & W., Ind.
Wainright, Rev. S. H., D. D., & W., M.E.S.
Wallace, Rev. Geo., & W., A.E.C.
Walter, Miss E. M., C. of E.
Ward, Miss I. M., P.M.
Wassezeau, L'Abbe, R.C.
Watney, Miss G. R., Y.W.C.A.
Welbourn, Rev. J. A., A.E.C.
West, Miss A. B., P.M.
Weston, Miss M. D., S.P.G.
Wharton, Mrs. R. G., Ind.
White, Miss Anna L., M.E.C.
White, Mrs. W. J., Ind.
Whitener, Rev. H. C., P.M.
Whiting, Rev. M. M., & W., M.E.C.
Whitman, Miss M. A., A.B. F.M.S.
Wilson, Adjt. T., & W., S.A., (*absent*).
Wirick, Miss L. J., Ind.
Woodworth, Rev. A.D., D.D., (& W. *absent*), A.C.C.
Wordsworth, Miss R. M., S.P.G.
Wynd, Rev. William, & W., A.B.F.M.S.
Wythe, Miss Grace K., M.E.C.
Zimmerman, Miss Jenny, A.E.C.

Tottori.
Bennett, Rev. H. J., & W., A.B.C.
Daridon, Rev. H., R.C.
Warren, Rev. C. M., & W., A.B.C.

Toyama.
Armstrong, Miss M.E., M.C.C.
Hennigar, Rev. E. C., & W., M.C.C.
McLeod, Miss Anna, M.C.C.

Toyohashi.
Cumming, Rev. C. K., & W., P.M.S.
Gale, Rev. W. H., C. of E.
Millman, Rev. R. M., & W., C. of E.

Tsu.
Birraux, L'Abbé J., R.C.
Correll, Rev. I. H., D. D., & W., A.E.C., (*absent*).
Hail, Mrs. J. E., P.M.
Murray, Rev. D. A., D.D., & W., P.M.
Smith, Rev. J., A.E.C.
Smith, Mr. P. A., & W., A.E.C.

Tsuyama.
White, Rev. S. S., & W., A.B.C.

Ueda.
Beatty, Miss Rose, M.C.C., (*absent*).
Drake, Miss Katherine I., M.C.C.
Hart, Miss L., M.C.C.
Hart, Miss C. E., M.C.C.
Waller, Rev. J. G., & W., C. of E., (*absent*).

Urawa.
Upton, Miss E. F., A.E.C., (*absent*).

Usu.
Hughes, Miss A. M., C. of E.

Utsunomiya.
Soubitez, L'Abbé, R.C.
Flaujac, L'Abbé, R.C.
Cadilhac, L'Abbé H., R.C.

Mann, Miss Irene P., A.E.C.
Fry, Rev. E. C., & W., A.C.C.

Yamada.
Riker, Miss J., P.M., (*absent*).

Yamagata.
Cook, Rev. H. H., & W., R.C.U.S.
Dalidert, L'Abbé Dèsire, R.C.
Kriete, Rev. C. D., & W., R.C.U.S.
Mead, Miss Bessie, A.E.C.

Yamaguchi.
Ayres, Rev. J. B., & W., PM.
Beecher, Mr. John, Y.M.C.A.T.
Bigelow, Miss Florence J., P.M.
Bigelow, Miss G. S., P.M.
Cettour, L'Abbé J., R.C.
Gauntlett, Prof. E. L., & W.
Moncrieff, Mr. J. E., Y.M.C.A.T.
Rotzel, Mr. C. L., & W., Y.M.C.A.T.
Sanders, Mr. T., Ind.

Yatsushiro.
Lemarie, Rev. F. P. M., R.C.

Yawata,
Colborne, W. W., M.D., & W., C. of E.

Yonago.
Coles, Miss A. M., J.E.B.
Gillespy, Miss J. C., C. of E.

Wakamatsu.
Corgier, L'Abbé F., R.C.
Noss, Rev. Christopher, & W., R.C.U.S.

Wakayama.
Dooman, Rev. Isaac, & W., (*absent*), A.E.C.
Geley, Rev. J. B., R.C.
Hail, Rev. J. B., D.D., & W., P.M.
Laning, Miss Mary E., A.E.C.

Yokohama.
Alward, Miss Clara, W.U.M.
Ashmore, Mrs. Wm., A.B.F.M.S.
Austen, Rev. W. T., & W., S.M.
Ballagh, Rev. J. H., D.D., R.C.A.
*Baucus, Miss Georgiana, M.E.C.
Booth, Rev. E. S., & W., R.C.A.
Chabagno, L'Abbé J., R.C.
Converse, Miss C.A., A.B.F.M.S.
Cornwall-Leigh, Miss M.H., C. of E.
Cross, Miss C., S.P.G., (*absent*).
Crosby, Miss J.N., W.U.M.
Dearing, Rev. J. L., D.D., & W., A.B.F.M.S.
*Dickinson, Miss Emma E., M.E.C.
Evrard, L'Abbé F., Vicar Gen., R.C.
Fisher, Rev. C.H.D., & W., A.B.F.M.S.
French, Miss R.D., A.B.F.M.S.
Grose, Miss N.V., M.P.
Hodges, Miss Olive I., M.P.
Kuyper, Miss Jennie M., R.C.A.
Layman, Rev. H.L., & W., M.P.
Lippitt, Miss A.B., A.B.F.M.S., (*absent*).
Loomis, Rev. H., & W., A.B.S.
Loomis, Miss C.D., W.U.M.
Moulton, Miss Julia, R.C.A.
Noailles, L'Abbé Olivier de, R.C.
Pearson, Adjt. Mary, S.A.
Pettier, L'Abbé A.E., R.C.
Pratt, Miss S.A., W.U.M.
Schlegelmilch, Miss Donna, M.P.,
Schwartz, Rev. H.W., M.D., & W., M.E.C.

Slate, Miss Anna B., M.E.C.
Smelser, Mr. F.L., & W., H.F.
Tracy, Miss Mary E., W.U.M.
Van Petten, Mrs. C.W., M.E.C., (*absent*).
Walton, Rev. H.D., & W, S.P.G.
Watson, Miss Rebecca J., M.E.C.
Wells, Miss Florence, W.U.M.
Weston, Rev. Walter, & W.
Williams, Miss Mary E., M.P. (*absent*).
Whitney, Mr. J.P., & W., Ind.

CHRISTIAN SCHOOLS*

HOKKAIDO

Asahigawa

So-ai Kindergarten (*Undenom.*) Mrs. Nobu Sugiura, Roku Jo Dori, 10 Chome 1906 60

Hakodate

Iai Koto Jo Gakko (*M.E.C.*) Miss Augusta Dickerson. 130
Caroline Wright Memorial Girls' School ... ... —
†Hanazono Kindergarten (*C.M.S.*) Miss A. M. Tapson. 60
†Hakodate Blind School ... ... —
†Hakodate Higher Girls' School (*R.C.*) ... ... —

Otaru

Seishu Jo Gakko (*P.M.*) Miss Clara H. Rose.
Main School 50
Kindergarten 100
†Children's Society Kindergarten (*C.M.S.*) Miss C. E. Payne 56

Sapporo

Hokusei Jo Gakko (*P.M.*) Miss S. C. Smith, Kita Shijo Nishi 1 Chome.
Honka 66
Yoka 37
Seikokai Yochien (*C.M.S.*) Miss E. L. B. Norton, 2 Kita Sanjo Nishi, 7 Chome 42
†Sapporo Girls' School (*R.C.*)

* No returns, statistics same as last year.

† *In this list the statistics of Protestant schools of middle school or higher girls' school grade and upward are those of April* 1913. *These therefore may differ somewhat from those of the same schools given elsewhere which were made out in January. The denominational affiliation of the schools is given in abbreviations corresponding to those of the Missionary Directory. The name of the head, or person in charge of each school is given after the name of the school.*

HONDO

Akita

Akita Kindergarten (*C.C.*) Miss G. Garst	1906	70
Gaylord Hart Mitchell Memorial Kindergarten (*A.E.C.*) 1903		50
Narayama Jo Gakko (*R.C.*) Sister Pia		—
Akita Kindergarten (*R.C.*) Sister Pia		35

Aomori

Aomori Sewing School (*A.E.C.*) Enoshin, Kawaguchi		70
St. Mary's Kindergarten (*A.E.C.*) Miss F. W. Bristowe	1908	30
St. Mark's Kindergarten (*A.E.C.*) Miss F. W. Bristowe	1911	35

Ashikaga

Yuai Yochien (*Undenom.*) Mrs. Uchigasaki	1903	70

Ashiya, Hyogo Ken

Seishi Jo Goku-in Bible Woman's Training Institute } (*C.M.S.*) Miss E. B. Boulton		19

Fukui

Biko Yochien (*P.M.*) Mrs. J. E. Detweiler		65
Eikwan Yochien (*M.C.C.*) Mrs. J. W. Howe	1910	31
Fukui English Evening School (*A.E.C.*) Mr. Anton F. Blaum		38

Gifu

Gifu Kummo-in Gifu Blind School } (*C.M.S.*) Rev. H. Woodward, Iwane Cho		46

Habashita, Aichi Ken

Habashita Kindergarten (*M.S.C.C.*) Miss M. M. Young Shirakabe Cho, 1 Chome, Nagoya	1909	35

Hachinohe

Hachinohe Kindergarten, (*A.E.C.*)		25
Girls' Industrial School (*A.B.F.M.S.*) J. Osabara ...	1911	30

Hachioji

Hachioji Kindergarten (*A.E.C.*) Mrs. R. A. Walke ...	1912	30

Hamamatsu

Tokiwa Kindergarten (*M.P.*) Miss Alice L. Coates, 10, Motoshiro Cho... ... ... 1906 49

Harada, Hyogo Ken

Harada Mura Kindergarten (*M.E.S.*) Mrs. M. Matsumoto... ... ... 1903 50

Haraiichi

Sekishin Kindergarten (*Undenom.*) Mrs. Hanta 1901 14

Hashimoto

†Shutoku Girls' School (*Seikokwai*) Tokusaburo Urabe 20

Hirosaki

Aiko Kindergarten (*M.E.C*) Miss Elizabeth Alexander 1908 43
Alexander Memorial Kindergarten (*M.E.C.*) Miss E. Alexander 1898 47
Hirosaki Sewing School (*A.E.C.*) 12
Hirosaki Jo Gakko (*M.E.C.*) Miss E. Alexander
Honka 42
Senka 33

Hiroshima

Alliance Kindergarten (*C.M.A.*) Miss Pearl E. Ague, 24, Shimo Naka Machi... ... ... 1903 45
Fraser Institute Night School (*M.E.S.*) Rev. J. T. Meyers 55
Hiroshima Girls' School (*M.E.S.*) Rev. J. T. Meyers
High School 268
Kindergarten Training School 28
Primary School 216
Kindergarten, Fuzoku No. 1, Miss M.M. Cook. 90
Fraser Kindergarten, Fuzoku No. 2 79
Koami Cho Kindergarten, Fuzoku No. 3... ... 43
Mattoba Kindergarten, Fuzoku No. 4 34
Free Kindergarten, Fuzoku No. 5 18

Himeji

Hinomoto Jo Gakko (*A.B.F.M..S*) Miss Edith F. Wilcox
Regular Course 55
Special English Course... 8

Ikuno

Ikuno Kindergarten (*A.B.F.M.S.*) Miss Tazu Hijikata	1913	45
Ikuno Yugi-en (*A.B.F.M.S.*) Miss Tazu Hijikata ...	1913	45

Kamakura

Flora Best Harris Memorial Kindergarten (*M.E.C.*) Miss Anna Blanche Slate	1909	20

Kanagawa

Kanagawa Kindergarten (*M.E.C.*) Miss Waka Ninomiya...		68
Soshin Jo Gakko (Mary Colby Home) (*A.B.F.M.S.*) Miss Clara A. Converse		
Higher Department		10
High School		68
Kindergarten		25

Kanazawa

Bata Kindergarten (*M.C.C.*) Miss H. E. DeWolfe ...	1904	50
Futaba Yochien (*A.E.C.*) Miss Helen Louise Tetlow	1912	45
Hokuriku Jo Gakko (*P.M.*) Miss Janet M. Johnstone		
Regular Course	1885	70
English Course		5
Kindergarten, Fuzoku No. 1		100
Kawakumi Kindergarten (*M.C.C.*) Miss De Wolfe ...	1900	56
St. Elizabeth's School of Needle Work (*A.E.C.*) Miss Tetlow		14

Kawagoe

Hatsukari Yochien (*A.E.C.*) Miss E. F. Upton	1907	50

Kobe

Bible School (*J.E.B.*) Rev. J. B. Thornton	1913	12
Glory Kindergarten (*A.B.C.*) / Shoei Yochien (*A.B.C.*) } Miss Kiso Wakuyama	1889	64
Glory Kindergarten / Training School / Kobo Denshujo } (*A.B.C.*) Miss Kiso Wakuyama	1889	13
Kobe Jo Gaku-in / Kobe College } (*A.B.C.*) Miss Susan A. Searle ...	1875	—
College		23
Academy		195
Music		8
Kobe Theological School (*P.M.S.*) Rev. S. P. Fulton, D.D.	1910	—

Main Department		18
Specials		9
Kobe Woman's Evangelistic School (*A.B.C.*) Miss Gertrude Cozad	1884	18
Kwansei Gaku-in (*M.E.S., M.C.C., N.M.K.*) Rev. J. Yoshioka, D.D.		
Theological		33
College		104
Academy		460
Lambuth Memorial Bible Woman's Training School (*M.E.S.*) Miss Maud Bonnell		9
Lambuth Memorial Kindergarten (*M.E.S.*) Miss Maud Bonnell	1904	55
Palmore Institute (Boys' Night School) (*M.E.S.*) Rev. J. S. Oxford		669
Shoin Jo Gakko (*N.S.K.*) Miss E. M. Hughes		72
Shoten (*Ascension*) Jo Jikai (*S.P.G.*) Miss A. Parker...		40
Virginia Bennett Kindergarten (*M.E.S.*) Miss Nellie Bennett	1911	19
Y.M.C.A. Night School, Mr. S. Ito		
English		220
German		32
Zenrin Kindergarten (*A.B.F.M.S.*) Miss Fuji Kato ...	1894	100
Annex (Free)	1911	45

Kofu

Yamanashi Eiwa Jo Gakko (*M.C.C.*) Miss Edith Campbell		
English and Japanese Department		94
Japanese		20
Sewing		20
Kindergarten	1911	63

Komoro

Komoro Kindergarten (*M.C.C.*) Miss Katharine Drake	1908	55

Kumagaya

Kumagaya Kindergarten (*A.E.C.*) Rev. R. W. Andrews.		25

Kyoto

Doshisha (*K.*) Rev. Tasuku Harada, D.D., LL.D. ...	1875	—
Theology...	1878	68
Economics and Literature		194
Academy...		655

Girls' School, College	1876	52
Academy		161
Heian Jo-gaku-in (*A.E.C.*) Prof. Hatsutaro Tamura, Shimo Tachiuri Dori, Karasu Maru, Nishiye iru		
Post graduate Class		7
Futsu kwa		68
Saiho kwa		58
Imadegawa Kindergarten (*A. B. C.*) Mrs. D. W. Learned, Imadegawa Dori, Tera Machi, Nishi iru.	1897	50
Kyoto Training School for Bible Women / Kyoto Joshi Dendo Gakkan (*A.E.C.*) Miss G. Suthon, Karasu Maru Dori, Kami Choja Machi Sagaru ...		7
Marguerite Ayres Kindergarten (*P.M.*) Mrs. R. P. Gorbold	1892	50
Nishijin Kindergarten (*P.M.*) Mrs. R. P. Gorbold ...	1891	50
St. John's Kindergarten (*A.E.C.*) Miss Mabel Bacon, Go Jo, Shin Tera Machi	1910	40
St. Mary's Kindergarten (*A.E.C.*) Miss Bacon, Maruta Machi, Hiromichi Kado	1911	30
So-ai Kindergarten (*A.B.C.*) Mrs. A. D. Gordon, Shin Sakae Machi, Nyomon Sagaru	1892	50
Y. M. C. A. Night School, M. Kurihara		150
Kyoto Girls' School (*R.C.*)		—

Maebashi

Kyoai Jo Gakko (*K.*) Shimpei Aoyagi...	1888	135
Seishin Yochien (*A.B.C.*) Miss F. E. Griswold	1892	55

Matsue

Matsue Orphanage School (*N.S.K.*) Heiji Fukuda ...		54

Matsumoto

Holy Cross Kindergarten (*M.S.C.C.*) Miss Lennox ...		17

Mikage, Hyogo Ken

Mikage Kindergarten (*M.E.S.*) Rev. S. E. Hager ...		20

Morioka

Morioka Kindergarten, (*A.B.F.M.S.*) Mrs. H. Topping (*absent*) Mrs. Hatakeyama	1907	60
Seimmaka Kindergarten (*A.E.C.*)		20
Morioka Koto Jo Gakko (*R.C.*) Mr. Tanikawa		—

Nagano

Asahi Kindergarten (*M.C.C.*) Miss Eliza G. Tweedie...	1899	50

Nagoya

Kakiwa Kindergarten (*M.P.*) Miss Gertrude Mallet...	1890	100
Kinjo Girls' School (*P.M.S.*) Miss Charlotte Thompson		44
Nagoya Gaku-in (Chu Gakko), (*M.P.*) Rev. E. H. Van Dyke...		400
Ryujo Kindergarten (*M.S.C.C.*) Miss M.M. Young ...	1899	50
Seiryu Jo Gakko (*M.E.C.*) Miss Anna P. Atkinson ...		44

Nikko

Airin Yonen-en (*A.E.C.*) Miss Irene P. Mann	1912	25

Okayama

Okayama Hakuaikai Jinjo Sho Gakko (*A.B.C.*) Miss Alice P. Adams	1896	52
Sewing School...	1896	20
Pure Heart Girls' High School (*R.C.*) Rev. Sister Seishin Koto Jo Gakko } Marie Gea		—
High School		70
Primary School		30
Kindergarten...		60

Okubo

Okubo Kindergarten (*A.E.C.*) Miss Bessie McKim ...	1912	25

Osaka

Airin Night School (*N.S.K.*)		—
Baikwa (*K.*) John Kikujiro Iba		—
Koto Jo Gakko	1913	70
Jo Gakko...	1878	85
Bishop Poole Girls' School (*C.M.S.*) Miss Katharine Tristram, Kawaguchi, No. 12		190
Chikko Fukuin Kyokai Yochien (*E.A.*) Miss Florence E. Erffmeyer	1913	50
Fukkatsu English Night School (*C.M.S.*) Miss R. D. Howard		55
Hakuaisha Orphanage Primary School (*N.S.K.*) ...		—
Kawaguchi Commercial School (*N.S.K.*)		—
Meisei (Bright Star) Shogyo Gakko (*R.C.*) Mr. Joseph Wolff		641
Momoyama Chu Gakko (*C.M.S.*) Rev. G. W. Rawlings Shigwai Higashi Tengachaya Teiryujo		600

Osaka Bible Woman's Training School (*A.B.F.M.S.*) Miss Lavinia Mead	1909	16
Osaka Dendo Doshikan (*P.M.*) Rev. G. W. Fulton, D.D.		20
Osaka Dendo Gakkan (*F.M.*) Rev. T. Kawabe		
Men...		8
Women		6
Osaka Higher Girls' School (*R.C.*)...		—
Shinkwa Yochika (Namba) (*P.M.*) Mrs. G. W. Fulton	1912	16
St. John's Girls' School (*N.S.K.*)		—
Tennoji Yochien (*C.C.*) Rev. M. B. Madden	1913	15
Trinity Divinity School (*C.M.S, N.S.K.*) Rev. G. Chapman...		14
Wilmina Girls' School (*P.M.*) Miss Agnes Morgan, Tamatsukuri		
Academy...		170
Sewing		19
Music		5
Y. M. C. A. English School, Rev. T. Miyagawa... ...		777
Osaka Scientific School, Dr. K. Miwa		114

Otsu

Seishin Kindergarten (*A.E.C.*) Miss Mabel Bacon ...	1912	15

Sendai

Aoba Jo Gaku-in (*A.E.C.*)		
Fujin Dendoshi Yosei Bu Training School for Mission Women, } Miss Anna L. Ransom... ...	1913	5
Yochien Hobo Yosei Bu, Training School for Kindergartners, } Miss Alice Fyock ...	1913	8
Kindergarten, Miss Alice Fyock	1909	40
Joshi Jijo Gakkan (*M.E.C.*) Miss Ella J. Hewett, Higashi 3 ban cho 2 banchi...		30
Miyagi Jo Gakko (*R.C.U.S.*) Miss Sadie L. Weidner		
Higher Department		9
Academy...		144
Sendai Koto Jo Gakko (*R.C.*) Sister Ste. Aimee Deboissy		230
Shihan Gakko Fuzoku Shogakko Bunkoshitsu (Sendai Ikuji-in) (*Interdenom.*) Miss Louise Imhof		145
Kindergarten (Sendai Ikuji-in)		6
Shokei Jo Gakko (*A.B.F.M.S.*) Miss Annie S. Buzzell, 2, Nakajima Cho		65

Tohoku Gaku-in (*R.C.U.S., N.K.K.*) Rev. D.B. Schneder, D.D.
- Theological Department 24
- Higher Department 15
- Middle School 410

Tohoku Mojin Gakko (Blind School) (*Undenom.*) Mr. Orii 13

Setoda, Inland Sea

Fukuin Maru Kindergarten (*A.B.F.M.S.*) Capt. Luke Bickel ... ... —

Shizuoka

Choyo Middle School University ... ... —
Futaba Kindergarten (*M.C.C.*) Miss Annabel Swann... 1911 40
Kindergarten (*C.M.S.*) Mrs. Mills ... ... 1911 —
Shizuhata Kindergarten (*M.C.C.*) Miss Swann 1910 42
Shizuoka Eiwa Jo Gakko (*M.C.C.*) Miss Alice E. Timberlake (till July)
- High School 55
- Primary School 60
- Kindergarten, Miss Annabel Swann 28

Takahashi

Junsei Koto Jo Gakko (*K*) Mr. Ibuki
- Honkwa 159
- Jikkwa 87

Takaoka

Hokuriku Jo Gakko, Fuzoku Yochien No. 3 ... ... 1912 —
- Morning Division 40
- Afternoon Division 30

Tanabe

Tanabe Kindergarten (*N.K.K.*) Rev. K. Ito 120

Tokyo

Ai-no-Sono Kindergarten (*A.B.F.M.S.*) Mrs. W. Axling 1912 56
Aoyama Gaku-in (*M.E.C., N.M.C.*) Rev. Michitaro Takagi, D.D.
- Philander Smith Biblical Institute, Rev. A. D. Berry 30
- College, Masanobu Ishizaka, Ph. D. 80
- Academy, Masanobu Ishizaka 450

Aoyama Jo Gaku-in (*M.E.C.*) Miss M. Helen Russell
Semmonka 41
Koto Futsuka... 239
Aoyama Joshi Shugei Gakko
Harrison Memorial Industrial School } (*M. E. C.*) Miss Ella Blackstock 83
Azabu Chu Gakko (*Undenom.*) Hon. Soroku Ebara ... —
Bible Training Institute
Seisho Gaku-in } (*O.M.S.*) Rev. T. Sasao ... —
Men 20
Women 8
Central Divinity College (*A.E.C., S.P.G., N.S.K.*) ... —
Christian Theological School (*A.C.C.*) ... ... —
Chuo Day School (Girls') (*A B.F.M.S.*) Mrs. Wm. Axling 65
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Juban Kindergarten (*M.C.C.*) Miss I. M. Hargrave ...	1907	47
Kanda Girls' School (*R.C.*)		—
Kojimachi Girls' School (*R.C.*)		—
Koran Jo Gakko (formerly St. Hilda's School) (*S.P.G.*) Miss K. Tanner		80
Matsugae Cho Primary School (*C.C.*) Miss Mary E. Rioch		225
Kindergarten (*C.C.*,) Miss Mary E. Rioch		40
Meiji Gaku-in (*P.M.*, *R.C.A*, *N.K.K.*) Rev. Kajinosuke Ibuka, D.D.		
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Midori Kindergarten (Blackmer Home) (*Univ.*) Miss Catherine M. Osborne	1908	80
Morning Star Kindergarten (*E.A.*) Mrs. J. P. Hauch..	1911	52
Noyasaki Kindergarten (*M.C.C.*) Miss I. M. Hargrave	1908	40
Officers' Training School (*S.A.*) Ushigome, Hommura-Cho, John Beaumont, Brig.		
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Riei Kindergarten (*C.C.*) Miss Mary E. Rioch	1908	24
Rikkyo Gaku-in (*A.E.C.*, *N.S.K.*) Dr. J. S. Motoda		
Koto Jo Gakko (*A.E.C.*) Miss Gertrude Heywood		
Higher Dep't		81
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St. Andrew's Night School (*S.P.G.*) Rev. Wm. Gemmill		20
St. Matthew's Theological School (*A.E.C.*, *N.S.K.*) Bishop John McKim		15
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Shibuya Kindergarten, (*U.B.*) Miss E. Moore	1912	25
Shimotozuka Kindergarten, (*C.C.*) Miss Mary E. Rioch		25

Shinagawa Kindergarten (*P.M.*) Miss A. B. West ...		35
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Trinity Divinity School, (*A.E.C. N.S.K.*) Bishop John McKim		15
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Tsukiji Kindergarten (*A.B.F.M.S.*) Miss Matsumi Sekizuka	1896	45
Tsukiji Theological Seminary (*E.A.*)		—
Yanagi Cho Kindergarten (*A.B.F.M.S.*) Miss M. M. Carpenter	1912	50
Yotsuya Shoei Kindergarten (*A.B.F.M.S.*) Miss Mitsu Okabe	1897	35
YM.C.A. Night School		—

Tottori

Aishin Yochien (*A.B.C.*) Mrs. H. J. Bennett	1906	40

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Aoba Yochien (*M.C.C.*) Miss Margaret Armstrong ...	1911	75
Hokuriku Jo Gakko, Fuzoku Yochien, No. 2 (*P.M.*) Miss K. Anna Gibbons		35

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Miller Kindergarten (*P.M.*) Mrs. J. E. Hail	1910	63
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St. James' Night School (*A.E.C.*) Rev. P. A. Smith ...		25

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Baikwa Kindergarten Training School, (*M.C.C.*) Miss Katherine Drake	1900	15
Baikwa Kindergarten (*M.C.C.*) Miss Drake...	1900	60
Tokida Kindergarten (*M.C.C.*) Miss Drake...	1998	38

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Urawa Kindergarten (*A.E.C.*) Miss E. Upton	1910	20

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Airin Yonen-en (*A.E.C.*) Miss Irene P. Mann	1912	20
Utsunomiya Christian Girls' School (*A.C.C.*) Mrs. Susie V. Fry...		40
Utsunomiya Christian Kindergarten (*A.C.C.*) Mrs. Fry	1913	29

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Sei-ai Yochi-en (*A.E.C.*) Mrs. W. F. Madeley	1907	60

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Nanyo Eigo Gakko (*A.E.C.*) Rev. Jas. D. Yoshimura		50

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Kasumi Kindergarten (*A.E.C.*) Miss Bessie Mead ...	1912	25

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Kochi Industrial Home (*F.M.S.*) Miss Annie Dowd...		50

Matsuyama

Dojokan Ya-Gakko, Sympathy Home Night School (*A.B.C.*) Mr. Shinjiro Omoto	1900	30
Matsuyama Girls' School (*A.B.C.*) Miss Cornelia Judson	1886	—
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Kaisei (Star of the Sea) Chu Gakko (*R.C.*) *Educ'l Society of Mary in Japan*, Mr. Charles Contret.		
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College		12
College		21
Academy		23
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Umegasaki Jo Gakko, Sturges Seminary (*R.C.A.*) Miss Sarah M. Couch		65

Ogi, Saga Ken

Kindergarten (*Luth*)...		30

Oita

Airin Kindergarten, (*M.E.S.*) Miss I. M. Worth ...	1908	28

Saga

Kindergarten (*Luth*) Mrs. C. K. Lippard	1902	40
Mercy Kindergarten (*Luth*) Mrs. Lippard		—

Sasebo

Shino-no-me Yochien, (*C. of E.*) Mrs. F. W. Rowlands 1908 —
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LIST OF CHRISTIAN PERIODICALS

Weekly Publications.

1 Fukuin Shimpo,—"The Evangelist,"—pp. 16, M. Uemura, N.K.K. Tokyo. 1890.
2 Gokyo,—"The Advocate,"—pp. 16, M. Takagi, N.M.K. Tokyo. 1892.
3 Honoo no Shita,—"Tongues of Fire,"—pp. 8, J. Nakada, O.M.S. Tokyo. 1899.
4 Kirisutokyo Sekai,—"The Christian World,"—pp. 12, l. N. Kato, K. Osaka. 1892.
5 Kirisutokyo Shuho,—"The Christian Weekly,"—pp. 16, s. S. Motoda, N.S.K. Tokyo. 1900.
6 Kodomo no Tomo,—"The Children's Companion,"—pp. 4, s. N. Tamura, Tokyo. 1912.

Semi-monthly Publications.

7 Chiisaki Otozure,—"News for the Young,"—E. R. Miller. N.K.K. Tokyo.
8 Kyoho,—"The Record,"—pp. 8, Takagaki, Baptist, Yokohama. 1907.
9 Seikyo Jiho,—Orthodox Church Report,—Ishikawa. R.O.C. Tokyo. 1912.
10 Toki no Koe,—"The War Cry,"—pp. 8, H. C. Hodder, S.A. Tokyo. 1901.
11 Yako,—"Light in Darkness,"—pp. 8, s. J. G. Dunlop, N.K.K. Kanazawa.
12 Yorokobi no Otozure,—"Good News,"—pp. 8, s. E. R. Miller, N.K.K. Tokyo. 1880.

Monthly Publications.

13 Ai no Tomo,—"The Japanese Friend,"—S. F. Tokyo. 1907.
14 Akebono,—"Dawn,"—A. W. Cooke. N.S.K. Sendai.
15 Dendo,—Preaching,—pp. 6. Z. Hidaka, N.K.K. Kyoto, 1912.
16 Denrei,—"Evangelii Sändebud,"—pp. 4, F. O. Bergstrom, S.J.A. Tokyo. 1900.
17 Denshi,—"The Electric Messenger,"—pp. 26, s. O.M.S. Tokyo. 1907.

18 Fujin Shimpo,—"The Woman's Herald,"—pp. 32 s. Mrs. Yajima, W.C.T.U. Tokyo. 1896.
19 Fukuin Geppo,—"The Gospel Message,"—pp. 8, H. Brokaw. N.K.K. Kure. 1900.
20 Fukuin Jiho.—"The Gospel Report,"—pp. 8, Asada, Plymouth Brethren, Tokyo. 1912.
21 Heiwa Jiho,—"Japan Peace Movement" Peace Societies, Tokyo. 1912.
22 Hokkai No Hikari,—"Hokkaido Diocesan Magazine,"—pp. 30. s. W. Andrews, N.S.K. Hakodate. 1893.
23 Jindo,—"Humanity,"—pp. 16. K. Tomeoka, Tokyo. 1905.
24 Joshi Seinen Kai,—The Young Women of Japan.—pp. 32, s. Y.W.C.A. Tokyo.
25 Jun Fukuin,—"Pure Gospel,"—pp. 8, s. W. G. Alexander. Tokyo. 1907.
26 Kaitakusha,—"The Pioneer,"—pp. 64, s. T. Komatsu, Y.M.C.A. Tokyo. 1905.
27 Kakusei,—"Awakening,"—pp. 40, s. Masutomi, Tokyo. 1911.
28 Kirisutokyo Shimbun,—"The Christian News,"—pp. 8, l. T. Mitani, J.E.B. Tokyo. 1905.
29 Koe,—"The Voice." Cath. Tokyo.
30 Kuni no Hikari,—"The Light of the Land,"—pp. 48, Temperance, Tokyo. 1893.
31 Kwatsu Sekai,—"Christian Endeavor World,"—Ebisawa,—pp. 28, s. Kyoto. 1893.
32 Kyokko,—"Morning Light,"—pp. 4, l. A. W. Stanford. A.B.C. Kobe. 1895.
33 Kyoyu,—"The Friend of Religion,"—J. J. Chapman. N.S.K. Nara.
34 Kyoyu,—"The Friend of Religion,"—pp. 2, s. Ninomiya, K. Osaka.
35 Kyushu Chiho Kyoho,—Kyushu Diocesan Magazine,—A. Lea, N.S.K. Fukuoka.
36 Megumi no Otozure,—"The Gospel of Grace." N.S.K. Osaka.
37 Megumi to Makoto,—"Grace and Truth,"—pp. 56, s. Asada, Plymouth Brethren. Tokyo. 1910.
38 Michi no Hikari,—"The Light of the Word,"—S. Hogo, N.SK. Tokyo.
39 Michi no Tane,—"The Seed of the Word,"—N.K.K. Kameyama Ise.
40 Nankai no Hikari,—"The Light of the South Sea,"—K. Imabari, Iyo, 1907.
41 Nichiyo Sekai,—"The Sunday World,"—F. M. Osaka.
42 Osaka Kodan,—"The Osaka Pulpit,"—T. Miyagawa, K Osaka.

43 Osanago,—"The Children,"—pp. 16 s. Miss J. M. Holland, Osaka, 1911.
44 Owari no Fukuin,—"The Gospel for the Last Days,"—pp. 26, s. W. D. Burden, Tokyo, 1899.
45 Reicho,—"The Spiritual Tide,"—pp. 40, s. Usaburo, Takahashi, K, Tokyo, 1913.
46 Reiko,—"The Spiritual Light,"—I. H. Correll, N.S.K. Tsu.
47 Rei no Kate,—"Living Bread,"—pp. 48, s. J.E.B. Tokyo, 1911.
48 Rikkokwai Zasshi,—"Magazine of the Rikko Society,"—Shimanuki, N.K.K. Tokyo.
49 Rikugo Zasshi,—"The Cosmos,"—pp. 620, s. B. Suzuki, Unitarian, Tokyo, 1892.
50 Risshi,—"Purpose,"—pp. 32, s. T. Chiwaya, Tokyo, 1913.
51 Ruteru,—"Luther,"—pp. 6, Kubo Luth., Kurume, 1902.
52 Sakae,—"Glory,"—Yamada, N.S.K. Tokyo.
53 Sambi no Tomo,—"The Friend of Song,"—pp. 12, s. Shogun Sakai, Tokyo, 1905.
54 Seisho no Kenkyu,—"Biblical Study,"—K. Uchimura, Tokyo.
55 Seisho no Michi,—"The Bible Way,"—C.C.—Tokyo.
56 Seisho no Tomo,—"The Friend of the Bible,"—pp. 50, s. Scripture Union, Tokyo, 1892.
57 Seikyo Yowa,—"The Orthodox Church Essentials,"—pp. 16, s. Ishikawa, R.C.C. Tokyo, 1901.
58 Shimei,—"The Commission,"—pp. 4, A.C.C. Sendai, 1905.
59 Shinetsu Kyoho,—"The Shinetsu Record,"—Mizuno, N.S.K. Nagano.
60 Shinjin,—"The New Man,"—pp. 100, s. D. Ebina, K. Tokyo. 1900.
61 Shinjo Kai,—"The New Woman's World,"—pp. 70 s. Mrs. J. Yasui, K. Tokyo, 1909.
62 Shinri,—"The Truth,"—G.E.M. Kyoto.
63 Shokoshi,—"Children of Light,"—pp. 16, s. S. Nobechi, O.M.S. Tokyo, 1912.
64 Shōnen Hei,—"The Young Soldier,"—S.A. Tokyo.
65 Shōnen Shimpo,—"The Children's News,"—pp. 4, Miss Ruth F. Davis, W.C.T.U. Tokyo, 1911.
66 Sukui no Akashi,—"The Witness of Salvation," Luth.—pp. 12, s. V. Savolainen, Shimo, Suwa, 1907.
67 Taiwan Kirisuto Kyoho,—Formosa Christian Record,—pp. 6, H. Otani, N.K.K. Taihoku, 1904.
68 Tetsudo Seinen,—"Railway Young Men,"—pp. 62, s. Railway Young Men's Assoc. Tokyo, 1909.
69 Tohoku Kyokwai Jiho,—Report of the Tohoku Churches,—N.K.K. Sendai.

70 Tokyo Kyoho,—"The Tokyo Record,"—A. Matsushima, N.S.K. Tokyo.
71 Tsukiji no Sono,—"The Tsukiji Garden,"—S. Motoda, N.S.K. Tokyo.
72 Yo no Hikari,—"The Light of the World,"—pp. 4, Y. Matsui, N.S.K. Osaka, 1901.
73 Yorokobi Otozure,—"Gospel"—pp. 8, Kugimiya, Meth. Osaka, 1900. Quarterly Publication.

Quarterly Publication.

74 Shingaku no Kenkyu,—Theological Study,—pp. 196, s. J. H Kobayashi, N.S.K. Tokyo, 1909.

SUNDAY SCHOOL PERIODICALS.

(Published by the Kyobunkwan.)

1—Primary S. S. Scholar's Companion. 3 years' course 3 annual vols. pp. 208 ... ...
2—Junior S. S. Scholar's Companion. 3 years' course. 3 annual vols. pp. 208 ... ...
3—Senior S. S. Scholar's Companion. 3 years' course. 3 annual vols. pp. 208 ... ...
4—Kindergarten Teacher's Manual. 2 years' course. 8 quarterly vols. pp. 24 ... ...
5—Primary Teacher's Manual. 3 years' course. 12 qnarterly vols. pp. 36 ... ...
6—Junior Teacher's Manual. 3 years' course. 12 quarterly vols. pp. 48 ... ...
7—Senior Teacher's Manual. 3 years' course. 12 quarterly vols. pp. 36 ... ...
8—Kindergarten Picture Roll. 2 years' course. 8 rolls..
9—Primary Picture Roll. 2 years' course. 8 rolls. ...
10—Lesson Cards to accompany No. 8. 2 years' course ...
11—International S. S. Magazine. Quarterly pp. 60... ...

ENGLISH PERIODICALS

1—Anti-Tuberculosis, A. K. Faust, Bi-monthly, Sendai.
2—Electric Messages, O.M.S.
3—Gleanings, Baptist, Bi-monthly.
4—Japan Bréf-Quarterly, S.J.A.
5—Japan Evangelist, Interdenom.
6—Japan Quarterly, C.M.S.
7—Messenger, Pres.
8—Mission News, A. B. C.
9—Omi Mustard Seed, Omi Mission.
10—South Tokyo Diocesan Magazine, S.P.G. 3 numbers a year.
11—Tokyo Christian, W.D. Cunningham.

(Monthly unless otherwise indicated.)

In the above list we have endeavored to include all the periodicals which have a somewhat general circulation. Many churches publish their own papers and some of those may have a larger circulatiou than some included above.

The size of the page is usually 9 inches by 12. The letter *l* after the number of pages signifies that the sheet is larger than this; and the letters *s*—that the sheet is about 6 inches by 9 in size.

The name of the publisher is given, or that of the editor-in-chief. The abbreviations are as in the Missionary Directory, and K. stands for the Kumiai or Congregational churches.

The date of establishment of the paper, as indicated by the date of registry as a newspaper, or otherwise, is given at the end of the entry.

It was impossible to get copies of all the publications, and additional information is requested. Communications may be sent to F. Müller, 946 Kashiwagi, Tokyo Fu.

For the convenience of those who may want to communicate with any paper, while we have the information at hand, we make out a list in Japanese of the offices of publication.

1	福音新報	東京麹町區中六番町	福音新報社
2	護教	東京赤坂區青山南町二ノ六九	護教社
3	焰の舌	東京府柏木	聖書學院
4	基督教世界	大阪北區中之島二ノ四七	基督教世界社
5	基督教週報	東京明石町五十三	基督教週報社

6	子供の友	東京銀座四ノ一教文館内	ホーム社
7	少さき音づれ	靜岡縣三島町四八一	三浦徹
8	教報	横濱青木町三三九	教報社
9	聖教時報	東京神田東紅梅町六	正教時報社
10	ときのこゑ	京橋銀座二丁目十一番	救世軍日本々營
11	夜光	金澤市飛梅町三四	夜光社
12	喜びの音	靜岡縣三島町四八一	三浦
13	愛の友	東京芝區功運町三〇	愛友社
14	曙	仙臺市鍛冶町八	稻垣陽一郎
15	傳通	京都上長者町通室町西入	日高善一
16	傳令	東京府仲野町九二〇	ペグストロム
17	電使	東京府柏木	聖書學院
18	婦人新報	東京麹町上二番町三三	基督教婦人矯風會
19	福音月報	吳市稻荷町四	福音月報社
20	福音時報	東京市神田區錦町三ノ廿四	同信社
21	平和時報	東京市京橋區山城町六	平和協會
22	北海の光	函館區谷地頭町四三	北光社
23	人道	東京巢鴨	家庭學校
24	女子青年界	東京牛込區田町三十二	日本基督教女子青年會
25	純福音	東京北豐島郡境驛	アレクサンダ
26	開拓者	東京神田美土代町三ノ三	
27	廉清	東京府大久保百人町三八	廉清會本部
28	基督教新聞	東京麹町區有樂町二ノ三	基督教書類會社
29	聲	東京々橋區明石町三五	教友社
30	國の光	東京々橋區西紺屋町二〇	銀座會館
31	活世界	共勵會本部	活世界社
32	旭光	神戸山本通五丁目	旭光社
33	教友	奈良市天滿	チヤツプマン
34	教友	大阪西區南境川町二七	教友社
35	九州教報	福岡大名町九六	九州教報社
36	惠の音	大阪西區川口町廿一	名出保太郎
37	恩寵眞と理	東京神田區錦町三ノ廿四	同信舍
38	道の光	東京神田區末廣町二十五	道の光社
39	道の種	伊勢龜山	道の種社

40	南海の光	伊豫今治	南光社
41	日曜世界	大阪南區日本橋筋	河邊貞吉
42	大阪講壇	大阪江戸堀北通リ一丁目	宮川經輝
43	なさなご	大阪北區中ノ島七ノ廿一	福音讀報社
44	末世之福音	東京府千駄町八四六	末世之福音社
45	靈潮	東京府大塚坂下町	高橋卯三郎
46	靈光	津市丸ノ町殿町	コレル
47	靈の糧	東京麹町區有樂町二ノ三	靈の糧雜誌社
48	力行會雜誌	東京小石川區	力行會
49	六合雜誌	東京芝區三田四國町	統一基督教弘道會
50	立志	東京府柏木九四六	立志社
51	ろうてる	久留米市日吉町五十三	ろうてる社
52	さかえ	東京市芝區榮町八	山田助次郎
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STATISTICS FOR KOREAN MISSIONS FOR 1912.

Name of Mission.	Date when founded.	Missionaries.				Membership.		
		Men.	Wives.	Single ladies.	Total.	Full Members	Catchumens & Probations.	Total.
Australian Presb. Mission ...	1890	8	7	9	24	1792	2305	4097
Baptist Mission	1889	1	1	—	2	—	—	—
British Evan. Mission... ...	—	—	—	3	3	—	—	—
Canadian Presb. Mission ...	1898	9	8	5	22	2260	3748	5008
English Church Mission ...	1880	17	2	19	38	4178	1054	5232
Meth. Epis. Mission, (North)	1884	24	23	26	73	10373	19345	25718
Meth. Epis. Mission, (South)	1897	18	16	19	53	7112	1485	8597
Orthodox Russian Mission...	1900	3	—	—	3	260	210	470*
Presb. Mission, (North) ...	1884	56	49	23	128	39475	22503	61978
Presb. Mission, (South) ...	1892	25	22	15	62	7183	1789	9972

*Y.M.C.A. 4 Secretaries; 2 Teachers; 351 Active and 718 Assoc. Members: Salviaton Army, Staff consists of 19 European Officers.

STATISTICS OF THE SOUTH FORMOSA MISSION

PRESBYTERIAN CHURCH OF ENGLAND

For the year 31st Oct. 1911—31st Oct. 1912.

COMMUNICANTS ON THE ROLL AT 31st OCT. 1911		3770
Additions :—		
Adults baptized	186	
Baptized in infancy, received to communion	16	
Restored from suspension	6	
Come from elsewhere	28	
Total Additions	236	
Deductions :—		
Deaths	79	
Suspensions	22	
Gone elsewhere	25	
Total Deductions	126	
Net increase in number of Communicants		110
COMMUNICANTS ON THE ROLL AT 31st OCT. 1912		3880
Members under suspension		211
Children on roll at 31st Oct. 1911	3431	
Baptized during year	228	
Total Baptized children		3602
Total Church Membership at 31st Oct. 1912		7693

Native Church givings during 1911, $19,685.
NATIVE MINISTERS, 4; ELDERS, 122; DEACONS, 202.
FOREIGN MISSIONARIES: MEN, 9, WOMEN, 6.

STATISTICS.

| | Name of Mission or Church. | Year when opened. | Foreign Missions' Workers. 1 Married men missionaries (including those on furlough). | 2 Unmarried men missionaries (including those on furlough). | 3 Unmarried women missionaries (including those on furlough). | 4 Total missionaries including wives. | 5 Estimated value of mission property, excluding schools and churches, (in yen). | Japanese Evang. Workers. 6 Native ordained ministers. | 7 Native unordained ministers and helpers (men). | 8 Native Bible-women. | Church Membership. 9 Number of communicants (or full members). | 10 Total number of baptized persons not included in No 9). | 11 Probationers, catechumens, or trial members. | 12 Baptized children. (If not included in Nos. 10 and 11). | 13 Total membership, (including Nos. 10, 11 and 12). | 14 Adult baptisms during the year. | 15 Infant baptisms during the year. | 16 Confirmations on confession of faith. | Church Items. Churches & Church Buildings. 17 Number of preaching places, including chapels, where preaching is carried on not less than six times a year. | 18 Organized churches. | 19 Church buildings, self-supporting. | 20 Church buildings, not self-supporting. | 21 Number of church buildings. | 22 Estimated value of churches, including parsonages (in yen). | S. S. Schools & Y.P.S.C.E. &c. 23 Number of Sunday schools. | 24 Number of scholars and teachers in same. | 25 Number of young people's societies in churches. | Church Finance. 26 Native missionary bo rd. What amount did it collect last year? | 27 Amount raised by Japanese churches for all purposes last year. | 28 Amount expended by or through the mission in aid of the native work, excluding missionaries' salaries and expenses. | Educational Items. 29 Boys' schools (boarding). | 30 Students in same, (total). | 31 Girls' schools (boarding). | 32 Students in same, (total). | 33 Day schools including kindergartens. | 34 Students in same, (total). | 35 Theological schools. | 36 Students in same, (total). | 37 Bible-women training schools. | 38 Students in same, (total). | 39 Total number to present time of graduates from theological schools. | 40 Number of same still in service. | 41 Estimated value of school property in yen. | Pub. House Items. 42 Number of publishing houses. | 43 Volumes published in current year. | 44 Numbers of pages. | 45 Estimated value of publishing plant in yen. | Charitable Inst. Orphanages. 46 Orphanages and homes. | 47 Inmates in same. | Hospitals. 48 Hospitals and dispensaries. | 49 In or inmates treated | 50 Outpatients treated. | Industrial Estab. 51 Industrial establishments. | 52 Total inmates in same. |
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